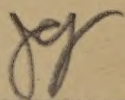


THE
FIRST THREE BOOKS OF
HOMER'S ILIAD

WITH LEXICON

WITH NOTES CRITICAL AND EXPLANATORY
AND REFERENCES TO HADLEY'S, CROSBY'S, AND GOODWIN'S GREEK GRAMMARS
AND TO GOODWIN'S GREEK MOODS AND TENSES
TOGETHER WITH AN APPENDIX
CONTAINING AN OUTLINE OF THE "HOMERIC QUESTION"
A SKETCH OF THE VERSIFICATION AND THE DIALECT OF HOMER
AND A NUMBER OF SELECTED PASSAGES FOR SIGHT-READING

BY

HENRY CLARK JOHNSON, A. M., LL. B. 

PROFESSOR OF THE LATIN LANGUAGE AND LITERATURE IN THE LEHIGH UNIVERSITY

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

SECOND EDITION. REVISED AND REWRITTEN

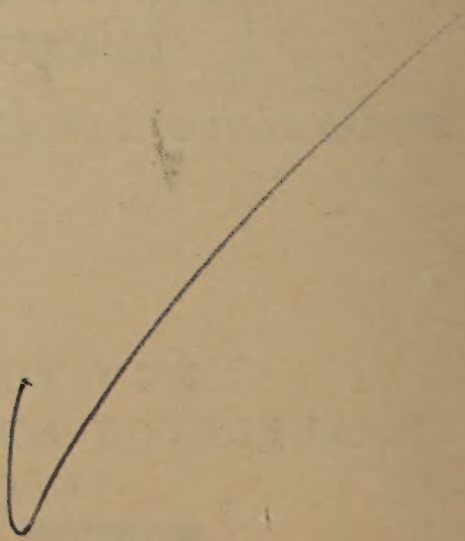
NEW YORK
D. APPLETON AND COMPANY

1889

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

COPYRIGHT, 1885,
By D. APPLETON AND COMPANY.

135285



Daniel F. McAlister

THIS WORK IS
RESPECTFULLY DEDICATED TO
PROFESSOR ALBERT HARKNESS,
AS AN OFFERING OF
PERSONAL FRIENDSHIP,
A TRIBUTE TO HIS SCHOLARSHIP,
AND A TESTIMONIAL OF PAST
BENEFACTIONS.

PREFACE TO THE NEW EDITION.

SINCE the preparation of this work, eight years ago, several critical commentaries, monographs on Homeric grammar, and carefully revised texts have appeared, of which it has seemed advisable to take advantage, in order to give the learner the results of the latest and highest standards of scholarship ; hence the appearance of this new and revised edition.

In preparing the text, I have carefully compared it with that of La Roche, and such corrections as seemed just and important have been adopted in place of the readings of Dindorf ; but all such changes, when of any importance, are explained in the notes.

I have not merely changed the notes by addition or other modification, but have rewritten them entire. While so doing, I have endeavored to avail myself of all that has been recently written in the interpretation of this portion of the Iliad, and especially of the commentaries of La Roche, Nauck, Monro, Paley, and Sidgwick ; but the notes embody, as in the first edition, the results of my own observation and experience as an instructor, and I have aimed to meet the wants with which I have become familiar in the daily work of the class-room.

The references to the grammars of Professors Crosby and Goodwin, heretofore contained in a "Table of Parallel References," are now incorporated in the notes. In regard to these references, I would say, that (owing to the varying degrees of fulness in the grammars, and the different views held by their authors on various questions of Etymology and Syntax) they are not always equivalent, and in a very few cases only hint at the true explanation.

In the Appendix, the article on "The Homeric Question" has been retained; those on the Versification and the Dialect have been revised, enlarged, and entirely rewritten, and a goodly number of passages, carefully selected from the other books of the Iliad, have been added to meet the very sensible demand for matter for sight-reading.

It is earnestly hoped that those teachers who have used the book with their classes will find it not a little improved by these additions and alterations, and, in the event of their adopting the present edition, much better fitted for its intended uses.

HENRY C. JOHNSON.

THE LEHIGH UNIVERSITY, BETHLEHEM, PA., *May*, 1885.

PREFACE TO THE FIRST EDITION.

IN preparing this edition, it has been my aim to render the Notes sufficiently elementary to enable the beginner in the Epic Dialect to study with pleasure and profit ; and, with this end in view, I have endeavored to point out and explain difficulties arising from the dialect, the meter, and the syntax, and to call attention to the exact shades of meaning denoted by the various words employed by the poet.

Engaged in teaching this subject, I have ascertained the exact needs of the beginner, and tried to meet them. The difficulties are not solved by translations, but by suggestions toward their solution, and by frequent references to the Grammar and Lexicon—the best means of training scholars. The references are to the Grammars of Professors Hadley, Crosby, and Goodwin, and to the admirable work of the latter on the “Moods and Tenses of the Greek Verb.”

Mythological works being accessible to nearly every student, the Notes are mainly explanatory, and are drawn from every nook and corner of classical commentary on this portion of the Iliad, and, it is believed, contain the pith of all that has been written by the best scholars.

The names of authorities are generally omitted, as in many cases it would be impossible to state whence the ideas are drawn. I have consulted and freely drawn from the works of—1. Ameis ; 2. Anthon ; 3. Bäumlein ; 4. Boise ; 5. Bothe ; 6. Brandreth ; 7. Clarke ; 8. Crusius ; 9. Düntzer ; 10. Faesi ; 11. Felton ; 12. Heyne ; 13. Koch ; 14. Köppen ; 15. Krüger ; 16. Leary ; 17. Nägelsbach ; 18. Nitsch ; 19. Owen ; 20. The Oxford edition ; 21. Spitzner ; and, 22. Stadelmann.

The text is a faithful reprint of Dindorf's, as published in the Teubner series of classics.

My special thanks are due to Professor Willard Fiske, A. M., Ph. D., Librarian of the Cornell University, for the use of the library containing the entire collections of Professors Anthon and Bopp ; to Messrs. Ivison, Blakeman, Taylor & Co., for permission to use the portion of Kühner's "Elementary Grammar" on the Homeric Dialect ; and to Professor Albert Harkness, of Brown University (who has read most of the Notes in manuscript), for the correction of errors, and for valuable suggestions.

Although this work was designed specially for my own pupils, and embodies the results of only six years' experience with beginners, it is respectfully offered to the public with the hope that it may be serviceable to other teachers and beginners.

HENRY C. JOHNSON.

ST. PAUL'S SCHOOL, GARDEN CITY, L. I., N. Y., *May*, 1879.

TABLE OF CONTENTS.

	PAGE
THE POETRY OF HOMER.	7
TEXT OF THE FIRST THREE BOOKS	13-72
Book I.	13
Book II.	32
Book III.	59
NOTES ON THE FIRST THREE BOOKS	73-190
Table of Abbreviations used	74
Book I.	75
Book II.	117
Book III.	165
APPENDIX	191
"The Homeric Question"	193
The Versification of Homer	199
The Dialect of Homer.	204
Passages for Sight-reading	233

THE POETRY OF HOMER.

THE literature of no other nation has been so true an exponent of its history as that of Greece, and therefore, on this ground, there never was a literature more worthy of the most profound study. Ancient Hellas has bequeathed us no treasure more valued or valuable, historically or æsthetically, than these immortal inspirations of her earliest and sweetest muse. These poems are almost the only record of the age that produced them, and they bear in themselves the strongest evidence of being the exactest transcripts of that age. In them we see a truthful image of primitive Greek society, in all its greatness and littleness. *The* poet (as the nation that idolized him loved to call him) drew directly from the existing materials he observed in the world around him, and we have reason to believe that he did not sacrifice the current genealogies of men, and the legendary attributes of tribes and cities, to what he deemed the exigencies of his poems ; and we have still stronger reason to believe that he pictured the manners, the institutions, the feelings, and the intelligence of the heroic age from what

he saw, felt, and observed in his own times. Indeed, he could scarcely have done otherwise in such an age.

The horrors of war, not glossed over or softened down, but drawn in their fullest dimensions, and painted in colors most truthful—the hard lot of captives, the wrongs of women, the sacred rights of hospitality most sacredly observed, the strength and sanctity of ties of blood, the honorable pursuit of piracy and freebooting, the investiture of the Olympian deities with human motives, passions, and frailties—all these (taking a few examples out of many) find a place in the Homeric picture, for they were all in keeping with the character of his own times; and it is thus that these compositions are the unconscious expositors of their own contemporary society. We have no parallel in ancient or modern history to measure and denote the supreme and universal influence Homer had on the Greek mind, sympathies, and character. At school the Greek learned his Homer by heart, and was taught all he knew or cared to know of history, geography, genealogy, religion, morality, and criticism from this authorized and standard text-book. In international disputes this poet was appealed to as an infallible authority, as in the dispute between Athens and Megara respecting Salamis. In religious solemnizations Homer was to the soul of devotion what the Bible is to ourselves. In discussions of moral philosophy, history, and genealogy, his authority was held decisive. And on all questions of literary taste the only orthodox canons of criticism were those drawn from, or sanctioned by, this

“—— dead but sceptered sovereign, who still ruled
Their spirits from his urn.”

It is not without reason that these poems have occupied so large a space in the thoughts and affections of mankind. It was not, indeed, without reason that the haughty soul of Alexander the Great yielded only to their irresistible power and beauty, and that over them alone the philosophic Plato lingered with a loving fondness that, while it compromised the consistency of his political creed, did honor to the best sympathies of his heart. The unmistakable beauties of this the King of Epic poets are easy to recognize, and, in their highest degree, they are peculiar to himself. His supremacy is well maintained by the perfect artlessness of his narrative, in which he never seeks to show his powers, but rather allows them to develop themselves as they are called for by the exigencies of the scene. This artless and quiet style of Homer always rises into sublimity and energy as the interest deepens and the scenes become more impassioned—when his hexameters quiver with emotion, and the forms of his heroes seem to dilate and to move before us, amid the ringing of bronze and the shouts of battle. In scenes of pathos Homer has no superior, and but one equal—the Bard of Avon. In the parting of Hector and Andromache, and the story of the Orphan, he pours forth the most exquisite pathos and the most touching tenderness, proving that every passion and every feeling of the human heart was within the reach of his master mind. Here, however, we must glance at, if we can not expatiate upon, his concrete forms of speech, his energetic formulas, his emphatic and solemn repetitions, and especially his lifelike pictures of living agents, which have touched the sympathies and commanded the interest of all ages and all

countries, to an extent immeasurably beyond the influence of any other poet.

The Epic of Vergil, in its sweetest strains, is but the echo of the blind old bard, whose songs, like the songs of a bird singing for very exuberance of joy, overflow with a gladness, an animation, and a freshness that can not be found in the artificial and polished hexameters of the Mantuan poet.

The Bible alone excepted, no book has been more severely or unfairly assailed by modern criticism than Homer. In addition to cavils already alluded to, it may be sufficient here to mention that objections have been started to some portions of the Homeric ballads, as representing what is revolting to human nature or inconsistent with the dignity of the Epic Muse ; and on this ground we are asked to condemn the tears of the great Achilles, the caprice of Agamemnon, the laundressing of queenly Nausicaa, the carpentry of King Ulysses and Paris, the full inventory of Thersites's deformities and his coarse invectives, as well as all details of murder, outrage, and agony. If such are to be considered faults, in what light should we regard the greater faults and incongruities of Milton, and especially of Shakespeare, incomparably the greatest of all poets? In this respect, however, the great masters of poetry have been followed by the most amiable of painters—Raphael—who did not shrink from painting on his imperishable canvas cripples, beggars, and demoniacs, alongside of forms of transcendent gracefulness and unearthly beauty. Salvator Rosa, too, we know, absolutely reveled in painting martyrdoms and savage solitudes infested by

banditti.* No such idle conception of what was revolting to human nature led the great sculptors to deem it unworthy their chisels to immortalize in marble the savage figure of a Satyr, and the agonies of a Niobe, a Laocoön, or a Dying Gladiator.

REV. DR. LEARY.

• * The *smooth* landscape is not the work of a great artist. The excellency of such an artist is to imitate the texture of all surfaces which the world around him presents; and if he paints as an artist ought to paint, the bold, rough rock, the shaggy goat, the broken foreground, the horse in its natural rough state, with its mane and tail uncut, will be all faithfully rendered.—See Flower, “On Painting.”

Ι Λ Ι Α Δ Ο Σ Α .

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
ούλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἴωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
ἔξ οὗ δὴ ταπρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

Τίς τ' ἄρ σφωε θεῶν ἑρίδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς,
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὔνεκα τὸν Χρῦσιν ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

10

15

Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

20

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί

αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 25 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν·

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα!
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν
 30 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσαν·
 ἀλλ' ἴθι, μή μ' ἐρέδιζε, σαώτερος ὥς κε νέηαι!

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις,
 Σμινθεύ! εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
 45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
 ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς·
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρήας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς·
 50 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις,
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο δαμειαί.

Ἐννημαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.
 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θυήσκοντας ὀράτο.

οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς·

ἀλλ' ἄγε δὴ τινα μαντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—

ὅς κ' εἴποι, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·

ὅς ἤδη τὰ τ' ἐόντα, τὰ τ' ἐσόμενα, πρό τ' ἐόντα,
καὶ νηεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσῶ, 70

ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων,
ὃ σφιν εἵφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον,
ἣ μὲν μοι πρόφρων ἔπесιν καὶ χερσὶν ἀρήξειν.

ἣ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατεεῖ, καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
εἵπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ κατὰπέψῃ, 80

ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
θαρσήςσας μάλα, εἶπε θεοπρόπιον ὅ, τι οἶσθα! 85

οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σύ, Κάλχαν,
εὐχόμενος Δαναῶσι θεοπροπίας ἀναφαίνεις,
οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει,

90 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε, καὶ ἡὔδα μάντις ἀμύμων·
οὔτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἐκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,

95 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἡδ' ἔτι δώσει·
οὐδ' ὅγε πρὶν Δαναοῖσιν ἀεικέα λουγὸν ἀπώσει,

πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην

100 ἐς Χρῦσιν· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.

105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρίγνουν εἶπες!

αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
ἐσθλὸν δ' οὔτε τί πω εἶπες ἔπος, οὔτ' ἐτέλεσσας·

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

110 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,

οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα

οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν

οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης πρόβέβουλα,
κουριδῆς ἀλόχου· ἐπεὶ οὐ ἐθέν ἐστι χερείων,

115 οὐδέμας, οὐδέ φῦλιν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα.

ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·

βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.

αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοίμασσε, ὄφρα μὴ οἶος
Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδέ ἔοικεν.

120 λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

Ἀτρεΐδην κύδιστε, φιλοκτεανώτατε πάντων!

πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά.
 ἀλλὰ τὰ μὲν πολίων ἐξεπράδομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποδι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχην ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόῳ! ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἥσθαι δευόμενον, κέλευαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιόν ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140
 νῦν δ', ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διάν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν!
 ὄφρ' ἡμῖν ἑκάεργον ἰλάσσαι ἱερὰ ρέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον!
 πῶς τίς τοι προφρῶν ἔπεσιν πείθῃται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 δεῦρο μαχῆσόμενος· ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιδόεντα, θάλασσά τε ἠχέεσσα·

- ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνώπα!
- 160 πρὸς Τρώων—τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
- 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν,
- 170 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω
 ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλούτου ἀφύξειν.
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται! οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· πὰρ' ἔμοιγε καὶ ἄλλοι,
- 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
- 180 Μυρμιδόνεσσιν ἄνασσε! σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
 οὐδ' ὄδομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον
- 185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῆς,
 ὅσον φέρτερός εἶμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.
 Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
- 190 ἢ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,

ἤδη γάρ ποτ' ἐγὼ καὶ ἄρειοσιν, ἥπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίδουν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.

ἀλλὰ πίδεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σύ, Πηλεΐδῃ, ἐθέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποδ' ὁμοίης ἔμμορε τίμῃς
 σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.

Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ', Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.

ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.

εἰ δέ μιν αἰχμητὴν ἔθесαν θεοὶ αἰὲν ἐόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι·

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
 ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅ, ττι κεν εἴπῃς·
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
 σήμαιν' ! οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἶω.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
 οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθ' ἔγε δόντες·
 300 τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ,
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ', ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.

Ὡς τῶγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
 305 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἵκοσιν, ἐς δ' ἐκατόμβην
 310 βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
 315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 320 ἄλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
 τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἄσσον ἵτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἵποτε δ' αὖτε

χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὄγ' ὀλοιῇσι φρεσὶ θύει·

οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.

ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ·

ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ εἶοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδυ πολιῆς ἁλός, ἠΰτ' ὁμίχλη·
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
ἐξαύδα, μὴ κεῦθε νόω · ἵνα εἶδομεν ἄμφω.

- Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς ·
365 οἷσθα · τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ;
ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράδομέν τε, καὶ ἤγομεν ἐνθάδε πάντα ·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.
370 Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλου Ἀπόλλωνος,
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
375 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεΐσθαι δ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα ·
ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
380 χῳόμενος δ' ὁ γέρων πάλιν ὥχετο · τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος · οἱ δὲ νυ λαοὶ
θνήσκον ἐπασσύτεροι · τὰ δ' ἐπ' ὥχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
385 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο ·
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι ·
Ἀτρεΐωνα δ' ἐπειτα χόλος λάβεν · αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
390 ἐς Χρύσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι ·
τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισηΐδος, τὴν μοι δόσαν υἱες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἐῆος ·
ἐλθοῦς Ὀὔλυμπόνδε Δία λίσσαι, εἵποτε δὴ τι
395 ἢ ἔπει ὤνησας κραδίην Διός, ἢ καὶ ἔργῳ.

πολλάκι γάρ σεο πατρός ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν αἰκέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὁ γὰρ αὖτε βίη οὐ πατρός ἀμείνων—
 ὃς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίων. 405
 τὸν καὶ ὑπέδδειςαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο, καὶ λαβὲ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἶνὰ τεκοῦσα!
 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἵ κε πίθεται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι δῖω.

Ὡς ἄρα φωνήσας ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,

- 430 τὴν ῥα βίη ἄεκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς
 εἰς Χρύσην ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστόν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
 435 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἐρετμοῖς.
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσηῖς νηὸς βῆ ποντοπόροιο.
- 440 τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεύς
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ δ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 445 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
- ὦς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
- 450 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών·
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφι ἀνάσσεις!
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
- ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλουντο,
 αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἐπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο · 470

νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον · ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν ·
 τοῖσιν δ' ἔκμενον οὔρον ἱεὶ Ἑκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν · 480

ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἄμφι δὲ κῦμα
 στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης ·
 ἢ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν ·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε. —

Αὐτὰρ ὁ μῆνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 οὔτε ποτ' ἐς πόλεμον · ἀλλὰ φθινύθεςκε φίλον κῆρ,
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἠώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 495
 παιδὸς ἐοῦ, ἄλλ' ἦγ' ἀνεδύσατο κῦμα θαλάσσης,
 ἠερὶ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε ·

εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνδρεῶνος ἐλοῦσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἵποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει, ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·

505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
510 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἠψατο γούνων,
ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῆς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
515 ἣ ἀπόειπ'· ἐπεὶ οὐ τοι ἔπι δέος· ὅφρ' εὖ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἣ δὴ λοίγια ἔργ', ὅτε μ' ἐχθροδοπῆσαι ἐφήσεις
Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.

520 ἣ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ

Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·

525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ, τι κεν κεφαλῇ κατανεύσω.

Ἥ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερῥώσαντο ἄνακτος

530 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.
Τῶγ' ὥς βουλεύσαντε διέτμαγεν· ἣ μὲν ἔπειτα

εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540
 αἰεὶ σοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅ, τι νοήσης.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ εἴουση.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούεμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μήτι σὺ ταῦτα ἕκαστα διεῖρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 καὶ λῆν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
 ἀλλὰ μάλ' εὖκηλος τὰ φράζεαι ἅσ' ἐθέλῃσθα.
 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπη 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἴω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 δαιμονίη, αἰεὶ μὲν ὄϊται, οὐδέ σε λήθω·

πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ· 565

μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
ἄσσοι ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

Ἦς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
καὶ ῥ' ἀκέουσα καλῆστο, ἐπιγνάμψασα φίλον κῆρ·
570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·

Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διῖ, ὅφρα μὴ αὐτε
νικεῖσιν πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.

580 εἶπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Ἦς ἄρ' ἔφη· καὶ ἀναΐξας, δέπας ἀμφικύπελλον
585 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε, φίλην περ εἴουσιν, ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

590 ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ρίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θρονοῖοιο.
πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

595 Ἦς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παῖδός ἐδέξατο χεῖρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο, 605
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίησι πρᾶπίδεσσιν.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610

ἔνθα καθεῦδ' ἀναβάς· παρὰ δέ, χρυσόθρονος Ἥρη.

Ι Λ Ι Α Δ Ο Σ Β.

"Ονειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

"Αλλοι μὲν ῥα θεοί τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὄγε μερμήριζε κατὰ φρένα, ὥς 'Αχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.

5 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι οὐλον "Ονειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλε "Ονειρε, θεὰς ἐπὶ νῆας 'Αχαιῶν·
ἐλθὼν ἐς κλισίην 'Αγαμέμνονος 'Ατρεΐδαο

10 πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὥς ἐπιτέλλω.

θωρήξαιί ἐ κέλευε καρηκομόωντας 'Αχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

15 "Ηρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.

Ὡς φάτο· βῆ δ' ἄρ' "Ονειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας 'Αχαιῶν·

βῆ δ' ἄρ' ἐπ' 'Ατρεΐδην 'Αγαμέμνονα· τὸν δ' ἐκίχανεν
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

20 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆϊ υἱὶ εἰοικώς,
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' 'Αγαμέμνων·
τῷ μιν εἰσάμενος προσεφώνεε θεῖος "Ονειρος·

Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.

Ὡς ἄρα φωνήσας ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυτ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦως μὲν ῥα θεὰ προσεβήσατο μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσαν, τοὶ δ' ἠγείροντο μάλ' ᾧκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων,
 Νεστορέῃ παρὰ νηὶ Πυλολιγενέος βασιλῆος·
 τοὺς ὅγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55

Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἤλθεν Ὀνειρος

- ἄμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίω
 εἰδός τε, μέγεθός τε, φύιν τ' ἄγχιστα ἑώκει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 60 εὔδεις, Ἀτρεός υἱὲ δαΐφρονος, ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ὃ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.
 65 θωμῆξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 70 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—ᾠς ὁ μὲν εἰπὼν
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.
 Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ᾠ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 80 εἰ μὲν τις τὸν ὄνειρόν Ἀχαιῶν ἄλλος ἐνισπεν,
 ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἵδεν, ὅς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 ᾠ ἄρα φωνήσας βουλῆς ἐξ ἡρχε νέεσθαι.
 85 οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν,
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἧῦτε ἔθνεα εἴσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 90 αἶ μὲν τ' ἐνθα ἄλις πεποτήαται, αἶ δέ τε ἐνθα·

ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 95
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 105
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 110
 ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρης,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 115
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὥλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120
 μὰψ οὕτω τοιούνδε τοσούνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω,

- 125 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμήθειμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦειν·
 πολλαί κεν δεκάδες δευοίατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
- 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
- 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἵπω, πειθώμεθα πάντες·
- 140 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.
 Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης,
- 145 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν ληϊὸν ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
- 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη
 ἴστατ' αἰερομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.
- 155 Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 ὦ πόποι! αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,

Ἄργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιεν 160
 Ἄργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας. 165

ὧς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 [καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·]
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὸς μῆτιν ἀτάλαντον,
 ἐσταότ'· οὐδ' ὄγε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιτε
 Ἄργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

ὧς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
 ἀλλ' αὐτὸς τε κάθῃσο, καὶ ἄλλους ἴδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείωνος·

- νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βούλῃ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 195 μήτι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.
 Ὀν δ' αὖ δῆμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ·
 200 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 205 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]
 Ὡς ὅγε κοιρανέων δῖεπε στρατόν· οἱ δ' ἀγορήνδε
 αὖτις ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας.
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολέα,
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλά τε ἤδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλευσιν,
 215 ἀλλ' ὅ, τι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φολκὸς ἔην, χῶλός δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
 κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθευ
 φοξὸς ἔην κεφαλὴν, ψεδυὴ δ' ἐπενήνοθε λάχνη.
 220 ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
 τῷ γὰρ νεικέεσκε· τότε αὐτ' Ἀγαμέμνονι δίῳ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ·
 225 Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι, ἠδὲ χατίζεις;
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἢ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ;—οὐ μὲν ἔοικεν,
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί ! 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μεγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνύπαπε μύθῳ· 245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἐθέλ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καί σφιν ὀνειδέά τε προφέροις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἦε κακῶς νοστήσομεν υἱες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.] 255

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὅμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεικλημένος εἶην, 260

εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν.

265 ὦς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
 πλήξεν· ὁ δ' ἰδνῶθῃ, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.

270 οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν·
 ὦδε δέ τις εἶπεςκεν, ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι! ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 275 ὃς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων.
 οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

ὦς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 280 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
 ὃ σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν·

Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·

- ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδ' ἐμιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 ἢ ἔτεδ' ἄλγος μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν· ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζὰ τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγέρεθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέει ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάωσδε,
 βωμοῦ ὑπαΐξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἔνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί ;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, οὐ κλέος οὔ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,

- τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.
 330 κείνους τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰσόκεν ἄστρῳ μέγα Πριάμοιο ἔλωμεν.
 ὦς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν—
 335 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θεοῖο.
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 ὦ πόποι! ἦ δὲ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 πῇ δὲ συνθεςίαι τε καὶ ὄρκια βήσεται ἡμῖν;
 340 ἐν πυρὶ δὲ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν,
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν!
 αὐτὼς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθαι, πολὺν χρόνον ἐνθάδ' εἶντες.
 Ἀτρεΐδην, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν,
 345 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας·
 τοὺςδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ'—ἄνυσσι δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, ἦε καὶ οὐκί.
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 360 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅ, τι κεν εἴπω·
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 γνώση ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περδομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἡδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος, εὖξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἦδ' οἰωνούς.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱάχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νύκτος ἐλθὼν, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει

- παντοίων ανέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλουντο.
- 400 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἴδου.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πῖονα, πενταέτηρον, ὑπερμενείῃ Κρονίῳ·
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
- 405 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα,
 αὐτὰρ ἔπειτ' Αἴαντ' ἄνδρα καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δὲ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
- 410 βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλουντο·
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰδέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
- 415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊόιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηγέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.
- Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράλαινε Κρονίων·
- 420 ἀλλ' ὅγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὀφείλειν.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
 αὔευσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσσῃ ἐκάλυνψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθήτησαν.
- 425 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοιςιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπεύοντες, ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
- 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιοις ἵππότη Νέστωρ·

Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δῖθ' αὖθι λεγόμεθα μηδ' ἔτι δηρὸν 435
ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.

ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
ἡμεῖς δ' ἀδρόσι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440

Ὡς ἔφατ'· οὐδ' ἀπίθασεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοῦς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.

οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες 445
θῦνον κρίνοντας· μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγλὶδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
πάντες εὐπλεκέες, ἑκατόμβοιός δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγὴ·
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θρασυπέσιοιο
αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν,
κλαγγῆδόν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

465 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθρὼν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,

470 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλῆγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες

475 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν·
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμήνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἦύτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·

485 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νηῆάς τε προπάσας.

ὁ κατάλογος τῶν νεῶν.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον,

495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·

οἳ δ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπιαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον, ἠδ' οἱ Γλίσαντ' ἐνέμοντο,
 οἳ δ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὅγχηστόν δ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἀρνην ἔχον, οἳ τε Μίδειαν,
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἀρηος,
 οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἀρηϊ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρη· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἳ μὲν Φωκίων στίχας ἔστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,

530 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρουν τε,
Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,
Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο

535 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης,

Οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἡδ' οἱ Στύρα ναιετάασκον·

540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἀρῆος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο Δοοί, ὅπιδεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξιν δηϊῶν ἀμφὶ στήθεσσι·

545 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἀρουρα—
καδ' δ' ἐν Ἀθήνης εἶσεν, ἐῷ ἐνὶ πλίονι νηῷ·

550 ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἱλάονται
κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο, Μενεσθεύς.
τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—

555 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν—
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στήσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἱ δ' Ἀργὸς τ' εἶχον, Τίρυιθά τε τειχιόεσσαν,
560 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κύλπον ἐχούσας,
Τροιζήν, Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κούροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.

συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Μυκίνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
Ὅρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ δ' Ὑπερησίνην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρείαν· 575

τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρείδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην πολὺν δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,
οἳ τε Λάαν εἶχον, ἥδ' Οἴτυλον ἀμφενέμοντο· 585

τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
καὶ Θύρον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἶπυ,
καὶ Κυπαρισσῆεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον—ἐνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταῖ

- Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
600 θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν—
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχύοντο.
- Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἦν' ἀνέρες ἀγχιμαχηταί,
605 οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε, Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
610 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.
- 615 Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον,
ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινοσ ἐσχατόωσα,
πέτρη τ' Ὀλυνίῃ καὶ Ἀλείσιον ἐντὸς ἔέργει·
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
- 620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγήσασθην,
υῖες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.
- 625 Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἅντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
630 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
- Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
οἳ τε Ζάκυνθον ἔχον, ἣδ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον, ἣδ' ἀντιπέραι' ἐνέμοντο ·

635

τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος ·
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρησι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὠλενον ἣδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν—

640

οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος—

τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν ·

τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,

645

οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,

Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,

Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,

ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.

τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,

650

Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ ·

τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥϋς τε μέγας τε,

ἐκ Ῥόδου ἐννέα νῆας ἄγευ Ῥοδίων ἀγερώχων ·

οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,

655

Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.

τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,

ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληεΐῃ ·

τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,

πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν.

660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,

αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,

ἥδη γηράσκοντα Λικύμνιον, ὄζον Ἀρης.

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,

βῆ φεύγων ἐπὶ πόντον · ἀπείλησαν γάρ οἱ ἄλλοι

665

υῖες υἱωνοί τε βίης Ἡρακληείης.

αὐτὰρ ὅγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·

τριχθα δὲ ῥκηθεν καταφυλαδόν, ἡδ' ἐφίληθεν

ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.

670 [καὶ σφιν θεσπέσιον πλούτον κατέχευε Κρονίων.]

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,

Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·

675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσσαν τε,

καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·

τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,

Θεσσαλοῦ υἱε δύω Ἡρακλείδαο ἀνακτος·

680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,

οἷ τ' Ἄλωνα, οἷ τ' Ἀλόπην, οἷ τε Τρηχῖν' ἐνέμοντο,

οἷ τ' εἶχον Φθίην ἡδ' Ἑλλάδα καλλιγύναικα·

Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·

685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

ἀλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·

οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιοτο.

κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,

κούρης χωόμενος Βρισηίδος ἡϋκόμοιο,

690 τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας,

Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης.

καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,

υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·

τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

695 Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,

Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,

ἀγχιάλόν τ' Ἀντρῶν ἡδὲ Πτελεὸν λεχεποίην·

τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,

ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κατὰ γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρῃος, 705
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,

αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,
ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων,
ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύουνθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν εἶντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτῳ φίλος παῖς ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720

ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λῖπον νῆες Ἀχαιῶν,
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἐνθ' ὅγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακέεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νεές ἐστιχόωντο.

Οὐ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 735 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὐ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 740 τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς—
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἡματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσευ—
 745 οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἀρης,
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 750 οὐ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὅς ῥ' ἐς Πηνειὸν προῖει καλλιῖρροον ὕδωρ·
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιῖρρέει, ἥϊτ' ἔλαιον·
 755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῖρῶξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνο υἱός,
 οὐ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἠγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

760 Οὗτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 τίς τ' ἂρ τῶν ὄχ' ἄριστος ἦν, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν, ἥδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιας ὥς,
 765 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας·
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἀμφω θηλείας, φόβον Ἀρης φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἴρις· 795

ᾧ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλλαστος ὄρωρεν.
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσέλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.

810 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοὶ θ' ἵππηές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Ἔστι δέ τις προπάραιδε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·

815 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εὖς παῖς Ἀγχίσαο,
820 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ,
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·

830 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ,
υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδ' εὖε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

835 Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,

καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δίαν Ἀρίσβην·
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισσαν ἐριβόλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρηος,
νῆε δὺν Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως, 845
ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἑέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἑναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἑρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Δίμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπρινὰ κάρηνα·

870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱέν, ἡὔτε κούρη·
νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

Ι Λ Ι Α Δ Ο Σ Γ.

Ὅρκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ
Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·
 ἤϋτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
 οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηΐφίλος Μενέλαος,
 ἐρχόμενον προπάρειθεν ὀμίλου, μακρὰ βιβῶντα,

- ὥστε λέων ἐχάρη μέγαλῳ ἐπὶ σώματι κύρσας,
 εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 25 πεινάων· μάλα γάρ τε κατεσθίει, εἶπερ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 30 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 35 ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς·
 ὥς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερῶχων,
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἑκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά!
 40 αἶψ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὔτῳ λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι κερηκομόωντες Ἀχαιοὶ
 φάντες ἀριστήα πρόμον ἔμμεναι, οὔνεκα καλὸν
 45 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 ἦ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν—
 50 πατρί τε σὼ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 55 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.

ἀλλὰ μάλα Τρῶες δειδίμονες· ἦ τέ κεν ἤδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἔκτορ· ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀπειρής, 60
ὅστ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρώήν·
ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος ἐστίν.

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης!
οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
ὅππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι, φιλότητα καὶ ὅρκια πιστὰ ταμόντες,
ναίοιτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα. 75

Ὦς ἔφαθ'· Ἔκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
ιοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν!
στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ.

Ὦς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
ἐσσυμένως· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

- 90 αὐτὸν δ' ἐν μέσσω καὶ Ἀρηίφιλον Μενέλαον
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
- 95 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
- 100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα·
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
- 105 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὅρκια τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
μήτις ὑπερβασίῃ Διὸς ὅρκια δηλήσεται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
- 110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
- 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἐκτωρ δὲ προτὶ ἄστνυ δύο κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἐπι γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν
- 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθης' Ἀγαμέμνονι δίῃ.
Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,

Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἴστον ὕφαινευ, 125
 δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάων.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θεσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
 ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,
 οἱ δὴ νῦν ἕαται συγῇ—πόλεμος δὲ πέπαυται—
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀβόνησιν
 ὠρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·
 οὐκ οἶη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνδοον ἠδὲ Θυμοίτην
 Λάμπου τε Κλυτίου θ' Ἰκετάονά τ', ὅζον Ἀρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οὔτε καθ' ὕλην
 δεινδρέῳ ἐφεζόμενοι ὅπα λειρίεσσιν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

αἰνῶς ἀθανάτησι θεῆς εἰς ὦπα ἔοικεν.

ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,

160 μῆδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

Ὡς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἵζευ ἐμεῖο,

ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—

οὔτι μοι αἰτῆ ἐσσί, θεοὶ νύ μοι αἵτιοί εἰσιν,

165 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.

ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·

καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,

170 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·

αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε·

ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο

υἱέϊ σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα

175 παῖδά τε τηλυγέτην καὶ ὀμηλικήν ἐρατεινήν.

ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.—

τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρραι ἡδὲ μεταλλῆς·

οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·

180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἵποτ' ἔην γε.

Ὡς φάτο· τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε·

ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,

ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,

185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,

λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,

οἳ ῥά τότε ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην

ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

190 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·

εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δέ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνειῷ μιν ἔγωγε εἶσκω πηγεσιμάλλῳ,
 ὅστ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΰδα·
 ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς εἶπες.

ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς, 205
 σεῦ ἔνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερός ἦεν Ὀδυσσεύς·

ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀΐδρεϊ φωτὶ ἐοικώς·

φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει

καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225

τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡϋς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;

- Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
230 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς,
ἔστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιούς,
235 οὓς κεν εὖ γνοίην καὶ τοῦνομα μυθήσαιμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;
240 ἢ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοί ἐστιν ;
ὦς φάτο· τοὺς δ' ἤδη κάτεχεν φυσιζοὺς αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—
245 Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά,
ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
250 Ὅρσεο, Λαομεδοντιάδη ! καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
εἰς πεδίου καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
ὦς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις

ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθονὰ πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.

ὠρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν· 270

Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἢ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρείδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

Ζεῦ πάτερ, Ἰδὴθεν μεδέων, κύδιστε, μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά· 280

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθοὺς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' εἴοικεν,
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχείω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέδηκεν ἐπὶ χθονὸς ἀσπαίροντας,

θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
 ἔκχεον, ἥδ' εὗχοντο θεοῖς αἰετιγενέτησιν·

ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι!
 ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 300 ὧδέ σφ' ἐγκέφαλος χαμάδις ρέοι, ὡς ὅδε οἶνος,
 αὐτῶν, καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφαν· οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 305 ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
 ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
 μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

310 Ἦ ῥα, καὶ ἐς δίφρουν ἄρνας θέτο ἰσόθεος φῶς·
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρουν·
 τῷ μὲν ἄρ' ἄψορροὶ προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκίρεϊ πᾶλλον ἐλόντες,
 ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

320 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε!
 ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν· πᾶλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
 325 ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.

αὐτὰρ ὃγ' ἄμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 330 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 335 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
 340 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
 345 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἵσην,
 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπὶδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 350

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερός κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 ὄφρα τις ἐρρήγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 355 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήριστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.
 360 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον

πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφι δ' ἄρ' αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

365 Ζεῦ πάτερ, οὔτις σείο θεῶν ὀλοώτερος ἄλλος!

ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι ἔγχος
 ἡΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 370 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς·
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνδρεῶνος ὀχεὺς τέτατο τρυφαλείης.
 καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὄξυνόησε Διὸς θυγάτηρ Ἀφροδίτη,

375 ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο·

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδιδήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 380 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
 ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καὶ δ' εἶς ἐν θαλάμῳ εὐώδεϊ κηῶεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν.

385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα·

γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη·

390 Δεῦρ' ἔθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.

κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.

395 Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν·

καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν,
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
ἦ πῆ με προτέρω πολλίων εὐναιομενάων 400
ἄξεις ἦ Φρυγίης, ἦ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καὶ ἐφύλασσε,
εἰσόκε σ' ἦ ἄλοχον ποιήσεται, ἦ ὄγε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη— 410
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προζεφώνεε δι' Ἀφροδίτῃ·
μή μ' ἔρεθε, σχετλίη ! μή χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθρήρῳ ὥς νῦν ἐκπαγλ' ἐφίλησα, 415
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθρα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ· πάσας δὲ Τρωὰς λάθειν· ἦρχε δὲ δαίμων. 420

[Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο.
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ
ἀντί' Ἀλεξάνδροιο θεᾶ κατέθηκε φέρουσα· 425
ἐνθα καθίζ' Ἑλένη, κούρῃ Διὸς αἰγιόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ·

Ἦλυθες ἐκ πολέμου—ὥς ὄφελες αὐτόθ' ὀλέσθαι,
ἄνδρ' ἑταίρους κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.

430 ἦ μὲν δὴ πρίν γ' εὖχε' Ἀρηϊφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον! ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ

435 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.]

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·

440 κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε.
 οὐ γὰρ πώποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,

445 νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι, καί με γλυκὺς ἴμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἶπετ' ἄκοιτις·

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθαι λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,

450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὐτίς δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.

455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' εἴκειν,

460 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.

Ὡς ἔφατ' Ἀτρεΐδης· ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

... these songs that gained so much honor
Phoebus; Homer surely wrote them down?
Greek Anthology.
... song of Troy destroyed by fire,
at every seized the towers that stood entire
Hind.

NOTES.

ABBREVIATIONS USED IN THE NOTES.

abs.	absolute.	Lat.	Latin.
acc.	accusative.	lit.	literal, literally.
act.	active, actively.	M.	Goodwin's "Moods and Tenses."
adj.	adjective.	masc.	masculine.
adv.	adverb, adverbial.	meton.	metonymy.
advant.	advantage.	mid.	middle.
aor.	aorist.	N.	Note.
appos.	apposition.	neut.	neuter.
C.	Crosby's Greek Grammar.	nom.	nominative.
cf.	<i>confer</i> , compare.	obj.	object, objective.
cog.	cognate.	opt.	optative.
comm.	common, commonly.	P.	Paley's Edition of the Iliad.
comp.	} comparative.	p., pp.	page, pages.
compar.		part.	partitive, participle.
conj.	conjunction.	pass.	passive.
constr.	construction.	perf.	perfect.
correl.	correlative.	pluperf.	pluperfect.
dat.	dative.	plur.	plural.
decl.	declension.	pred.	predicate.
esp.	especially.	prep.	preposition.
etc.	<i>et cetera</i> , and so forth.	pres.	present.
fem.	feminine.	prob.	probably.
fin.	end, last part.	R.	Remark.
fr.	from.	sc.	<i>scilicet</i> , supply.
fut.	future.	Schol.	Scholiast.
G.	Goodwin's Greek Grammar.	seq.	<i>sequitur</i> , and what follows.
gen.	genitive.	sing.	singular.
genr.	general, generally.	subj.	subject, subjunctive.
H.	Allen's Hadley's Greek Grammar.	sup.	<i>supra</i> , above.
hist.	historical.	superl.	superlative.
i. e.	<i>id est</i> , that is.	suppl.	supplementary.
imperf.	imperfect.	syncop.	syncopated.
inv.	imperative.	trans.	transitive.
ind., indic.	indicative.	v., vv.	verse, verses.
inf.	<i>infra</i> , below.	vid.	<i>vide</i> , see.
infin.	infinitive.	viz.	to wit, namely.
intr.	intransitive, intransitively.	voc.	vocative.
κ. τ. λ.	<i>καὶ τὰ λοιπά</i> = <i>etc.</i> , and so forth.		

'Alpha the prayer of Chryseis sings:
 The army's plague: the strife of kings.'
 Simonides Iliad
 Ἄλφα λιτὰς Χρύσει. λοιμὸν στρατοῦ, ἔχθος ἀνάντων
 Alpha precor Chryseis, pestis, malae, incerta

NOTES.

BOOK FIRST.

SUMMARY.—The poem opens with an invocation to the muse to relate the woes which befell the Greeks in consequence of the *wrath of Achilles* (1–7).

During the war at Troy, the Greeks, having plundered many of the small towns in the Troad, and thence having obtained two beautiful maidens, Chryseis and Briseis, award the former to Agamemnon and the latter to Achilles.

Chryses, a priest of Apollo, and father of Chryseis, comes to the camp of the Greeks for the purpose of releasing his daughter from slavery (8–21). Being rudely repulsed, in his distress he prays to Apollo, who answers his appeal by sending a destructive pestilence throughout the army (22–52). The pestilence having raged nine days, Achilles calls an assembly of the Greeks, and, learning from the soothsayer Kalchas the cause of Apollo's wrath, advises the restoration of the maiden (53–129). Thereupon a violent altercation follows between Agamemnon and Achilles, which Nestor tries to subdue, but in vain, as Agamemnon refuses to restore her unless the Greeks will give him another prize that shall be an equivalent, and suited to his mind. Achilles, in behalf of the Greeks, refuses this request; whereupon Agamemnon, out of revenge for the loss of his captive, whom he sends away to her father, seizes Briseis, the prize of Achilles (130–347). The latter thereupon withdraws himself and his forces from the Greeks, and, complaining to his mother Thetis, begs her to assist him by interesting Zeus in his behalf, and inducing him to grant success to the Trojans, in order that the Greeks may feel the want of their bravest warrior (348–427). In the mean time the army is purified, and sacrifices are made to Apollo (312–317). Odysseus, having been sent to conduct Chryseis to her father, arrives safely, and delivers her to him, together with expiatory offerings. Apollo, being pleased with the sacrifice thereupon offered, in response to the prayer of his priest, averts the plague from the Greeks (428–487).

Zeus secretly grants the request to Thetis, having supplicated him (488–533), but thereby incenses Hera, who suspects him and quarrels with him at a banquet of the gods, thus casting gloom over the assembly (534–567). Hephaistos (Vulcan) then interposes, bringing about a reconciliation, and promoting hilarity among them by performing the duties of cup-bearer (568–611).

The poem opens in the last year of the war, with the visit of Chryses to the Grecian camp. The scene afterward changes to Chryse, and then to Olympus. The time of the events narrated in the first book is usually reckoned at twenty-two days.

1. **Μῆνιν**. This word unfolds the whole plan of the Iliad, *the enduring wrath of Achilles and its consequences*, and plunges the reader at once *in medias res*. II. 169; C. 184, c; G. 47, 2. — **ᾄδει** (Attic *ᾄδε*), *sing*, i. e., relate in verse. II. 37 D. f; C. 131; G. 30, 3. — **θεά**, *goddess*, not mentioned by name, though some commentators claim that Calliope, the muse of Epic poetry, is meant: voc. without *ᾤ*. II. 709, a; C. 484, a; G. 157, 2. — **Πηληϊάδεω**, a patronymic (II. 559, b; C. 369, a; G. 129, 9, c), is for **Πηλεΐδου**. II. 148 D. 2; C. 197, c; G. 39, 3. In pronunciation the last two syllables are united by *synizesis* and pronounced as one. H. 42 and D; C. 117, b; G. 10. — **Ἀχιλλῆος** is put for the sake of the meter for **Ἀχιλλῆος** (Attic *-έως*). H. 33 D; 206 D; C. 134, a; 222, c; G. 295, Note; 53, 3, N. 4.

2. **οὐλομένην** is for **ὀλομένην** (H. 33 D; C. 134, a), 2d aor. part. mid. of **ὀλλυμι**. Though a participle, it has here the adjectival sense of *baneful*, *destructive*, “perhaps because the notion of *lost* or *abandoned* is associated with that of active mischief.” P. — **μυρ'**, *innumerable*. When written **μύρια** it denotes *ten thousand* (G. 77, 2, N. 3); it is not so used by Homer. — **Ἀχαιοῖς**. In Homer, Hellas is a district in Northern Greece, and (as the term *Ἕλληνες* was of later origin) whenever he speaks of the Greeks collectively, he uses the name of some leading tribe, as **Ἀχαιοί**, **Ἀργεῖοι**, **Δαναοί**. — **ἔλγε** = Attic *ἔλγη*. II. 190 D; C. 222, b, 3; G. 52, 2. — **ἔθηκεν**, *made*, *brought about*. II. 87, b; 333; C. 163; 45, h; G. 13, 1; 123.

3. **ψυχάς**, *souls*, disembodied ghosts in Hades, contrasted with **αὐτούς** in the following verse. **ἰφθίμους**: form of the masc. II. 225, a; C. 234, d; G. 63, N. — **Ἄϊδι**, a person, the god of the lower world, from *α*, *not*, and *ιδεῖν*, *to see*. H. 216 D. 23; C. 225, b; G. 60, 5, 1. — **προΐαψεν**. Observe the force of **πρό**, *forward*, not *prematurely*. II. 354 D; 836 and a; C. 284; 592; G. 106; 200, N. 5.

4. **αὐτούς**, = **σώματα αὐτῶν**, is emphatic and in contrast with **ψυχάς**. H. 680, 3; C. 540, c), f; G. 145, 2. — **δὲ ἐλώρια** (*αἰρέω*), *prey*, originally *Φελώρια*. H. 75 D. a; 726; C. 746, a; 480, 2; G. 8; 166. — **τεῦχε** is for

ἔτευχε. H. 354 D; 523, 9; C. 284; 50; G. 106; Appendix. The tense shows that this clause is really subordinate. H. 829, a; C. 592; G. 200. — **κύνεσσιν** is for *κυσίν*, dat. of *κύων*. II. 216, 10; 171 D. b; C. 18, b, sync.; 221, c; G. 60, 5, 15; 59, 2.

5. **οἰωνοῖσι**, *birds of prey*, lit., *birds flying alone*. H. 156 D; C. 201, d; G. 44, 3. — **τέ**, used alone instead of *καί*, is unusual and not found in Attic. — **πᾶσι** = *παντοίοις*, *all kinds*; Faesi says *to all* (*as many as came*). — **Διὸς δ' ἐτελείετο βουλή**, *and yet the designs of Zeus were* (*all this time*) *being accomplished*. Observe the force of the imperfect in denoting the continuance of the action. H. 829; C. 592; G. 200. — **ἐτελείετο** = *ἐτελείτο*. H. 409 D. b; C. 323, e; G. 120, 2. — **βουλή**, viz., that Hector should fall by the hand of Achilles, and Troy should be taken notwithstanding his wrath, and that he should be glorified by the woes which befell the Greeks in consequence of his withdrawal from the army.

6. **ἐξ οὗ δὴ**, *from that (particular) time when*: connect with *προΐαψεν* and *τεῦχε*. The full form of expression would be *ἐκ τοῦ χρόνου δὴ, ἐν οὗ*. II. 999, b; C. 557. — **δὴ** is a post positive particle, and always gives definiteness to demonstratives and relatives. H. 1037, 4; C. 685, c. — **ταπρῶτα** is also written *τὰ πρῶτα*, *first*. For the constr. see H. 719, b; C. 483; G. 160, 2. — **διαστήτην** is for *διεστήτην*. Vid. *τεῦχε*, v. 4. — **ἐρίσαντε**, *having quarreled*, denotes cause. H. 969, b; C. 674; G. 277, 2. Time of the aorist participle? II. 856; C. 660, e; G. 204, and N. 2.

7. **τέ καί**, *both and*. H. 1040, a; C. 701, 1. — **ἄναξ** (originally *Ἰάναξ*) = post-Homeric *δεσπότης*, *sovereign chief, owner of property and slaves*, used in reference to the gods, especially Apollo (vid. v. 36). The title *ἄναξ ἀνδρῶν* shows the supreme power of Agamemnon, of which Achilles received sad evidence.

8. **Τίς τ' ἄρ** = *τίς τὲ ἄρα*. **τέ** is a *copulative*, *ἄρα* an inferential conjunction. The latter shows the "thought as following naturally from the preceding circumstances, or a previous course of thought. It is especially frequent in Homer, and may often be rendered by *so*, *THEN*." H. — **σφωέ**. H. 261 D; C. 27, xv., f; G. 79, N. 2. — **θεῶν**: partitive gen. modifying *τίς*. — **ἔριδι**, *in strife* (not in blows), is to be taken with *ξυνέηκε*, with reference to *ἐρίσαντε* above. For the case, see II. 776; C. 467, a; G. 188. — **ξυνέηκε** is 1st aor. of *συνίημι*. The *ε* of *ἔ-ηκα* is the augment. — **μάχεσθαι**. H. 951; G. 265.

9. **Λητοῦς καὶ Διὸς νείος**. Apollo himself is here said to be the cause of the quarrel, as it is a dispute between Achilles and Agamemnon as to the duty of making satisfaction to that god that was the cause of the rupture. P. — **Λητοῦς**: form? H. 197; G. 55. — **ὁ γάρ**, *for he*. Attic article how used in Homer? H. 653; C. 516; G. 140. — **βασιλῆϊ**

= -εῖ: dat. of influence. H. 764, 2; C. 456; G. 184, 2. This refers to Agamemnon, "who bears this title, which is superior to ἀνακτι, as the head of the expedition." P. — χολωθείς. H. 841; 969, b; C. 592, d; 674; G. 200, N. 5, b; 277, 2.

10. νοῦσον is Epic for νόσον. — ἀνά, *throughout*. — στρατόν: acc. of extension = from the bottom of the army to the top; but κατὰ στρατόν = from the top to the bottom of the army (the same notion from different points of view). Cf. the Homeric ἀνὰ θυμόν and κατὰ θυμόν. The pestilence *did literally* begin with the *bottom* of the army, attacking first the mules and common soldiers (vid. v. 50). In plagues, we generally find the inferior animals first attacked. — κακὴν. Note the emphatic position. — ὀλέκοντο = ἀπέθνησκον, *kept dying off*. Observe the force of the imperfect. It is evident from the context that this clause is subordinate, and the next verse is therefore "construed with ὤρσε. A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν, or the like." Monro.

11. οὔνεκα: poetic for οὐ ἔνεκα, causal conj. — τὸν Χρῦσιν, *that (well known) Chryses*. τόν is here the demonstrative. H. 657, a; C. 530, a. — ἡτίμησ': aorist for the pluperfect. H. 837; C. 605, b. — ἀρητῆρα, *priest*; strictly, *one who prays*. H. 550; C. 386, 3; G. 129, 2, b. This is a good example of a spondaic verse. H. 1100; C. 748, a; G. 295, 4.

12. ὁ γάρ, *for this (priest)*. Vid. v. 9. — ἦλθε: 3d sing. 2d aor. ind. act. of ἔρχομαι, for ἤλυθε. — θοὰς ἐπὶ νῆας, *to the swift ships* = εἰς στρατόπεδον, as the ships were drawn ashore, forming a defense to the camp. — θοάς: why oxytone? H. 548, b; C. 792, f. — νῆας, = Attic ναῦς, was originally νῆFας. For Homer's declension, see H. 206 D; C. 222, f; G. 54, and N.

13. λυσόμενος, *both in order to ransom, and*. H. 969, c; C. 598, b; G. 277, 3. — θύγατρα: for the form, H. 188 D; C. 210, c; G. 57, N. 2. — φέρων, *bearing* (not for himself, as in λυσόμενος, but) *for another*. — ἀπερείσι' = ἀπερείσια = ἀπείρεσια, *boundless, lit., unlimited*. — ἄποινα is defective in number from its signification.

14. στέμματ', *a fillet, lit., tufts of wool*, στέφη, which as a suppliant he does not wear, but which are affixed to the staff which he carries in his hands. They were generally worn on the head of the priest, and here are to be considered as badges of the priest's office. Observe that στέμματα and στέμμα (v. 28) are used without any distinction of meaning. — ἐκηβόλου (ἐκάς + βάλλω), *far-darting*; an epithet given to Apollo, who was the god of archery.

15. χρυσέω = χρυσῷ by *synizesis*. Vid. note on v. 1. The contracted syllable (and also καί in the third foot) is shortened before a vowel. Vid.

II. 92 D. c; C. 737, a; G. 295, 5, N. — **ἀνά** (with the dative). II. 792, 1; C. 688, b; G. 191, V. 1. The feet in this verse are:

χρυσέῳ ἄ | νὰ σκή | πτρω καὶ ἐ | λίσσετο | πάντας ᾿Α | χαιούς.

16. **᾿Ατρείδα**: acc. dual; Agamemnon and Menelaos. — **δύω**. H. 290 D. 2; C. 240, c; G. 77, N. 1. — **λαῶν**: objective genitive. H. 729, c; C. 444; G. 167, 3.

17. **ἑῦκνήμιδες**, *well greaved*; from εἶ + κνημίς. The κνημίς, usually made of bronze, covered the front of the leg from the knee to the ankle, and was as useful as well as an ornamental part of the armor.

18. **θεοί** is scanned as one syllable, by *synizesis*. — **δοῖεν**, *to you may the gods, who occupy the Olympian mansions, grant*: opt. of wish. H. 870; C. 637, d; G. 251.

19. **ἐκπέρσαι**, *to destroy utterly and at once*. H. 941; C. 666; G. 134, 3. — **Πριάμοιο**. II. 154 D. a; C. 201; G. 44. — **πόλιν**. Note the omission of the article. For the quantity of the final syllable, see H. 94 D; C. 736, c. — **οὔκαδε**. Force of δε? H. 217; C. 688, e; G. 61.

20. This verse is really a subordinate conditional clause to the preceding verses; *May they, etc., if you release*. — **λῦσαί τε . . . δέχεσθαι**, *but both release to me my dear child, and receive this ransom*. The infinitives are here used as imperatives. H. 957; C. 670; G. 269. The elliptical verb is supplied in v. 277, showing that the archaic use of the infinitive for the imperative was in a transition state even in the time of Homer. — **φίλην**. Vid. Lex. φίλος. — **τὰ ἄποινα**, *this ransom*!

21. **ἄζόμενοι** agrees with what? — **᾿Απόλλωνα** is used instead of ἐμέ, as Chryses made the claim in the name of the god. — The verse is spondaic.

22. **Ἐνθ'**, *thereupon*; strictly a local adverb. — **ἄλλοι**, *the others* (besides Agamemnon). H. 705; C. 567; G. 142, 2, N. 3. — **ἔπευφήμησαν** = μετ' εὐφημίας ἐβόησαν according to the Scholiast.

23. **αἰδεῖσθαι**: infin. after the idea of "*saying*" in ἐπευφήμησαν. H. 929; 942; C. 659, f; 667, c; G. 260, 2; 134, 3. — **δέχθαι** is the epic 2d aor. of δέχομαι. H. 489 D. 38; C. Page 71; G. Page 336.

24. **ἀλλ' οὐκ . . . θυμῷ**, *but this (to reverence the priest and to accept the ransom) was not pleasing to Agamemnon, son of Atreus, in his soul*. — **᾿Ατρείδῃ**: dat. where the English verb would take a direct object. H. 764, 2; C. 456; G. 184, 2. — **θυμῷ** is dative of place. II. 783; C. 469, b; G. 190.

25. **ἀλλά** is correlative with μέν in v. 22. II. 1046, 1, b; C. 701, c. — **ἀφίει**: 3d sing. imperf. ind. of ἀφίημι. H. 476; C. 45, k; G. 127, III. — **ἐπὶ** is separated from ἔτελλεν, with which it is compounded, by *tmesis*. H. 580, a; C. 388, c; G. 191, 7, N. 3.

26. Μή. H. 1019; C. 686; G. 283. — κοίλῃσιν = κοίλαις. H. 142 D; C. 198, a; G. 29, 5; here *unmanned*, i. e., without crews. — νηυσί has how many syllables? H. 14 D; C. 21, x; G. 3. — κιχείω: lengthened form of the subj. of κιχάνω. H. 538 D. 4. For the construction, see H. 866, 1; C. 628; G. 253.

27. δηθύνοντ', *loitering*, i. e., in the vain hope of accomplishing your purpose. This and ἰόντα are supplementary participles. H. 980; C. 677; G. 279, 2.

28. μή νύ χραίσμῃ. H. 887; 1018; C. 626; 686; G. 218, N. 2; 283. — τοι = σοι, enclitic; dat. of σύ. For the case H. 764, 2; C. 453; G. 184, 2.

29. πρίν: not the conj. H. 1055, 9; C. 703, d (γ); G. 240, 2, N. — μίν. H. 261 D; 722; C. 27, xv. f; 472, g; G. 79, N. 4; 162. — καί is emphatic.

30. ἐν Ἀργεῖ, *even at Argos*, is added to exaggerate the bitterness of the separation. As Agamemnon lived in Mykenae, the word is to be taken in a broad sense, as including the surrounding country. — τηλόθι: ending? H. 217; C. 191, 2; G. 61. — πάτρης. H. 757; C. 445, c; G. 182, 2.

31. ἰστὸν ἐποιοχόμενῃν. The ἰστός or beam of the loom was upright (ἴστημι), and the weaver passed to and fro before it as he threw the shuttle alternately at each end. This alternation is implied in the ἐπί. — ἀντιόωσαν, *coming to, approaching*, i. e., when summoned as a concubine. The word commonly has the gen. For the form, see H. 409 D, a; C. 322, c; G. 120, 1, b.

32. μή μ' ἐρέθιζε. H. 876, a; C. 62, c. — σαώτερος, *more safely* (than you would otherwise). H. 649; C. 514, a. — ὥς κε νέηαι. H. 881; 882; C. 624; 619, c; G. 215, A; 216, N. 2. — νέηαι: form? H. 383 D. 4; C. 297, e and h; G. 119, 2.

33. Ὡς = οὕτως. The ὦς in verse 32 is ὦς, taking the acute from κέν. H. 120; C. 786, a; G. 29, N. 1. — ἔδδειςεν is for ἔδειςεν. H. 490 D. 5; C. 171; G. Page 336. The original form was ἔδφειςεν. — ὁ γέρων, *this old man*, lit., *he, the old man*. Observe the demonstrative force of ὁ. — μύθω: constr.? H. 764, 2; C. 455, g; G. 184, 2.

34. βῆ = ἔβη. — ἀκέων, *in silence*, i. e., without gainsaying the stern order. The word is adj. in form, but is always an adverb in Homer. — παρά, *along*. H. 802, 3, a; C. 689, d; G. 191, VI. 4 (3), a. — πολυφλοίσβοιο, *loud roaring*. This word is imitative of the sound of the waves breaking on the beach. H. 154 D. a; C. 201; G. 44, 1.

35. πολλά: acc. neut. used adverbially, modifying ἡρᾶθ'; *much* or *earnestly*. — ἀπάνευθε, *far apart* from the Greek ships: it modifies κιών. — ἡρᾶθ' = ἡρᾶτο: imperf. 3d sing. from ἀράσμαι. — ὁ γεραιός: ὁ here approaches very near to the Attic use of the article.

36. ἄνακτι is dat. according to H. 764, 2; C. 455, g; G. 184, 2. — τόν, whom. H. 275 D; C. 249; G. 140. — ἡΰκομος = Attic εὐκομος, *juir-haired*. — τέκε = ἔτεκε. — Λητώ was the mother of Apollo and Artemis.

37. Κλυθῆ. H. 489 D. 30; C. Page 80; G. Page 344. — μεῦ: for the form. H. 261 D; C. 27, xv. f; G. 79, N. 2; for the case, H. 742; C. 432, a; G. 171, 2. — Χρύσην, *Chryse*, a town on the coast of Troy, near Thebe, containing a temple dedicated to Apollo, who is therefore addressed as the guardian divinity of that place. — ἀμφιβέβηκας, *who (hast protected, and) dost (still) protect*; perfect with present meaning. H. 849; G. 200, N. 6. "The figure is taken from a wild animal walking round its young when attacked, or a warrior protecting a fallen friend in battle. Vid. v. 299." P.

38. Κίλλαν. *Killa* was also in the Troad, where was also a temple of Apollo; hence called *divine*. The worship of Apollo was very general throughout the cities of Asia Minor. — Τενέδοιο: constr.? H. 741; C. 407, 1); G. 171, 3. — ἱφι, *mightily*: neut. of ἱφίς, *strong*.

39. εἴ ποτέ τοι: for the accent, H. 112, c; 117; C. 786, b; 787; G. 29; 28, N. 2. — τοί: for constr. H. 767; C. 453, b; G. 184, 3. — ἐπὶ . . . ἔρεψα. H. 786; C. 388, c; G. 191, N. 3. For the mood, H. 893, and b; C. 631, a; G. 221.

40. κατὰ . . . ἔκηα: κατακαίω. *Tmesis*. — μηρία: slices of meat from the thighs of victims. For the sacrifice see below, v. 460 seq.

41. ἦδ' = ἦδέ is here equivalent to καί, *and*. The particle is peculiar to Homer. — τόδε μοι κρήνηνον (= κρήνον) ἐέλδωρ (ἐλδωρ), *accomplish for me this wish*.

42. τίσειαν, *may the Greeks atone for*. H. 870; C. 638, f; G. 251. — Δαναοί: vid. N. on Ἀχαιοῖς, v. 2. — ἑμά—σοῖσι. The pronouns are opposed; *my* tears by *thy* bolts. — βέλεσσιν: dat. of means. H. 776; C. 466; G. 138, 1.

43. τοῦ, *him*; obj. of ἔκλυε. H. 742; C. 432, a; G. 171, 2. — Φοῖβος, *shining*. This epithet, as applied to Apollo, is supposed to identify him with Helios, or the sun; but for some time after this they are commonly held to be quite different.

44. κατ' . . . καρήνων, *down from the summits*. H. 107; 800, 2; 216 D. 8; C. 774; 689, m; 226, d; G. 24, 3; 191, IV., 2 (2); 60, 5, 13. — κῆρ. H. 718, a; C. 481; G. 160.

45. ὤμοισιν, *on his shoulders*. H. 783; C. 469, b; G. 190. — ἀμφηρεφέα, *covered at both ends*, i. e., closed in by a bottom and a moveable top. Notice that the final vowel α, naturally short, is here lengthened by the ictus (in the thesis) of the foot.

46. ἐκλαγξαν . . . χωμόνοιο. Notice the harmony of sound and sense (*onomatopœia*). — χωμόνοιο, sc. Ἀπόλλωνος.

47. αὐτοῦ κινηθέντος, *of him, as he moved along*. αὐτοῦ is in contrast with οἷστοι in the preceding verse, and κινηθέντος is to be translated as a middle rather than a passive participle. Crusius. — ὁ, *this one, he*. — ἦε = ἦει, *went*. H. 477 D; C. Page 74, o; G. 127, II. N. 3. — νυκτὶ ἐοικώς, *like night*, i. e., dark and sullen. H. 773; C. 451; G. 186. Cf. II. xii. 463. So Milton, "Paradise Lost," bk. vi.:

"He on his impious foes right onward drove,
Gloomy as night."

48. ἀπάνευθε νεῶν, "*at a distance from the ships*, because the pestilence was to commence among the animals at the outskirts of the camp," to give the Greeks an intimation of his wrath. Cf. Exodus ix. 1; 2 Sam. xxiv. 17. — μετά, *into their midst*, is here used adverbially, and there is no *tnesis*. H. 785; C. 703, 1) (b); G. 191, N. 2. — Distinguish carefully between ἰός, *arrow*, ἷος, *one*, and ἵον, *the violet*.

49. It seems preferable to take δεινὴ as an attributive; *a dreadful twang arose from the silver bow*. — βιοῖο: gen. of separation. H. 748, b; C. 405, a; G. 174.

50. οὐρῆας = ὀρέας: form? H. 33 D; C. 130, I. c; G. 30, 2. — ἐπώχετο, from ἐπιόχομαι, *attacked*. "ἐπί = the English *over* in *go over*, *tell over*; hence, *one after another*." — κύνας ἀργούς. "Dogs are called *swift*, from their glancing or nimble feet." P.

51. αὐτοῖσι, sc. ἀνθρώποις, *at the men themselves*. H. 680, 3; C. 540, c), f; G. 145, 2. — ἔχεπευκές = original σεχεπευκές, *painful*.

52. βάλλ', sc. αὐτοὺς οἷστω. H. 1058; C. 68, 4. — "The imperfect probably denotes that every subsequent arrow caused a death." H. 829; C. 592; G. 200. — θαμειαί goes with the verb, *burned thickly*.

53. Ἐννῆμαρ, *for nine days*; adv. from ἐννέα, *nine*, and ἡμαρ, *day*. *Nine* seems to be the favorite number of Homer, as *seven* is that of the sacred writers. — ἀνά, *throughout*. — κῆλα, *the missiles*; properly the wooden shaft of an arrow. The word is used by Homer only in reference to missiles sent by the gods.

54. τῇ δεκάτῃ, sc. ἡμέρα. H. 621, c; 782; C. 506, b; 469, a; G. 139, 1, N; 189. — In this passage also, τῇ is used nearly the same as in Attic Greek. — ἀγορήνδε, *to a (popular or general) assembly*. For the ending, H. 217; C. 688, e; G. 61. — καλέσσατο = ἐκαλέσατο: mid.; *had them summoned* by heralds.

55. τῷ: dat. of indirect object. H. 767; C. 460; G. 184. — γάρ introduces the reason why Achilles called the assembly. — ἐπὶ φρεσὶ, lit., *for Hera, the fair-armed goddess, had put (it) upon the mind to this one*, i. e., had put it in his heart. *Constructio praeagnans*. A verb of motion is commonly followed by a preposition with the accusative; but, when a

prep. with the dat. (as in this case) is used, the idea of rest which follows the motion is the principal one. H. 788; C. 704; G. 191, N. 6.

56. γάρ here introduces the reason why Hera urged Achilles to call the assembly. — Δαναῶν. H. 742; C. 432, d; G. 171, 2. — ὅτι ῥα, *because in sooth*. — θνήσκοντας here supplies the essential part of the predicate. H. 980; C. 677; G. 279, 2. — ὄρᾱτο is for ἐωρᾱτο, with *double* augment dropped. H. 359; C. 279, b; G. 104.

57. δ' ἐπεὶ οὖν, *and when therefore*, i. e., in consequence of his summons. H. 1055, 5; 914 A; C. 701, 2, j; 605, c; G. 231, N. — ἦγερθεν = ἠγέρθησαν, *they had assembled*; 3d plu. 1st aor. pass. of ἀγείρω. H. 385 D. 3; C. 330, b; G. 119, 9. — ὀμηγερέες τ' ἐγένοντο, *and were all met together*. Some critics consider this as tautological, but Wolf thinks that the passage is intended to mark the progress of the action from beginning to end, and that these words denote the completion of the act of assembling.

58. τοῖσι, *among them*. H. 771; C. 453; G. 184, 3, N. 2. — δέ is not to be translated; it marks the apodosis, completing the sentence introduced by ἐπεὶ. H. 1046, 1, c; C. 705, a; G. 227, 2. — ἀνιστάμενος, *rising up*. H. 812; C. 578; G. 199, 1. — πόδας. H. 718, a; C. 481; G. 160.

59. ἄμμε, *we*; for ἡμᾶς. H. 261 D; C. 27, xv. f; G. 79, N. 2. — παλιμπλαγχθέντας, from πάλιν + πλάζω, *baffled*, lit., *having been driven back*, i. e., having wandered from the object of our expedition. Construe νῦν ὅτω ἄμμε παλιμπλαγχθέντας ἀπονοστήσειν ἄψ.

60, 61. ἀπονοστήσειν is the conclusion of the two conditions, εἴ . . . φύγοιμεν, and εἰ . . . δαμῶ. — κέν: in the protasis with the optative. H. 900, b; C. 631, e; G. 227, N. The full force of the particle may be seen from this paraphrase: *as things now are, I think that we baffled will (have to) return (home), if we perchance would thereby escape death (i. e., if we can escape it), and if, as it appears, war and pestilence together shall (continue to) subdue the Greeks*. — δαμῶ is the future of δαμάζω, for δαμάσει.

62, 63. ἄγε δῆ, *come now*. H. 1037, 4; C. 685, c. — ἐρείομεν = ἐρέωμεν by the interchange of long syllables. Constr.? H. 866, 1; C. 628; G. 253. — ἥ καὶ ὄνειροπόλον, *or even a dream-interpreter*. Observe that the three are distinct, and that the dream-interpreter has less authority than the prophet or the priest, as is shown by the καί. — καὶ γάρ, *for the dream also*. — τέ. H. 1041; C. 389, j.

64. ὅς κ' εἴποι, *who might tell us*. H. 872; C. 618, 1, b; 636; G. 226, 2, and b. — ὅ, τι is so written to distinguish it from the conj. ὅτι: adv. acc., *on account of what*. — τόσσον ἐχώσατο, *he has taken such offence*.

65. ὅγε refers to Apollo. — εὐχολῆς: gen. of cause, *on account of a vow (unperformed) or a hecatomb (unoffered)*. H. 744; C. 410; G. 173, 1.

66. αἶ κεν βούλεται = εἰαν βούληται. II. 898; C. 631 and c; G. 223. Where is the conclusion? — κνίσσης. H. 739; C. 426; G. 171, 1. — τελείων, *full grown*.

67. βούλεται = βούληται. — ἡμῖν is dat. of interest after ἀπαμῦναι (= ἀπὸ + ἀμῦναι: *tnesis*). Notice that “Achilles either does not know, or pretends not to know the cause of Apollo’s wrath.” P.

68, 69. Ἦτοι is correl. to δέ, *in sooth*. H. 1037, 10; C. 701, d. — ὥς, *thus*: adv. — κατ’ ἔξετο = ἐκαθέζετο; *tnesis*. — τοῖσι: vid. N. v. 58. — ὅχ’ = ὅχα: an adverb or neuter plural, *by far*. It is seen in ἔξοχα, which however comes from ἐξέχειν, *to be prominent*. It is referred by some to ὀχυρός, so as to mean *strongly*, like the Latin *valde*. P.

70. ἦδη, 3d sing. 2d pluperf. ind. of theme ἰδ, usually joined with ὁράω. H. 491, 6; C. 46, a; G. 127, VII. — τά τ’ ἐόντα πρό τ’ ἐόντα, *the present, the future, and the past*. Observe the force of πρό, the things having been *before*. Is τά the article in this passage?

71. νήεσσι: dat. of advantage, where we would expect the genitive. Cf. v. 38, Τενέδοιο. — ἡγήσατο. Kalchas was not in command of the fleet: what, then, does this mean? — Ἴλιον does not depend on εἶσω. For constr., H. 722; C. 472, g; G. 162.

72. ἦν = ἐήν. II. 269 D; C. 28, n; G. 82, N. 1. — διὰ μαντοσύνην, *by means of his prophetic art*. — τήν is for Attic ἥν; the relative, *which*. — οἱ = Attic αὐτῶ. H. 685; C. 539, a; G. 144, 2. — πόρε: 2d aor. H. 837; 354 D; C. 605, b; 284; G. 106.

73. ὅ, *this one*; not the relative, but the demonstrative (article), taking its accent from σφίν, which last = σφί + ν movable. H. 261 D; C. 27, xv., f; G. 79, N. 2.

74. κέλευαί με, *thou commandest me*. For the form, vid. N. on νέηαι in v. 32. Note that although Kalchas “has not been named, he understands Achilles to appeal to him as μάντις of the army.”

75, 76. μῆνιν, *the (cause of the) wrath*. — ἐκατηβελέταο is for ἐκατηβελέτου. II. 148 D. 1; C. 197, c; G. 39, 3. — τοιγάρ, *so then*. — ἐρέω, *will speak*. ἐρῶ is assigned as future to φημί, λέγω, ἀγορεύω. — σύνθεο = σύνθοι, 2d aor. inv. mid. of συντίθημι, sc. φρεσί; lit., *Do thou place this matter together for thyself (in your mind)*, i. e., *give heed*. — ὁμοσσον: for ὁμοσον, from ὁμνυμι.

77. ἦ μέν, *verily, truly*: a strong expression. H. 1037, 9; C. 685, c. — πρόφρων ἀρήξειν. The subject of ἀρήξειν is here omitted, and πρόφρων agrees with the subject of ὁμοσσον, on which ἀρήξειν depends. H. 940; C. 667; G. 134, 3. Here however πρόφρων is best translated as an adverb, *heartily*.

78. γάρ introduces his reason for the request. — χολωσέμεν, *that I shall enrage*, = χολώσειν. H. 381 D; C. 333; G. 119, 14, a. For the

omission of the subject see ἀρήξειν above. "His foresight in this is seen by the result, inf. 103." P. — μέγα, *with powerful sway*; adv. acc. limiting κρατέει.

79. Ἀργείων. H. 741; C. 407; G. 171, 3. — οἱ is not for ᾧ, as is shown by the accent of καί. H. 1005; 764, 2; C. 562; 455, g; G. 156; 184, 2. — Ἀχαιοί. Heyne makes this distinction between Ἀργείων and Ἀχαιοί: "The Argives are those who are under their own king; the Achæans are the whole army whom the commander-in-chief only commands."

80. κρείσσων, *more powerful* (of the two) in means of revenge. — γάρ introduces the reason for the statement that a king is κρείσσων. — ὅτε: for ὅταν. H. 860; C. 619, b; G. 207, 2. — χώσεται: 3d sing. 1st aor. subj. for χώσηται. H. 373 D; C. 326, d; G. 119, 12, a. — χέρηϊ, "*a subject* (= ὑποχείριος), is from an assumed form χέρης, which serves as postive to χείρων and χερείων, *inferior*." Monro. H. 254 D. 2; C. 238, d; G. 73, 2.

81. εἴπερ, *even if*. — χόλον is strengthened by γέ, and opposed to κότον in next verse. — καί strengthens αὐτῆμαρ. — καταπέφῃ: 3d sing. 1st aor. subj. (H. 894, b; C. 631, c; G. 223, N. 2), *if he digest his anger*; stronger than our expression, *to swallow one's anger*.

82. ἀλλά "marks the apodosis = *yet*." The correspondence of the two clauses, εἴπερ . . . ἀλλά, is further marked by τε . . . τε. H. 1041; C. 389, j. — ὄφρα τελέσση, *until he has accomplished it* (κότον). H. 921, a; C. 624, a; G. 239, N. 1.

83. εἰοῖσι: from εἶς = Attic ὅς. In Attic we would have had the article, ἐν τοῖς στήθεσιν. H. 658; C. 530, e; G. 141, N. 2. — φράσαι: imv. mid., *consider*. — εἴ με σαώσεις. H. 932, 1; C. 645; G. 242, 1.

84, 85. δ', *thereupon*. — προσέφῃ: position of augment. H. 360; C. 282; G. 105. — θαρσήςας: inceptive aor. H. 841; C. 592, d; G. 200, N. 5, b. — εἰπέ: imv.; how distinguished from the ind.? H. 387, b; C. 781, d; G. 26, N. 3 (2). — θεοπρόπιον, *the oracle, divine message*. — ὃ, τι οἶσθα, *what thou knowest*. H. 914, A; C. 640; G. 232, 1; M. 61, N. 1.

86, 87. οὐ μὰ . . . Ἀπόλλωνα, *No! for by Apollo*. H. 723; C. 476, d; G. 163. — ᾧτε, *and to whom*. H. 1041; C. 389, j. — Κάλχαν: voc. of Κάλχας. H. 170, b; C. 204, b; G. 48, 2, b. — εὐχόμενος (with ᾧτε), *praying to whom*; part. denoting means. "*In answer to thy prayers, he gives thee knowledge, so that thou makest known to the Greeks the wishes of thy god*."

88, 89. ἐμεῦ ζώντος . . . δερκομένοις: gen. abs. H. 971; C. 675; G. 183. The expression is pleonastic, used, however, for the sake of greater solemnity. — σοί: indirect obj. of ἐποίσει. — κοίλῃς = κοίλῃσι =

κοίλαις. — παρὰ νηυσί, *at the ships*. — βαρείας χεῖρας, i. e., violent hands. — ἐποίσει is from ἐπιφέρω.

90, 91. συμπάντων Δαναῶν: part. gen. limiting οὗτις in v. 88. H. 729, c; C. 415; G. 168. — ἦν = ἔάν. H. 898; C. 631, c; G. 223. — Ἀγαμέμνονα. "He perhaps anticipates that the guilt, or the cause of the plague, will be found to lie at Agamemnon's door." P. — πολλόν. H. 247 D; 719, b; C. 483; G. 70, N. 1; 160, 2. — ἄριστος: vid. N. on πρόφρων, v. 77. — εὐχεται εἶναι, *professes to be, boasts that he is*.

92-96. Καὶ τότε . . . ἀμύμων, *and then indeed the faultless prophet took courage and said*. — ἠύδα: 3d sing. imperf. — Cf. v. 93 with v. 65. — ἔνεκ' ἀρητήρως, sc. ἐπιμέμφεται. — οὐδ' ἀπέλυσε. Notice the change of construction. — τοῦνεκ' = τοῦ ἔνεκα, *on account of this*. H. 76; C. 125, a; G. 11. — ἄρα, *namely*; here used as explanatory and not as conclusive. — ἦδ' ἔτι δώσει, *and will still give them*.

97-100. οὐδ' ὄγε, *and he will not*. — πρὶν . . . πρὶν. The former is an adverb; the latter, a conjunction = πρὶν ἢ. H. 955, b; 1055, 9; C. 703, d (γ); 672, g; G. 274; 240, 2. — What is the subject of δόμεναι and ἄγειν? — ἀπριάτην, according to Crusius, signifies *without a ransom demanded*, i. e., *unbought*; and ἀνάποιον, *without the acceptance of the reward offered by the father*. — Χρύσην: vid. v. 37. — τότε κέν μιν *πεπείθοιμεν*, *then, having propitiated him (μὴν = αὐτόν), we may perhaps persuade him*. H. 872 and a; C. 636 and a; G. 226, 2 and N. 1. — πεπείθοιμεν: for πίθοιμεν. H. 436 D; C. 284, f; G. 100, N. 3.

101-103. ὄγ': here = Kalchas. Vid. v. 68. — ἀχνύμενος, *being deeply troubled*. — μένεος . . . πίμπλαντ', lit., *and his diaphragm, black on both sides, began to fill greatly with rage*. — μένεος = Attic μένους: constr.? H. 743; C. 414, a; G. 172, 1. — φρένες. It was the belief of the ancients that the diaphragm was the seat of thought and of the passions; and as the veins become swollen with dark venous blood when the mind is violently inflamed by passion, it properly receives the epithet given it, "black." — ἀμφιμέλαιnai, *black on both sides*, showing the violence of his anger.

104. πίμπλαντ': for ἐπίμπλαντο. — ὄσσε, *the two eyes*. H. 215 D. a; C. 228, b; G. 60, 5, 22. — οἱ, *to him*, i. e., his two eyes: dat. equivalent to the gen. H. 767; C. 464, a; G. 184, 3, N. 4. — πυρί. H. 773; C. 451; G. 186. — λαμπετόωντι: for λαμπετάωντι = λαμπετῶντι. H. 409 D. a; C. 135; G. 120, 1. — ἔκκτην: for ἐφκείτην; 3d dual, syn-copated 2d pluperf. ind. of theme ικ. H. 492 D. 7; G. 125, 4.

105. Κάλχαντα: H. 1039; C. 68, 4, d. — πρώτιστα = πρώτιστα, *first of all*. Note the double superlative. H. 255 D; C. 262, c; G. 73, 2. — κάκ': for κακά, *an evil* (look); cog. acc. For the accent, H. 107; C. 774; G. 24, 3. For the case, H. 716, b; C. 478; G. 159, N. 2. — It is

probable that the phrase *κάκ' ὀσσομένος*, *with evil in his look*, arose from ancient notions about the "evil eye."

106. *Μάντι . . . εἶπες*, *Prophet of ills, not yet at any time hast thou spoken that which is good.* — *τὸ κρήγυον*: "a very rare word, only found here and in Theocr. *Id.* xx. 19, *ποιμένεσ', εἶπατέ μοι τὸ κρήγυον.* Both here and in *τὰ κακά* following, we seem to have the true Attic article." P.

107, 108. *τὰ κακά* is the subject. H. 669; C. 534; G. 142, 3. — *τοί, φρεσί*: vid. note on v. 24. — *μαντεύεσθαι* is added as explanatory. The allusion in *κακὰ μαντεύεσθαι* may be to the sacrifice of Iphigenia at Aulis. — *ἔσθλόν . . . ἐτέλεσσας*, *never yet hast thou spoken any noble word, nor brought (it) to its accomplishment*, i. e., proved it true by its fulfillment.

109–111. *καὶ νῦν*, and so *now*, with emphatic reference to *αἰεί* in v. 107. — *θεοπροπέων*, *explaining omens.* — *ὥς δὴ τοῦδ' ἔνεκα*, *that, forsooth, on account of this.* *τοῦδ'*. H. 696; C. 544; G. 148, N. 1. — *σφίν*, i. e., to the Greeks. — *οὔνεκ'* refers to *τοῦδ' ἔνεκα* as its antecedent. — *ἐγώ*: why expressed? — *κούρης Χρυσηΐδος*, *of the virgin daughter of Chryses.* H. 559; C. 370; G. 129, 9.

112–115. *ἔθελον* is for *ἤθελον*: causal. H. 932; C. 645; G. 242, 1. — *πολὺ βούλομαι*, "*much prefer.*" Autenrieth. — *αὐτήν*, *herself*, is in contrast with *ἄποινα*. — *καὶ γάρ ῥα*, sc. *οὐκ ἔθελον*, *I did refuse, for truly I (have preferred and do) prefer her even to Klytaimnestra, my lawful wife.* — *Κλυταιμνήστρης*: constr.? H. 751; C. 699; G. 177. — *κουριδίης* is the *lawful wedded wife* as opposed to the captive concubine. — *οὐ ἔθέν ἐστι*: explain the accents. — *ἔθέν* is for *οἷ* (H. 261 D; C. 27, xv. f; G. 79, N. 2) and is governed by the comparative *χερείων*. — *δέμας, φυήν, κ. τ. λ.*: adv. acc. — *οὐδέ*, *and not*; *οὔτε*, *neither, nor*; *οὔτε τι* (emphatic), *and not at all.* *neither in figure nor in stature*

116–120. *ἀλλὰ καὶ ὥς*, *and yet notwithstanding this*, i. e., though I do wish to retain her. H. 284 D; C. 786, a; G. 29, N. 1. — *εἰ τόγ' (ἐστίν) ἄμεινον*. H. 893; C. 631, a; G. 221 — *βούλομ' . . . ἀπολέσθαι*, *for I wish my people to be safe rather than to perish.* *βούλομ(αι) = malo. σόον.* H. 227 D; C. 236, d. — *ἔμμεναι = ἔσμεναι = εἶναι.* H. 478 D; C. Page 73; G. 127, N. I. 2. — *αὐτὰρ . . . αὐτίχ'*, *however, straightway.* — *ἔτοιμάσατ'*. Note the force of the aorist. — *ὅφρα . . . ἔω*, *in order that I alone of all the Greeks may not be without a prize.* H. 881; C. 624, e; G. 216. — *οἶος*, *alone*; *οἶος*, *such as.* — *Ἀργείων*: part. gen. — *ἔω* = Attic *ῶ*. — *οὐδέ*, *not even.* — *λεύσσετε* is emphatic. — *τόγε*, *this at least*, is explained by the next clause. — *ὅ = ὅτι.* H. 1049, 1; C. 644, 1; G. 249, 2. — *ἔρχεται ἄλλῃ*, *is going elsewhere*, i. e., than was intended. Felton.

121–123. *ποδάρκης*, *able of foot*; hence, *swift-footed.* — *Ἀτρέϊδῃ*

κύδιστε, *O most glorious son of Atreus*. H. 253 D; C. 260, a; G. 72, 1. — φιλοκτεανώτατε πάντων, *most greedily of all men*. — πῶς γάρ, *for how*. γάρ shows an ellipsis: You demand an impossibility, *for how*.

124. οὐδέ τί που, *lit., we do not even know of any many (i. e., quantity of) public stores laid up*. The train of thought is: Even were it considered right that you should have another prize, we have not the means of bestowing it. H. 1043, 2, a; G. 283 seq. — ἴδμεν = Attic ἴσμεν, from οἶδα. — ξυνήϊα = ξυνεῖα is a *piece of common property*; from ξυνός, *common*. — κείμενα = ὅτι κείται.

125, 126. ἀλλὰ τὰ μὲν . . . δέδασται, *but those things, which we plundered from cities, have been divided*. τὰ μὲν = ἃ μὲν. H. 275 D; C. 249; G. 140. — δέδασται: perf. pass. from δαίωμαi. — λαούς: subject of ἐπαγείρειν. — οὐκ ἐπέοικε, *and it is not fitting*. — παλίλλογα (πάλιν, *again*, and λεγ-, *gather*), *collected again*. — ἐπαγείρειν repeats the idea in παλίλλογα. Note the force of ἐπί, *from tent to tent*.

127-129. τήνδε, *this girl*, i. e., Chryseis. — θεῶ, *to the god*, i. e., to Chryses, who was priest of the god, Apollo. — πρόσ (πρό + ἦμι), *resign*, *lit., send forth*: *imv. 2d aor.* H. 443, b; C. 45, k; G. 121, 2, b. — αὐτάρ, *but (as for the reward)*. — τριπλῇ τετραπλῇ, *sc. μερίδι*, or some such word: *dat. of manner*. H. 295, b; C. 240, 4. — αἶ κέ ποθι = εἰάν που. H. 898; C. 631, c; G. 223. — δῶσι = δῶ. — πόλιν, *though without the article, probably refers to Troy*.

131, 132. μὴ δ' οὕτως, ἀγαθός περ ἐών, *do not, I pray you, although you are very brave, practice deceit in your thought (by concealing your real sentiments), since you shall not overreach me nor persuade me*. — μὴ δή. H. 1037, 4; C. 685, c. — δὴ οὕτως. How does it become δ' οὕτως? — περ is shortened from the adv. πέρι, *very much*. It here strengthens the participle. — ἐών: concessive. H. 969, e; C. 674, f; G. 277, 5. — νόῳ = νῶ: *dat. of place*. — παρελεύσεαι is used metaphorically. It means, literally, "to come alongside of a person," as in a race (hence it came to mean "overreach"). So Shakespeare, in *Henry VIII.*: "O Cromwell, the king has gone beyond me. Cf. *Od.* V. 104: παρεξελθεῖν Διὸς νόον; also, Hesiod, *Theog.* 613: ὥς οὐκ ἔστι Διὸς κλέψαι νόον, οὐδὲ παρελθεῖν. There is a similar notion in the common expression, "to get over," "come it over," as expressive of deceit.

133, 134. ἢ ἐθέλεις (am I wrong), or *do you really wish, while* (H. 1055, 7; C. 701, h; G. 239) *you yourself have your prize, that I, on the contrary, should be sitting thus (as your proposal suggests) wanting one*. — ὄφρ' ἔχης = ἔχειν. — αὐτάρ marks the real apodosis. — αὕτως, *just so*, added to ἦσθαι, which itself has the sense of sitting inactive, adds dramatic force to the expression. P. — κέλεαι δέ με κ. τ. λ. would be in Prose κεύων or ὅτι κεύεις (is this what you want), when you bid me, etc. Monro.

135, 136. ἀλλ' *however*. — εἰ μὲν δώσουσι. The apodosis in unexpressed because it is only on the second of the two alternatives (*if they do not give*), that anything is to follow. In translating it is customary to supply some apodosis, like καλῶς ἔσται, καλῶς ἔξει, or ἐθέλω ἀποδοῦναι. H. 904, a; C. 638; G. 226, 4, N. 2. — ὅπως ἔσται. H. 911; C. 624, b; G. 216, N. 1. — ἀντάξιον (sc. τῆς κούρης) agrees with γέρας understood.

137-139. εἰ κέ = εἰάν introducing a supposition with probability. H. 898; C. 631, c; G. 223. — ἐγώ: why expressed? — δέ. H. 1046, 1, c; C. 705, a; G. 227, 2. — κέν. H. 868; C. 617, b; G. 255. — ἔλωμαι. The subjunctive is here nearly equivalent to the future indic., and gives a peremptory tone. — ἢ τεὸν . . . ἄξω ἐλών, *either thine or that* (sc. γέρας) of Ajax, or having seized (it) will lead away (that) of Odysseus. The Scholiast says that these heroes are here specially mentioned as being the personal friends of Achilles. — κεν κεχολώσεται. H. 845; C. 620; G. 208, 2. — ὄν. H. 722; C. 472, g; G. 162. — κεν ἵκωμαι. H. 914, B (1); 898, c; C. 641, a; G. 233.

140-144. ταῦτα, i. e., this matter of the γέρας. — μεταφρασόμεσθα, *we will consider (among ourselves) hereafter*. Note the force of the middle and of μετά. H. 376 D; C. 299; G. 119, 1. — ἐρύσσομεν. H. 420 D; 866, 1; C. 171; 628; G. 119, 7; 253. For the shortened vowel of the subj. see H. 373 D; C. 326, d; G. 119, 12, a: so ἀγείρομεν, θέλομεν, βήσομεν. — ἐπιτηδές: expressly for that service. — ἐς = εἰς. — ἀγείρομεν. H. 518, 1; C. Page 67; G. Page 330. — θέλομεν. H. 444 D; C. 323, c; G. 126, 7, b. — ἄν = ἀνά (H. 84 D; C. 126; G. 12, N. 3) is separated from βήσομεν by *tnesis*. — αὐτήν is intensive. — βήσομεν, *let us cause to go up*. H. 500, 2; C. Page 70; G. Page 333. — εἰς δέ τις . . . ἔστω, *and let some one, a counsel-bearing man, be the commander*. εἰς τις is the subject. ἀρχός is pred. with ἔστω. ἀνὴρ is appos. with τίς.

146, 147. ἦε σύ, *or even thou*. — ἐκπαγλότατ', *most terrible*. — ὄφρα ἰλάσσεαι = Attic ἵνα ἰλάσῃ. H. 881; C. 624; G. 215, A. and N. 2. — ἡμιν, *for us*; dat. of advantage. — ῥέξας: means. H. 969, a; C. 674; G. 277, 2. "There is some irony in asking Achilles to propitiate the angry Apollo for them. Perhaps, too, some taunt is intended by naming him ἀρχός only fourth in order." P.

148-151. τόν: object of προσέφη. — ὑπόδρα ἰδών, *looking sternly*. ὑπόδρα is from ὑπό-δρα = ὑπό-δραξ = δρακ- (δέρκομαι), and hence is very descriptive, *looking from under (the eyebrows)*. — ὦ μοι, *Ha!* μοι is ethical dative. H. 770; C. 462, c; G. 184, 3, N. 6. — ἀναιδείην. H. 724, a; C. 480, c; G. 164; 197, N. 2. — ἐπιειμένε, *clothed (upon) with*. From ἐπιέννυμι = ἐφέννυμι. H. 526, 1; C. Page 75; G. Page 339. — κερδαλέον, *craftly-minded*, with the additional notion of *bent on greed*. — πῶς, *how*; πῶς, *somehow*. — πρόφρων: see note on 77 above. —

ἔπεισιν: see note on οἱ, v. 104. — πείθηται: subj. of deliberation. H. 866, 3; C. 647, d; G. 256. — ὁδόν: cogn. acc., *a raid or expedition into the Troad*. — ἐλθέμεναι = ἐλθεῖν. H. 951; G. 265. — ἀνδράσιν: dat. of association.

152, 153. οὐ γάρ marks an ellipsis: (You should not expect such obedience from those who came here only to assist you, since you treat them so illy; at any rate *I* will not obey you), *for I came not hither*. Observe the sudden change from τίς to ἐγώ. “This is a very eloquent passage, and a graphic description of the outburst of a hot and haughty temper. The ingratitude of Agamemnon toward himself, in threatening to take away his captive after all the aid he had rendered, is the chief point of Achilles’s complaint.” P. — αἰχμητάων: appos. with Τρώων. For the form, vid. H. 141 D. a; C. 197, c; G. 39, 4. — μαχησόμενος: see note on λυσόμενος, v. 13. Observe the quantity of the final syllable. — ἐπεὶ οὔτι . . . εἰσιν, *since they are not at all in fault towards me*. — μοι: dat. of interest. H. 771; C. 457; G. 184, 5.

154. οὐ γὰρ πώποτ', *for never yet*. — ἐμὰς βοῦς. Observe, by the gender, that the herds consisted chiefly of cows. — οὐδὲ μὲν ἵππους, *nor yet (my) horses*, which in those marauding days, that remind us of the border history of Scotland, were more likely to be driven off than beeves. Cf. Scott:

“The herds of plundered England low,
His bold retainers’ daily food,
And bought with danger, blows, and blood,
Marauding chief!”—*Lay of the Last Minstrel*.

155–160. Φθίη. *Phthia*, in Thessaly, was the home of Achilles. — ἐπειή (— —) = ἐπεὶ ἦ, *since*. — τε ἡχῆεσσα. Hiatus is avoided by the digamma. — ἀλλὰ σοί: why not ἀλλά σοι? H. 119, b; C. 788, c; G. 28, N. 1. Constr.? Vid. note on ἀδράσιν, v. 151. — ὦ μέγ' ἀναιδές, *O greatly shameless man*. — ὄφρα σὺ χαίρης: vid. note on ὕφρα ἰλάσσεαι above. The leading verb is past, but the time is lost sight of, and the idea of aim is made prominent. H. 881; C. 650; G. 216, 2. — τιμήν, *vengeance, satisfaction*, lit., *payment*. — ἀρνίμενοι: vid. note on λυσόμενος, v. 13. — Μενελάω: dat. of advantage. — πρὸς (with gen.), *from*. H. 805, 1, c; C. 689, 1; G. 191, VI., 6 (1), b. — τῶν οὔτι μετατρέπη, *these things you do not at all regard, nor care for*. μετατρέπεσθαι, properly, *to turn round to*; in its derived meaning, *to regard*, becomes a verb of emotion or mental action: hence τῶν. H. 742; C. 432, d; G. 171, 2.

161, 162. καὶ δῆ. δῆ is here equivalent to ἤδη. — μοι is best taken with ἀφαιρήσεσθαι. H. 767; C. 453, b; G. 184, 3. — αὐτός: vid. note on πρόφρων, v. 77. — ᾧ ἐπι, *for which*. Accent? H. 109, a; C. 785; G. 23, 2. — πόλλ': cognate acc. H. 716, d; C. 477, b; G. 159, R.

— **δόσαν** (= **ἔδοσαν**) requires the pronoun **ῥ** as its object. Constr.? H. 1005; C. 562; G. 156, N.

163, 164. **οὐ μὲν σοί . . . γέρας . . . πτολίεθρον**, *Indeed, I never have a reward equal to thine, whenever the Greeks have sacked any well-inhabited town of the Trojans.* — **μὲν** = **μήν**. — **σοί**: dat. of likeness. H. 773; C. 451; G. 186. — **ἴσον** = **ἴσον**. — **Τρώων**, *belonging to the Trojans*, i. e., in the Troad. — **ἐκπέρσωσ'**. Observe the omission of **ἄν**. H. 914 B. (1) and a; C. 641; 642, a; G. 233; 225. — **πτολίεθρον** is indefinite, any town as Chryse, Thebe.

165–168. **ἀλλά, yet.** — **τὸ πλεῖον**, *the larger part*: obj. of **διέπουσι**. — **πολυαῖκος** (**ἄϊσσω**), *harassing*, lit., *ever restless*, “causing much exertion and motion hither and thither.” — **διέπουσ'**, *accomplish*. — **ἦν** = **ἔάν**. — **σοί** (sc. **ἐστί**), *is to you*. — **τὸ γέρας**, *the (well known) reward* (which was given to the victor). **τό** is here almost the Attic article. — **ὀλίγον**, **φίλον**: noun omitted. H. 621, d; C. 506, 1. — **ἐπεὶ κε κάμω**, *when I am wearied*. H. 913; C. 641; G. 231. — **πολεμίζων**. H. 983; C. 677; G. 279, 1. Some construe as a participle of means.

169–171. **εἶμι**, *I am going*. H. 477, a; C. Page 73; G. 200, N. 3. — **Φθίηνδ'**: for the ending, vid. note on **οἴκαδε**, v. 19. — **φέρτερον**. H. 649; C. 514, a. — **ἔμεν** = **ἔναι**. What is the subject of this sentence? — **νηυσί** = **ναυσί**. — **κορωνίσιν**, *curved*, in reference to the curvature of the stern rather than the prow. — **οὐδὲ . . . ἀφύξειν**, *nor do I, being dishonored here, propose to amass* (lit., *to drain from others*) *wealth and riches for you*. **σ'** is for **σοί**. H. 80 D; C. 129, e; G. 12, N. 1. — **ὄτω** is ironical. — **ἀφύξειν** “is a figure borrowed from drawing out wine to fill smaller vessels.” Some consider **σ'** = **σέ** as referring to Agamemnon and subj. of **ἀφύξειν**.

173. **φεῦγε μάλ'** is contemptuous, *flee by all means!* (According to the Scholiast, *flight* is mentioned as if to throw discredit upon the real motives of Achilles). For a similar use of **μάλα** with the imperative, cf. v. 85. — **τοι**: dat. of possessor. — **ἐπέσσονται** is perfect middle of **ἐπισεύω**. H. 512 D. 9; 365 D; C. 281, e. — **ἔγωγε**, *I for my part*. H. 1037, 1; C. 787, h.

174. **εἵνεκ' = ἔνεκα**. — **ἐμεῖο** = **ἐμοῦ**. H. 261 D; C. 27, f; G. 79, N. 2. — **πάρ' = πάρεσι**. H. 110, b; C. 699, e; G. 191, 3, N. 5. Were this for **παρά** with elided **ἀ** we would have **παρ'**. H. 107; C. 774; G. 24, 3.

175. **οἳ κέ με τιμήσουσι**, *who will honor me (if occasion offers)*. Force of **κέ**? H. 845; C. 620; G. 208, 2. — **μάλιστα δὲ . . . Ζεύς**. “Zeus was the especial patron of kings.” P. — **μητίετα**. See Appendix-Dialect. IV. 2, 3. H. 147 D; C. 197, b; G. 39, 2.

176, 177. **ἔχθιστος . . . μοι**, *most hateful to me*, i. e., in my sight. For the form of the superl. H. 253; C. 261, e; G. 72, 1. — **ἔσσι** = **εἰ**.

— **τοι**: dat. after **φίλη**. — **ἔρις**, sc. **ἔστί**. — **φίλη**: pred. adj., *for ever is strife dear to you, and wars, and battles*. H. 616; C. 497; G. 138, N. 2 (b).

178, 179. **εἰ ἔσσι**: simple condition. — **μάλα**, *very*, limits **καρτερός**. — **καρτερός**: physically strong. — **θεός που**, *a god doubtless*, i. e., it is no merit of yours. — **σῆς**. 142 D. b; C. 198, a; G. 39, 1. — **ἐτάροισιν** = Attic **ἐταίροις**.

180. **Μυρμιδόνεσσι**. The Myrmidons were a people of Phthiotis, of whom Achilles was chief. — **ἄνασσε**. Why followed by the dative instead of the more common genitive? — **σέθεν**: form? H. 261 D; C. 27, xv. f; G. 79, N. 2. Constr.? H. 742; C. 432, d; G. 171, 2.

181. **κοτέοντος** agrees with **σέθεν** implied, and denotes concession. — **τοι**: after an intransitive verb, which in English is transitive, *I make a threat to you*. — **ᾧδε**. Where is the threat? H. 696; C. 544; G. 148, N. 1.

182. **ὥς**: causal; *inasmuch as*. H. 1054, 1, c; C. 701, j. — **ἔμ', Χρυσήϊδα**. II. 724; C. 480, c; G. 164. — **Φοῖβος Ἀπόλλων**. Observe that Agamemnon is very careful to lay the charge on the god, and not to admit that he has resigned his captive through human influence.

183, 184. **τὴν μὲν πέμψω**: positive; *I will (surely) send her*. — **ἐγὼ δέ κ' ἄγω**: doubtful; *and I (probably) will lead*. The former shows what he is *obliged* to do; the latter what *it is his will* to do. — **κέ** shows that the latter depends upon the former. H. 868; C. 617, b; G. 255.

185. **τὸ σὸν γέρας**: **τό** limits **σόν**, and has the full demonstrative force; *that prize which is thine*. — **ὄφρ' εὔ εἰδῆς**: final clause; vid. note on v. 137.

186. **ὄσσον σέθεν**, *how much more powerful I am than thou*. — **στυγέη**. This is the strongest word in Homer to describe the feeling of fear. — **δὲ καὶ ἄλλος**, *and that another also* (i. e., besides you).

187. **ἴσον**. II. 716, b; C. 477, b; G. 159, R. — **ὁμοιωθήμεναι**, *may fancy himself my equal*; lit., *to make one's self like*. Observe that the aorist in **-θην** is here reflexive, like the middle. — **ἄντην**, *openly*; lit., *face to face*.

188. “The fierce temper of Achilles is about to break out in violence at the insulting language of his chief; but the goddess Hera, favorable to both alike, sends Athena, the goddess of wisdom, to check his wrath.” P. — **Πηλείωνι**: dat. of possess. For the form, vid. II. 559, c; C. 369, b; G. 129, 9, N. — **οἱ ἦτορ**, *his heart*.

189. **στήθεσσι** is governed by **ἐν**, **οἱ** being dative of interest. II. 767; C. 453, b; G. 184, 3, N. 4. — **λασίοισι**. “The idea is that of manliness and courage as shown by a hairy chest.” — **διάνδιχα**, *in two ways*.

190. **ἥ ὅγε**, *whether he*. — **ὅγε** gives point to the two alternatives,

ἡ . . . ἡέ. — “*φάσγανον* (σφάζω for σφάγανον), *a cutting instrument, a sword*; often in Homer, much the same (seemingly) as ἄορ and ξίφος.” L. and S.

191. τοὺς μὲν, i. e., τοὺς παρόντας; the rest of the chiefs. — ἀναστήσαιεν: mood? H. 932, 2; C. 647, d; 648; G. 256; 244. The same references for ἐναρίξοι, παύσειεν, ἐρητύσειε. — ὁ δέ is here expressed to mark the contrast with τοὺς μὲν κ. τ. λ., brought in after the subject ὄγε.

193. εἶος, *while*. — ὥρμαινε, *was deliberating*; continued action. For the mood: H. 909; C. 640; G. 230. — φρένα καὶ θυμόν, *mind and soul*.

194. ἔλκετο δ': continued; *and was* (in the act of) *drawing*: he never finished it. Cf. v. 219. — ἦλθε δέ, *at that instant came*. That δέ, as frequently, marks the apodosis is shown by the change of tense: for this use vid. note on v. 58.

195, 196. πρό is here used adverbially, *forth*. — ἄμφω ὁμῶς (governed by φιλέουσα), *both equally*, “because Hera was especially the Argive goddess; and the ancient Argos extended over the greater part of Upper Hellas, including Phthiotis.” P. — θυμῷ: dat. of place. — φιλέουσα, κηδομένη: participles denoting cause.

197, 198. στή, *came and stood*. — κόμης is genitive of the part taken hold of. H. 738; C. 426, a; G. 171, 1. — ἔλε = εἶλε. — οἷω agrees with οἱ to be supplied; *to him alone*. — τῶν ἄλλων: gen. partitive.

199. μετὰ . . . ἐτράπετ', *turned himself round*: 2d aor. mid. of τρέπω. Cf. note on v. 160. — ἔγνω, “because, being himself the son of a goddess, he had this special prerogative, to recognize a divinity unseen by others.” P.

200. δεινῷ . . . φάανθεν, *and terrible (to him) her two eyes appeared*, i. e., as γλαυκῶπις, their gleam was dreadful. — οἱ: dat. of possessor. H. 768, b; C. 464, a; G. 184, 3, N. 4. — φάανθεν is for ἐφάνθησαν.

201. μὲν is governed by προς-; ἔπεα, by -ηύδα. — φωνήσας, *raising his voice*. — πτερόεντα, *winged*. The epithet implies swiftness, and also represents words as flying from the lips of the speaker to the listener—a semi-personification.

202. Τίπτ' αὖτ', *Why then again?* τίπτ' = τίποτε. αὖτ' implies that the goddess had previously visited him; or, according to others, it is equivalent to *tandem*: *Why, I pray you?* H. 1047, 1; C. 720. — εἰλήλουθας = ἐλήλυθας.

203. ἥ ἵνα . . . Ἀτρεΐδαο, *is it that thou mayest behold the insolence of Agamemnon, the son of Atreus?* Note that “Achilles seems unconscious of, or is unwilling to admit, any ὕβρις on his own part.” P. ἥ de-

rives its interrogative meaning from its original one: (Is it for some other purpose), *or that*. — ἴδη: mid., for ἴδης, which some read.

204. ἀλλ' ἐρέω (He has grossly insulted me), *but I will speak openly to thee, I think*, etc. — τό refers to the next verse. — τελέεσθαι: mid. with pass. meaning.

205. ἦς. H. 269 D; G. 82, N. 1. — ὑπεροπλήσι. The plural is used in abstract nouns to denote repeated instances of the quality. — τάχ' ἄν . . . ὀλέσση is a solemn threat. Vid. note on ἔλωμαι, v. 137.

206, 207. Τὸν δ' αὖτε, *him, then, in turn*. — γλαυκῶπις Ἀθήνη; i. e., the goddess of the glaring eye. — παύσουςα. II. 969, e; C. 674; G. 277, 3. — τὸ σὸν μένος, *that wrath of thine*. — πίθηαι = πίθη: vid. note on αἶ κεν, v. 66.

208, 209. πρὸ δέ μ' . . . κηδομένη τε. Vid. above verses 195 and 196.

210, 211. ἔριδος: constr.? — ἔλκεο = ἔλκου: cf. v. 194. — ἀλλ' ἦτοι . . . ὥς ἔσεται περ, *but truly revile him with words, just as it shall be*. The best authorities make this last clause refer to the "future" (vid. v. 223) rather than to "such words as happen to come into your mind." ἔπεσιν, *with words*, but not in action. ὥς ἔσεται περ is object of ὀνειδίσον.

212-214. τό is the demonstrative. — τετελεσμένον: not only spoken but *accomplished*. — καί ποτέ. καί, *even*, is to be joined with τρις τόσσα. II. 1042. The prophecy is fulfilled in Book IX. — τοί is to be joined with παρέσσεται. — ὕβριος τῆςδε, *of this insolence*, of Agamemnon. — ἴσχεο = ἔχου, *restrain yourself*: direct middle. — ἡμῖν, *to us*, i. e., Hera and Athena.

216. χρή . . . εἰρύσασθαι, *It behooves me, O goddess, to keep the word of you two*. II. 949; C. 663, a; G. 259. — σφώϊτερον. II. 269 D; G. 82, N. 1. — εἰρύσασθαι. The initial εἰ is a remnant of the old digamma sound: theme (F) ἐρυ-, *to drag out of danger*; hence, *to protect, observe, obey*.

217. καὶ . . . περ. II. 979, a; G. 277, 6, N. 1 (b). — κεχολωμένον agrees with what? II. 969, e; C. 674, f; G. 277, 5. — ὥς = οὕτως. — ἄμεινον, *better* than to disobey you.

218. ὅς κε ἐπιπείθεται, *whoever obeys* = ἐάν τις κ. τ. λ. II. 914 B; C. 641; G. 233. — τέ is here simply a confirmative particle = τοί, *surely, certainly*. — ἔκλυον: gnomie aorist. H. 840; C. 606, b; G. 205, 2. — αὐτοῦ is emphatic. H. 742; C. 432, a; G. 171, 2.

219, 220. ἦ: imperf. 3d sing. of ἡμί, *he spoke*. — σχέθε, *he continued to hold, he held*: for the form vid. II. 494; G. 119, 11. — ὥσε is for ἔωσε; from ὠθέω. — οὐδ' ἀπίθησεν: *Litotes*.

221, 222. βεβήκει; *was gone* (that instant): pluperf. with meaning of imperf. H. 849; C. 268; G. 200, N. 6. It is evident that he intended to

say more. — ἐς: why not ἔς? — μετὰ, *into the midst of*, i. e., to rejoin the other gods.

223, 224. “Achilles, as the goddess had predicted he would (ὥς ἔσεται περ, v. 211), renews the attack on Agamemnon with insulting or reproachful words.” P. — ἔξαυτις, *again*, i. e., on account of the interruption. — οὐπω, *not yet*: although the goddess in v. 210 had said “λῆγ’ ἔριδος.”

225. Οἰνοβαρές . . . ἐλάφιοι, *O man, heavy with wine, having the eyes of a dog* (i. e., looking very brave), *but the heart of a stag* (i. e., being a coward at heart). The stag is proverbially timid.

226. οὔτε ποτὲ τέτληκας θυμῷ, *never yet hast thou dared*. — πόλεμον: i. e., the ordinary battles in which the whole army (λαός) took part, as distinguished from λόχος, *an ambuscade*, of necessity requiring brave men, and which was the work of chosen champions (ἄριστῆες). Observe the lengthening of the last syllable *by the ictus*. — ἅμα λαῶ. H. 772, c; C. 450; G. 186.

228, 229. τὸ δέ . . . εἶναι, *for this appears to be certain death to you*. κῆρ, *death*; κῆρ, *heart*. — λώϊον: ironical. For the form vid. H. 254 D. 1; C. 262, b; G. 73, 1. — ἐστί. What is the subject? — εἰρύν refers to their lying in camp.

230. ἀποαιρεῖσθαι: sc. ἐκεῖνον. — ὅστις (ἂν) εἴπη: vid. note on v. 218. For the omission of ἂν, H. 860 and a; C. 619, b; G. 207, 2. — σέθεν. H. 757; C. 420, a; G. 182, 2.

231. βασιλεύς. H. 707; C. 401, c; G. 157, N. — ἐπεί, *because*, i. e., it is on account of their cowardice that they tolerate you. — οὔτιδανοῖσιν is derived from οὔτις, with an adjectival termination. H. 767; C. 453, b; G. 171, 3, N.

232. ἦ γὰρ ἂν, . . . λωβήσαιο (sc. εἰ μὴ οὔτιδάνοις ἀνάσσοις), *for (if those whom thou rulest were not men of no worth) surely now for the last time thou wouldst have been insolent*. H. 903; C. 636; G. 226, 2.

233, 234. ἐπί is an adverb, *in addition* (to my words). — ὄρκον: cognate acc. of kindred meaning. — ναὶ μά: vid. note on v. 86. — τόδε σκῆπτρον. “The scepter does not belong to Achilles. It is borne by the Achæan δικασπόλοι, i. e., it is held by each speaker in turn, to show that he is ‘in possession of the floor.’ Achilles casts it down when he has done speaking, v. 245.” Monro. — τὸ μὲν . . . φύσει, *which shall never put forth leaves and branches*.

235. ἐπειδῇ. There is plainly an ellipsis here: (and has never put them forth), *since*. Paley says there is a slight confusion here between ἐπεὶ πρῶτα ἔλιπεν, *since it first left*, and ἐπειδῇ λέλοιπεν, *now that it has left*. — ὄρεσι: from ὄρος.

236. περὶ γάρ: elliptical; (and it will not bud again), *for*. — ῥά, *see!* — ἐ = αὐτό. H. 685, a; C. 536, d; G. 27, 1; 144, 2, b. — χαλκός,

the knife, lit., *bronze*. This figure is called *metonymy*. C. 70, h. — ἔλεψεν: separated from περί, by *tmesis*; vid. Lex. περιλέπω.

237. φύλλα τε καὶ φλοιόν: second objects (ἐ being the first) of περι-ἔλεψεν, which takes two accusatives as a verb of “taking from” or “depriving.” H. 724; C. 480, c; G. 164. — μῖν, *it*; neuter, denoting the scepter.

238. δικασπόλοι: appos. with νῆες. — οὔτε. H. 1041; C. 389, j. — θέμιστας, “*judgments*, the usages which in a primitive society answer to what we should call *the course of justice*.” For the decl. vid. H. 216, 7; C. 224, g; G. 60, 5, 11.

239. πρὸς Διός, *from Zeus*. — εἰρύαται, *have in their keeping, maintain, uphold*. For the ending -αται, H. 376 D. d; G. 119, 3. — ὁ is the subject; used for τό. H. 632, a. — μέγας ὄρκος, predicate.

240. ἦ, in later Greek ἦ μὴν, *surely*: a formula expressing a threat. — Ἀχιλλῆος. H. 729, c; C. 428; G. 167, 3. — ποθῇ, κ. τ. λ., *a longing desire for Achilles will surely come hereafter upon all the sons of the Greeks*. — νῆας. H. 722; C. 472, g; G. 162.

241-244. τοῖς: dat. after χραισμεῖν. — ἀχνύμενός περ: part. denoting concession; περ is intensive. H. 1037, 3, fin; C. 674, f; G. 277, N. 1, b. — εὖτ’ ἂν (= ὅταν) πίπτωσι: H. 916; C. 641; G. 232, 3. — ὑφ’ Ἑκτορος is best taken with πίπτωσι. — ἀμύξεις, *shalt vex*, lit., *shalt rend*. — ὅτ’ (= ὅτι) . . . ἔτισας, *because thou didst in no way honor*. Causal sentence. H. 925; C. 701, 2, j; G. 250; M. 81, 1. — οὐδέν: acc. of specification. This prediction has its fulfilment in XIX., 75 seq.

245, 246. ποτί = πρὸς, and goes with βάλε. — σκήπτρον βάλε: a sign of impatience and disgust. — γαίῃ: dat. of place. H. 783; C. 469, b; G. 190. — ἥλοισι: dat. of means. “The object of the ornaments was to represent the natural knobs.” P. — πεπαρμένον, *studded*; agrees with σκήπτρον; properly, *pierced through*, from πείρω.

247, 248. ἐτέρωθεν, *on the other side*, i. e., from the place where he stood. — ἐμήνιε, *was continuing in his rage*. The idea is, that both parties left off exasperated. — τοῖσι: dat. of advantage. H. 771; C. 453; G. 184, 3. — ἀνόρουσε: from ἀνορούω = ὕρνυμι. — λιγύς, *clear voiced*; vid. III. 214.

249. τοῦ: relative. — καί can not be rendered into English. — ῥέειν = ἔρρει. H. 411; C. 309, b; G. 98, N. 1. — αὔδῃ: “*ex eius lingua melle dulcior fluctabat oratio*.” Cic. de Senect. x. This image is common to almost all our poets. It occurs frequently in Tennyson:

“And from her lips, as morn from Memnon, drew
Rivers of melodies.”

Again in “Ænone”:

“ — the full-flowing river of speech
Came down upon my heart.”

Milton has:

“ Turned him all ear, to hear new utterance flow.”

Keats has:

“ There ran two bubbling *springs* of talk from their sweet lips.”

— μέλιτος γλυκίων: vid. Psalm cxviii., 103, Pindar's μελικόμπων ἀοιδᾶν, and Æschylus's μελιγλώσσοις πειθοὺς ἐπαοιδαῖσιν.

250, 251. τῷ is to be joined with ἐφθίαθ'. II. 771; C. 453; G. 184, 3, N. 1. — ἐφθίατο = ἔφθιντο, an Epic aorist of φθίνω used with the sense of the pluperfect. H. 489 D. 29. — οἷ, *who*; οἷ: dat. with ἅμα, *with him*. — τράφεν (= ἐτράφησαν; from τρέφω) ἡδ' ἐγένοντο, *were brought up and born*. Not a *hysteron-proteron*. Homer speaks of *two* distinct generations, one of which was born and was brought up with him, the other born about thirty years later. How old, then, was Nestor at this time?

252, 253. ἡγαθέη is merely a poetical epithet. — μετὰ . . . ἀνασσειν, *but he was now ruling among the (men of a) third*. — εὐφρονέων, *wisely counseling*; lit., *thinking well for them*.

254-257. ὦ πόποι! *Alas!* Were this a vocative, it would be written ὦ. — γαῖαν: vid. note on *uías*, v. 240. — γηθήσαι: how distinguished from other forms having the same letters? H. 390; C. 780; G. 26, N. 3. For the construction, H. 900; C. 631, d; G. 224. — κεχαροίατο: reduplicated aor. opt. of χαίρω. — εἰ . . . μαρναμένοιῖν, *if they should learn all these things of you two contending together*. — σφῶϊν depends on τᾶδε. The idiom is πυθέσθαι τι τινός, *to hear a thing of a person*.

258, 259. οἷ: plural, relating to σφῶϊν, dual. H. 634; C. 494. — βουλήν, μάχεσθαι: acc. of specification; *in (respect to) counsel*; *in (respect to) fighting*. — Δαναῶν depends upon περί in composition with ἔστέ. H. 749; C. 407; G. 175, 2. — ἐμείο: genitive after the comparative. H. 755; C. 408; G. 175.

260, 261. καί, *even*. — ἀρείοσιν, *braver, more warlike*. “The root is the same as in Ἄρης, ἀρετή; but it occurs more frequently in the superlative ἄριστος.” P. — ἥπερ (= ἥπερ = ἦ) ὑμῖν. II. 643, a; C. 511; G. 175. — ἀνδράσιν. H. 772; C. 450; G. 186. — καὶ . . . ἀθέριζον, *and these at least never disdained me*.

262-264. οὐ γάρ πω (= γὰρ οὐπω), *for never yet*, explains ἀρείοσιν. — ἴδωμαι, *am I likely to see*. H. 868; C. 617, b; G. 255. — οἶον Πειρίθοόν τε = οἶος Πειρίθοος ἦν. H. 1002; C. 556; G. 153, N. 5. — Peirithoos was a king, and Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai, a powerful Thessalian tribe, famous in the mythical period. — ἀντίθεον, *godlike*.

265, 266. Θησέα. This verse is supposed to have been interpolated

by some one interested, in order to bring in the Athenian hero, Theseus. — **κάρτιστοι** = **κράτιστοι**. H. 64 D; C. 104; G. 14, 1. — **δή**. For this use of **δή** with the superlative, H. 1037, 4; C. 685, c. — **τράφεν**. For the ending, vid. H. 473 D; C. 330, b; G. 119, 9.

267, 268. **κάρτιστοι, καρτίστοις**. Notice the emphatic repetition. — **μέν** is here intensive, and is equivalent to **μήν**. — **Φηρσὶν ὄρεσ-κώοισι**, *mountain beasts*: appos. with **καρτίστοις**. The reference is probable to the Centaurs (and the war between them and the Lapithai), although Homer nowhere speaks of them as a savage tribe. — **ἀπόλεσσαν**, sc. **αὐτούς**.

269, 270. **καὶ μέν** (= **μήν**), *and as I tell you*. — **τοῖσιν**, i. e., with these Lapithai. — **τηλόθεν . . . αὐτοί**, *from afar, out of a distant land, for they themselves called me to them*. Notice the force of the middle. H. 813; C. 579; G. 199, 2. **ἐξ ἀπίης γαίης** is a repetition of **τηλόθεν**. Other interpretations are proposed.

271. **μαχόμεν**, i. e., with the **Φῆρες**. — **κατ' ἐμ' αὐτόν**, lit., *according to myself*, i. e., to the best of my ability. Some render this: *by myself alone*, referring to his having an independent command, and as not fighting in the ranks of any other chieftain. — **κείνοισι**, *with them*, i. e., these heroes.

272. **οἱ . . . εἰσιν**. As the relative refers to a definite antecedent, it has no effect upon the mood of the following verb, which therefore generally takes the indicative, unless the general sense of the passage requires some other construction. M. 59. — **βροτοὶ ἐπιχθόνιοι**: predicate adj. — **μαχέοιτο**. H. 903; C. 636; G. 226, 2, b.

273, 274. **καὶ μέν** = **καὶ μήν**. — **μεν**. H. 729, a; C. 443; G. 176, 1. — **βουλέων** depends on **ξύνιεν**. H. 742; C. 432, a; G. 171, 2. For the declension. H. 141 D. b; C. 197, c; G. 39, 4. — **ξύνιεν** = **ξυνίεσαν**; from **ξυνίημι**. — **καὶ**, *also*, as the others did. — **ὑμεῖς** is said to be the Aeolic for the Attic **ὑμεῖς**. — **ἄμεινον**, sc. **ἐστίν**.

275, 276. **σύ** is addressed to Agamemnon. — **ἀγαθὸς περ ἐών**: vid. note on v. 131. "To this protest of Nestor allusion is made in IX. 108." P. — **ἀποαίρεο**: for **ἀποαιρέεο**. H. 409 D. b; G. 120, 2, b. — **ἀλλ' ἔα** (sc. **αὐτὸν ἔχειν τὸ γέρας**, Heyne), *but allow him to keep his prize, because the sons of the Greeks first gave (her) to him as a prize*.

277. **Πηλεΐδῃ, ἐθέλ'**. The **ε** forms one syllable with the final **η** of **Πηλεΐδῃ**, thus making the foot (**-δῃ ἐθέλ' ε**) a dactyl, by a very unusual synizesis. — **βασιλῆϊ**: dat. of association. H. 772; C. 450; G. 186.

278, 279. **οὐποθ' ὁμοίης ἔμμορε**, *has never obtained a like*, but always greater. **ἔμμορε**: 3d sing. 2d perf. of **μείρομαι**. — **τιμῆς**: gen. partitive after a verb of *sharing*. H. 737; C. 424; G. 170, 2. — **ὧτε**, *to whom*.

280, 281. **εἰ δὲ . . . ἐσσι** (sc. **εἰ**), **θεὰ . . . μήτηρ**, *for if thou art*

powerful and (if) a goddess mother bore you; simple condition. — καρτερός (note the accent): physically stronger, and perhaps braver. — ἀλλ' ὅγε, *yet he*, begins the apodosis. H. 1046, 2, a; C. 708, c. — φέρτερος, i. e., in power and authority. — πλεόνεσσιν = πλέοσι. H. 767; C. 453, b; G. 171, 3, N.

282–284. τεόν = σόν. — “αὐτάρ implies some ellipsis: (You will not?) *Well then*, etc.” — ἔγωγε is emphatic. — Ἀχιλλῇ μεθέμεν χόλον; lit., *to let go your anger as a favor to Achilles*, i. e., relax your anger against Achilles. H. 767; C. 453, b; G. 184, 3. — μεθέμεν = μεθεῖναι. Where is its subject? — πέλεται = ἐστί. — πολέμοιο: objective genitive with ἔρκος, *a bulwark for war*. H. 729, c; C. 444; G. 167, 3.

286. “Agamemnon admits the justice and good sense of Nestor’s wish, but pleads the aggravation caused by the claim of Achilles (as he interprets it) to be an equal or a superior.” P. — ναὶ δὴ ἔειπες, *all these things, at least, hast thou spoken according to justice*. γέ emphasizes ταῦτα. — γέρον: for the form; H. 170, b; G. 48, 2 (b). — κατὰ μοῖραν, *rightfully*.

287–289. ἀλλά, *but*, there are other things to be considered. — ὅδ’ ἀνὴρ shows conclusively the ill will of Agamemnon. — ἔμμεναι, κρατεῖν, ἀνάσσειν, and σημαίνειν show the idea he has of the ambition of Achilles: *to be above all (then) to have power over, to be king over, to give orders to*. — ἄ: accus. of specification. H. 718, c; C. 481; G. 160. — τιν’ = τινά, *some one*, i. e., myself: subject of πείθεσθαι.

290, 291. εἰ ἔθεσαν: simple condition. H. 893; C. 631, a; G. 221. — μιν αἰχμητήν. H. 726; C. 480, 2; G. 166. — τοῦνεκα μυθήσασθαι, *do they therefore give him the right to utter insults*. — προθέουσιν, found only in this passage, is said by some to be for προτιθέασι; by others to be for προθῶσι; aorist subj. of τίθημι, used in a deliberative sense. Some also make it from προθέω.

292–294. ὑποβλήδην, “*putting in a word*,” interrupting(ly), adverb. — ἦ γάρ, again showing an ellipsis (Truly I have acted rightly), *for*. — κὲν καλεοίμην εἰ ὑπέιξομαι: mixed conditional sentence. H. 901, b; C. 649, b; G. 227, 1. — σοί. Why accented? — πᾶν ἔργον: adv. accus. — ὅ, *τι κεν εἶπης*. H. 916; C. 641; G. 232, 3.

295, 296. ἄλλοισιν δὴ, *on other men whoever they may be*. Notice the force of δὴ. — μὴ γάρ: elliptical (command others if you wish), *for to me at least you may not give orders*. — οὐ γὰρ ὅτω, *for I think I shall no longer obey you*. Note that Achilles echoes v. 289, mockingly.

297–299. ἐνὶ φρεσὶ βάλλεο: *constructio praeagnans*; vid. note on v. 55. — οὔτοι, *surely not*. H. 1037, 10; C. 685, c. — σοί is emphatic; dat. of association. — τω = τινί. H. 277 and a; C. 28, II. f; G. 84, 2. — μ’ (sc. αὐτήν). H. 724; C. 480, c; G. 164. — “γέ points the con-

trast between ἀφέλεσθε and δόντες, *since you have but taken away what you gave.*" Monro.

300, 301. τῶν ἄλλων: part. gen. limiting τι in the following verse; opposed to εἵνεκα κούρης in v. 298. — μοί: dat. of possessor. — τῶν (= τούτων) repeats τῶν ἄλλων. H. 697; G. 152, N. 3. — ἂν φέροις. H. 872; C. 637, c; G. 226, 2, b. — ἀνελὼν, *having taken (it) up.* — ἀέκοντος ἐμεῖο: genitive absolute.

302, 303. εἰ δ' . . . δοῦρί, *but if (thou dost wish), come on now, make the trial, that these also may know (and if you make the trial), quick'y shall thy black blood flow around my spear.* — εἰ δ' (sc. βούλει). H. 612; C. 572, a. — γνώωσι: 3d plur. aor. subj. of γινώσκω. — τοί: dat. of possessor after αἶμα.

305, 306. ἀνστήτην = ἀνεστήτην, *rose up.* — λύσαν, i. e., οἱ ἡγεμόνες. H. 634; C. 494. — ἔτσας, "*well proportioned*"; with sides of equal strength, weight, and proportion, so as to be well balanced in sailing. The Attic form is ἴσας.

307. ἦϊε: imperf. of εἶμι. — Μενoitιάδη, Patroklos, son of Menoitheus. "This, then, is the final rupture and separation, the one great event on which the whole plot of the Iliad turns." P. — οἷς: posses. pronoun.

308-311. ἄλαδε = εἰς ἅλαν. — προέρυσσεν, *launched, lit., propelled: causative.* — ἐς δ' ἔκρινεν, "*he selected and put into it.*" — ἐς-βῆσε, *he placed on board.* — ἀνά-εἶσεν, *he (conducting upon (it) the, etc.) seated (her).* — ἐν is adverbial, *went among, i. e., with them.*

312, 313. Οἱ μὲν, *They, Odysseus, Chryseis, and the rowers.* — κέλευθα: cognate acc. of kindred meaning. H. 715, b; C. 477, 1; G. 159, N. 5. — ἄνωγεν: imperfect.

314. οἱ δ', i. e., λαοί, from λαοὺς, v. 313. — ἀπελυμαίνοντο. The people were defiled from contact with the dead, and this refers only to their removing the impurities from their persons and clothing, which might serve to bring back the plague, and not to purification from the guilt of Agamemnon's sin. — λύματ', *off-scourings.* — ἔβαλλον, *kept throwing, implies successive washings.*

315, 316. τελέεσσας, "*rich in fulfillment, effective.*" — ταύρων ἰδ' αἰγῶν: gen. of material. — παρὰ . . . ἀτρυγέτοιο = κατὰ στρατόν, i. e., *in the camp by the sea.* — θῖν' = θῖνα. — ἀτρυγέτοιο, *barren* (ἀ-, *not, τρύγη, ripe fruit*); a constant epithet of the sea, as opposed to the land.

317. κνίσση, *the savory smell of burnt offerings, which was thought to ascend to the nostrils of the gods.* — οὐρανόν: vid. note on οὐν, v. 139. — ἐλισσομένη . . . καπνῶ, *whirling itself round about in the smoke.* H. 783; C. 469, b; G. 190. This is Nägelsbach's interpretation of the

passage. *περί* denotes (not *about* the smoke, but *in* it) the staying within the compass of an object.

318-321. *τά* = *ταῦτα*, i. e., these labors. H. 716, b; C. 478; G. 159, N. 2. — *ἔριδος* = *ὑβριος*. — *τήν*, relative, *which*: vid. note on *τὰ μέν*, v. 125. — *ἐπηπείλησ' Ἀχιλῇ*, *had threatened against Achilles*; vid. v. 181 seq. — *Ταλθύβιον*. “A family of heralds claiming descent from him existed in historical times in Sparta. Herodotus, VII. 134.” Monro. — *Εὐρυβάτην*: vid. Lib. II. 184. — *οἱ*: dat. of possessor. II. 768; C. 459; G. 184, 4.

322-325. *κλισίην*. H. 722; C. 472, g; G. 162. — *χειρός*: constr.? H. 738; C. 426, a; G. 171, N. — *έλόντ'* agrees with what? — *άγέμεν*: vid. note on *λῦσαι*, v. 20. — *εἰ δέ κε* = *ἐάν δέ* and implies probability. H. 898; C. 631, c; G. 223. — *δῶησιν* = *δῶ*. H. 383 D 1; G. 119, 12, d. — *ἐγὼ δέ*: vid. note on v. 137. — *κέν ἔλωμαι*. H. 868; 898, a; C. 617, b; G. 255 and N. — *τό οἱ . . . ἔσται*, *and this will be even worse for him*.

326-328. *προῖται*: 3d sing. imperf. indic. act. of *προίημι*. H. 476; C. 45, k; G. 127, III. — *κρατερόν*, *harsh, cruel*. — *τῷ δ'*, *and these two*; the heralds. — *άέκοντε*, “*reluctantly*, either because Achilles was popular, or because they thought the act an invidious act of power.” P. — *βάτην* is for *έβήτην*. — *ἐπί*. Is *ἐπί* a preposition with the accus., or an adverb used to show the real direction of the motion?

329-332. *τόν*: Achilles. — *παρά*, *near to*. — *οὐδ' ἄρα*: *litotes* for *άλλ' ὑπερελυπήθη*. It makes the force of *άρα*, *as one might imagine*. — *ταρβήσαντε*, *struck with awe*. What is the time of the aorist participle? — *αἰδομένω*: Note the change in tense and the peculiar force of each. — *βασιλῆα*: the king Agamemnon or Achilles? — *στήτην*. They stood still, neither offending Achilles by the delivery of their harsh message nor compromising the dignity of Agamemnon by softening his command. — *τί μιν*. *τί* is governed by *-έφώνεον*; *μιν*, by *πρός*. H. 712, c; C. 486, c. — *έρέοντο*. “*Silentio isto significantius, quam ullo sermone potuissent, et Agamemnonis honori et Achillis et suae etiam ipsorum saluti consulunt.*” Clarke.

333-336. *έγνω*, *he knew* why they came; possibly, the cause of their hesitation. — *Χαίρετε*, *Hail*: a common salutation. — *Διὸς ἄγγελοι*. Heralds are called *messengers of Zeus*, because they were employed by kings who derived their regal authority from him. — *ἄσσον ἔγ'*, *come nearer*. H. 260 D; C. 263, d. — *μοι*: ethical dative. — *ἐπαίτιοι*: sc. *έστέ*. — *ὃ*: not the article; for *ὅς*. II. 275 D; C. 249; G. 140. — *σφῶϊ*, *you two*. H. 261 D. *σύ*; C. 27, f; G. 79, N. 2.

337-339. *Πατρόκλεις* = *Πατρόκλεες* = *Πάτροκλε*. H. 213 D; C. 225, f; 21; G. 52, 2, N. 3. — *σφῶϊν*. Note the difference between this and

σφῶϊ above. — ἄγειν. II. 951; C. 663, d; G. 265. — τῶ δ' αὐτῶ, *these two (heralds) themselves*; not, *these same two*, as in Attic. — μάρτυροι: predicate. H. 634; C. 494. — πρὸς, *before*, i. e., *in the presence of*.

340, 341. καὶ πρὸς τοῦ: not *the king*; but, *him too, the king*. — εἴποτε introduces a condition, the conclusion of which begins with τῶ δ' αὐτῶ, v. 338. For the subjunctive after εἰ alone, vid. H. 898, b; C. 631, c; G. 223, N. 2. — χρειώ is for χρεώ. — ἐμεῖο. H. 729, c; C. 444; G. 167, 3. — ἀμύναι depends on χρειώ. For constr. see ἄγειν above. Some understand this passage differently, by supposing Achilles to be unwilling to include all the army in the consequences of his wrath, and make εἴποτε δ' αὐτε the beginning of a sentence broken off by aposiopesis. H. 1060; C. 68, 4, e.

342-344. ὃγ', *this man*. — νοῆσαι. H. 986; C. 657, k; G. 280, N. 3. — πρόσσω καὶ ὀπίσσω, *backwards as well as forwards*, i. e., he can not judge the future by the past. — οἱ: ethical dative. — μαχέοντο: why not subjunctive? H. 881, b, fin; C. 650, 1; G. 216, 2, fin; M. 44, N. 2.

345-348. ἐταίρω: governed by what? — ἐκ, *out of*. — ἄγειν: vid. ἄγειν above, v. 338. — αὐτῖς: more properly πάλιν, *back again*. — ἵτην: for ῥείτην = ῥτην, imperf. 3d dual of εἶμι. H. 477 D; C. Page 74; G. 127, II. N. 3. — ἡ, *she, the woman*. — γυνή: apposition with ἡ. H. 625, b.

349-351. δακρύσας. H. 841; C. 592, d; G. 200, N. 5, b. — ἐτάρων depends on νόσφι. H. 757; C. 420; G. 182, 2. — θῖν' ἔφ' = ἐπὶ θῖνα. II. 109, a; C. 785; G. 23, 2. — ἀλὸς πολιῆς, *of the gray sea* near the shore. — ὀρώων. H. 409 D. a; C. 135; G. 120, 1. — ἐπὶ οἶνοπα. How is crasis avoided? H. 72 D; C. 100; G. 1, N. 2. — πόντον, *the deep, the open sea*. — ὀρεγνύς. H. 528 D. 19 (sc. εἰς ἄλα, *toward the sea*): because his mother was a sea nymph.

352, 353. ἐπεὶ: causal. H. 1055, 5; C. 605, c; G. 250. — γέ limits the request of Achilles to the reason given in ἐπεὶ. — περ (in its simplest use, *very*) . . . περ place μινυθάδιον and τιμήν in emphatic contrast. II. 1037, 3; C. 685, c. — τιμήν περ, *very great honor*. — ὄφελλεν: imperf. 3d sing of ὀφείλω = ὠφέλω, and not to be confounded with ὀφέλλω. II. 518 D. 12; C. 50; G. 108, IV. 2, N. 1. For the tense, vid. H. 834.

354-356. οὐδέ με τυτθόν, *not even a little*. — αὐτὸς ἀπούρας. This statement is not strictly true, yet "Achilles may have had in mind the threat in 185. For the form, vid. II. 489 D. 20; C. 50, ἀπαυρέω; G. Page 332.

357-359. πότνια μήτηρ, *his revered mother*. II. 246 D. — ἐν βένθεσσιν ἁλός: where the sea-deities were commonly supposed to dwell.

— γέροντι: appos. with πατρί, Nereus. — ἀνέδν . . . ἄλός, *she emerged from the sea*. H. 748, b; C. 405, c; G. 174. ἀνέδν is from ἀναδύομαι. — ἡῦτ' (H. 1054, 7) ὁμίχλη, *like a mist* (H. 613; C. 572, a), i. e., "her form seemed shadowy and indistinct. Sir William Gell remarks that 'for a whole month,' during his residence at Mytilene, 'the whole country from Gargarus (Ida) to Adramyttium was continually obscured by a dense and gloomy atmosphere.' *Topography of Troy*, p. 19." P.

360, 361. πάροιθ'. What is the ending? H. 87 D; C. 162, a; G. 13, N. 2. — αὐτοῖο: governed by what? H. 757; C. 445, c; G. 182, 2. — δακρυχέοντος, *as he wept*; denotes time. — κατέρεξεν (*stroked, patted him*) is for κατέρρρεξεν. H. 49 D. — ἔκ-ὀνόμαζεν, *called him by name*.

362, 363. Τέκνον is here used for the name which regularly follows the verb ὀνομάζω. — σε. H. 722; C. 472, g; G. 162. — φρένας: constr.? H. 625, c; C. 417, a; G. 137, N. 2. — εἶδομεν: for *Feίδομεν*, H. 72 D; C. 100; G. 1, N. 2; for the ending, H. 378; for the verb, H. 491 D. 6; C. 46, a; G. 127, VII; for the mood, H. 881; C. 624; G. 216; M. 44, 1.

365, 366. οἶσθα . . . ἀγορεύω, *Thou knowest already: why do I rehearse all these things to thee knowing them?* ἰδυίη = εἰδυίη: vid. note on εἶδομεν above. — Θήβην. "This was Θήβη Ὑποπλάκιος, mentioned again, vi. 397; xxii, 479, the country of Eetion, the father of Hector's wife, Andromache, and perhaps for this very reason one of the towns of the Troad sacked by Achilles." P.

367, 368. διεπράθομεν: vid. above v. 125. — ἡγομεν, "*carried off*, with special reference to the captive women, who are principally meant by τὰ μέν following." P. — ἐνθάδε, *hither*, to the Grecian camp. — τὰ μέν, *these things* which were taken at Thebe. — εἶ, *fairly*. — δάσσαντο: from δαίομαι. H. 520 D. 4; C. 50; G. Page 335. "The division of the spoil, according to the constitutional usage of the time, was made by the army." — σφίσιν. H. 685, a; C. 536, d; G. 144, 2, b. Why accented? H. 263; C. 788, e; G. 28, N. 1.

369-371. ἐκ is separated from its verb ἔλουν by *tnesis*: from ἐξαιρέω, *but out of them they took*, as a γέρας ἐξαιρετόν, i. e., a piece of spoil *taken out* as a separate prize for each king before the general division, which was no doubt made by lot. — Ἀτρείδῃ, *for Agamemnon*: dat. of advantage. — αἶθ'. H. 1047, 1; C. 720. How does αἶτε become αἶθ'. H. 79; 82; C. 127; 161; G. 12; 17.

372-375. Vid. vv. 13-16.

376-379. Vid. vv. 22-25. "It seems probable that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were sung at

public entertainments; and therefore, to complete the sense, a necessity would arise of fetching introductions and explanatory verses from preceding parts of the poem." Valpy.

380-383. *πάλιν ᾤχετο*, *went back*. — *τοῖο*, *this one*. H. 272 D; G. 78, N. 2. — *οἱ*, i. e., to Apollo. — *ἦεν*, sc. *ὁ γέρων*. H. 602, b. — *ἦκε*: from *ἴημι*. — *Ἀργείοισι*. H. 788; C. 704; G. 191, N. 6. — *οἱ δέ . . . λαοί*, *and they, the people*. — *νῦ*. H. 1048, 3; C. 163, a. — *θνήσκον*, *kept dying*. — *ἐπασσύτεροι*, *close upon one another*. Form? H. 255 D; C. 262, c; G. 73, 2. Use? H. 619 and b; C. 509, f; G. 138, N. 7. — *κῆλα*. H. 625, b.

384-388. *ἄμμι* = *ἡμῖν*. H. 261 D; C. 27, xv., f; G. 79, N. 2. — *πρῶτος*: Lat. *primus*. — *ἰλάσκεσθαι*: by restoring the maiden. — *Ἀτρείωνα*. What is the force of this suffix? H. 559, c; C. 369, b; G. 129, 9, N. — *αἰψα . . . ἐστίν*, *and he uttered a threat, which has indeed been accomplished*; lit., *threatened a speech*. H. 716, a; C. 479; G. 159, R. — *ὁ* = *ὅς*. — *δή*: force? H. 1037, 4, b; C. 389; d.

389-392. *τὴν μὲν*, *her*, i. e., Chryseis. — *Χρύσην*, *Chryse*; not Chryses. — *πέμπουσιν*, *are now escorting*. — *ἄγουσι*: note its position. — *ἄνακτι*, i. e., Apollo. — *τὴν δέ*, i. e., Briseis. — *νέον*, *late*ly, *just now*. — *ἔβαν*. H. 489 D, 1. — *κούρην*: appos. with *τὴν δέ*. — *τὴν μοι*, *which*. H. 275 D; C. 249; G. 140.

393-395. *σύ*: emphatic. — *εἰ δύνασθαί γε*, *since, at least, thou art able*. — *περίσχω*: from *περιέχω*; *protect*, metaphor as in *ἀμφιβέβηκας*, v. 37. H. 742; C. 432, d; G. 171, 2. — *ἔῆος*: form? H. 258 D. Some write *ἔῆος*, gen. of *ἑὺς*, *good, noble*, with peculiar rough breathing. — *Δία*. H. 93 D; C. 736; C. 19, 3. — *λίσσαι*: imv. of *λίσσομαι*. — *εἴποτε δή τι*, *if ever now in anything*. — *ἔπει*. H. 776; C. 466; G. 188, 2. — *ὦντας*. The indicative implies that such is the fact. H. 893; C. 631, a; G. 221. — *ἢ καὶ ἔργῳ*, *or even by real service*.

396-398. *πολλάκι . . . ἀμῦναι*, *for often I have heard thee boasting in the palace of my father (Peleus), when thou didst say that thou alone among the immortals didst ward off untimely destruction from the cloud-covered son of Kronos*. — *γάρ* shows the reason for the former assertion of actual service to Zeus. — *σέο* = *σοῦ*. H. 742, c; C. 434; G. 171, N. 1. — *ἐυχομένης*: supplementary partic. H. 982; C. 677; G. 279, 2. — *ὄτ* = *ὅτε*. — *Κρονίωνι*. H. 767; C. 453, b; G. 184, 3. — *οὔη*. Is the subject of the infinitive ever in the nominative? H. 940, b; C. 667, s; G. 136, N. 3.

399, 400. *ὁππότε*, *whenever the time was that* = *when* "once upon a time." — *ξυνδῆσαι*. The different writers vary this ancient legend of the rebellion of the celestials against Zeus. — *Ὀλύμπιοι*: appos. with *ἄλλοι*. Thetis was not an Olympian divinity. — *Ἥρη, Ποσειδάων*,

Παλλὰς Ἀθήνη. Note that Achilles mentions as conspirators the three deities who are most zealous for the Greeks.

401-403. *τοῦτ'*, *this (particular) one*. — *ὑπερλύσαο*: from *ὑπερλύω*. H. 383 D. 4; C. 297, e; G. 119, 2. — *δεσμῶν*. H. 748; C. 405; G. 174. — *ὄχ'* = *ὄκα*, *quickly*. — *καλέσας*. H. 969, a; C. 674; G. 277, 2. — *Βριάρεων*: for the pronunciation, H. 42 D; C. 117, b; G. 10; for declen., H. 159 D; C. 200; G. 42, 2; for the accent, H. 162, a; C. 770, b; G. 22, N. 2; for the case, H. 726; C. 480, 2; G. 166. "Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. *Βριάρεως* is, of course, from *βριαρός*, *strong*." — *δέ τε*. H. 1041; C. 389, j.

404-406. *Αἰγαίωνα* is probable from *αἰσσειν* and connected with the name (Aegean) of the sea; hence, the peculiar fitness of his being summoned by Thetis. — *ὁ γάρ* explains why he was called *Briareus*. — *αὔτε*. H. 1047, 1; C. 720. — *βίῃ*, *by his strength*. H. 780; C. 467, b; G. 184, 5. — *πατρός*, i. e., Poseidon. — *ὄς*: demons. H. 275 D; C. 249; G. 140. — *κύδει*: showing the cause of his exultation. H. 778; C. 466, a; G. 188, 1. — *τὸν καί*, i. e., *Αἰγαίωνα*. — *ὑπέδδεισαν*. "There seems to be an intentional play on the sounds *ἔδεισαν* and *ἔδησαν*." P. — *οὐδέ*. H. 1043; C. 701, 1, c. — *ἔδησαν*, i. e., *Κρονίωνα*.

407-409. *μνήσασα*: aor. of *μιμνήσκω*. — *γούνων*: gen. of the part taken hold of. H. 738; C. 426, a; G. 171, N. — *αἶ κέν πως*, *if, possibly, in any way*. Vid. note on v. 66. — *ἐπί* is separated from its verb, *ἀρῆξαι*, by *tnesis*. — *ἀρῆξαι* and *ἔλσαι* depend on *ἐθέλησιν*. — *πρύμνας*, i. e., "in the naval camp where the ships were drawn up with their *sterns* ashore." — *ἀμφ' ἅλα*, *along the sea (shore)*, "the camp being in the bay between the two promontories, Rhœteum and Sigeum."

410-412. *ἐπαύρωνται*, *may reap the benefit of*. Note the irony. — *βασιλῆος*. H. 740; C. 432; G. 171, 2. — *γυνῶ*, i. e., by sad experience. — *ἦν ἄτην*, *his evil folly*. The original meaning of the word seems to be *bewilderment, blindness, distraction*, especially a *blindness in judgment*, sent by the gods, and usually ending in guilt and always in misery. Ἄτη, personified, is the "*goddess of mischief*, author of all blind, rash actions and their results." — *ὅτ' = ὅτε*, *causal*.

413, 414. *κατά*, *adverbial*, is taken by some as separated from *χέουσα* by *tnesis*. — *δάκρυ*: collective. — *τί*: constr.? H. 719, c; C. 483, a; G. 160, 2. — *αἰνὰ τεκοῦσα*, *having brought thee forth to my sorrow*. The idea is repeated in v. 418. "*Wretched mother that I am!*"

415, 416. *αἶθ' ὄφελος*, *would that thou wert sitting*. H. 871 and a; C. 638, g; G. 251, 2; M. 83, 2. — *ἀδάκρυτος*. H. 940; C. 667; G. 136, N. 3. — *ῆσθαι*: pres. infin. of *ἥμαι*. H. 483; C. 46, c; G. 127, V. —

ἐπεὶ νῦν . . . δὴν, *since now the fated portion of life (αἶσα) unto thee is very brief, and not at all very long.* Observe the repetition of the idea first positively, then negatively. — νῦν; i. e., “since you have desired Zeus to assist the Trojans, which will result in your own untimely death.” Note the use of the adverbs μίνυνθα and δὴν in the predicate. — δὴν, originally δῖην, lengthens the preceding syllable.

417, 418. ὠκύμορος seems to allude “to the death of Achilles by the hand of Paris, though that event is not recorded in the Iliad as we now have it.” P. — περὶ πάντων, *above all.* — ἐπλεο, for ἐπέλεο, is 2d aor. of πέλομαι, *hast come to be*; lit., *thou wast and still art.* H. 508 D. 35. — τῷ, *therefore.* H. 776; C. 466, a; G. 188. — αἴσῃ: dat. of manner.

419, 420. τοῦτο ἔπος, *this matter of yours*; cf. Latin *iste.* — τοί is dative of advantage after ἐρέουσα denoting purpose. — εἰμ’ αὐτῇ, *I myself will go.* — αἶ κε πίθηται, sc. Ζεὺς. Vid. note on v. 66.

421, 422. ἀλλὰ σὺ μέν is correlative with καὶ τότ’ ἔπειτά τοι in v. 426. — νηυσί: how governed? H. 775; C. 699; G. 187. — παρήμενος implies inactivity. — μήνι Ἀχαιοῖσιν, *continue thy wrath against the Greeks.* H. 764, 2; C. 456; G. 184, 2. — ἀποπαύεο, *hold thyself*: direct middle. H. 812; C. 578; G. 199, 1.

423, 424. Ὀκεανόν. In Homer the earth is viewed as a circular plane, and Oceanus as an immense stream encircling it. — Αἰθιοπῆας. The Æthiopians were supposed to dwell on the very edge of the earth in two tribes at the extreme southeast and southwest. — χθιζός: adj. agreeing with Ζεὺς. For its use, vid. H. 619; C. 509, f; G. 138, N. 7. — κατὰ δαίτα, *on the business of a feast*, i. e., to attend a feast.

425-427. δωδεκάτῃ agrees with ἡμέρᾳ implied in χθιζός. — τοί: ethical dative, *I assure you.* H. 770; C. 462, e; G. 184, 3, N. 6. — τοι εἶμι, *I will go for thee*: present as future. H. 828, a, fin.; C. 609, c; G. 200, N. 3, b; M. 10, 1, N. 6. — χαλκοβατές. “The firmament, according to primitive ideas, was a solid metallic vault, on the outside of which was the abode of the gods.” — δῶ = δῶμα. H. 215 D. b; C. 228, a; G. 60, 3. — πείσεσθαι, *yield*; lit., *persuade himself.*

428-430. ἀπεβήσατο. The regular form of the epic aorist is ἀπέβη. — αὐτοῦ, *there.* — ἐϋζώνιοι, *well girded*; hence, as the girdle gave a fine form to the figure, *graceful.* — γυναικός. H. 744; C. 428; G. 173. — ἀέκοντος, with αὐτοῦ understood, is construed as a genitive absolute by all of the earlier critics. H. 970; C. 675; G. 183. Recently, however, it is usually taken as an objective genitive after βίη; *through force offered him unwilling.* H. 729, c; C. 444; G. 167, 3. — Αὐτάρ begins the narrative broken off in v. 311.

432-434. οἱ δ’, i. e., Odysseus and those with him. — λιμένος. H.

757; C. 420; G. 182, 2. — **στείλαντο**, *they furl'd*. "This was regularly done when a galley was near the shore; it was then rowed in." — **ιστόν**. The mast was lowered backward by slackening the forestays. — **ιστοδόκη**. This was a groove or crutch in the center of the poop which received the mast when laid down. — **προτόνοισιν**. II. 776; C. 466; G. 188, 1. The **πρότονοι** were the ropes from the mast-head to the prow.

436-441. **εὐνάς**. The **εὐναί** were large stones, or baskets of stones, thrown out from the bows, to keep the prow steady seaward, the stern being made fast to the shore by the stern-hawsers (**πρυμνήσια**). — **ἐκβαῖνον**, *they went out*, one after another. II. 829; C. 592; G. 200. — **ἐκ-βῆσαν**: causative. II. 500, 2; C. Page 70; G. Page 333. — **ἐκ-βῆ**: single act. II. 836 and a; C. 592 seq.; G. 200, N. 5, c; M. 11, N. 5. — **τὴν μὲν**, *and her then*. — **ἐπὶ βωμόν**: to show that the surrender of the maiden was viewed as a religious duty. — **Ὀδυσσεύς**: as leader of the expedition. — **πατρί**: dat. of influence. H. 764, 1; C. 454, e; G. 184, 1. — **ἐν χερσί**: *constructio praegnans*. — **τίθει** = **ἐτίθει**.

442-445. **πρό**: adverbial; *forth*. — **σοί**: why accented? II. 263; C. 788, c; G. 28, N. 1. — **ἀγέμεν**: for **ἄγειν**. II. 381 D; C. 333; G. 119, 14, a. Constr.? H. 951; C. 663, d; G. 265; M. 97, N. 1. — **ρέξαι**: vid. v. 147. — **ὑπέρ**, *in behalf of*. — **ἱλασόμεθα**: subj. with short mood vowel. H. 373 D; C. 326, d; G. 119, 12, a; for the ending, H. 376 D. c; G. 119, 1; for the mood, H. 881; C. 624, a; G. 216, 2; M. 44, 1. — **ὃς νῦν . . . ἐφῆκεν**, *who lately has sent upon the Greeks woes productive of many groans*.

446 450. **χαίρων**, *with joy*. H. 969, a; C. 674; G. 277. — **τοὶ δέ**, *but they*; Odysseus and his crew. — **ἐξείης**, *in order*. — **ἔστησαν**: transitive. H. 500, 1. — **χερνύσαντο**, *they washed their hands*, with the **χέρνυψ** or lustral water, before touching anything belonging to the sacrifice. This is one of the earliest accounts of a sacrifice in Greek literature. — **οὐλοχύτας**. H. 215, a; C. 227, c; G. 60, 3. This corresponded with the *mola salsa* of the Romans, and was a coarse barley-meal, mixed with salt and sprinkled upon the head of the victim. — **τοῖσιν**, *for them*: dat. of interest. — **μεγάλ'**, adverb, *earnestly*. II. 259; C. 380, a; G. 74, 2.

451, 452. Vid. vv. 37, 38.

453-456. **ἤμην . . . ἤδέ** are correlatives. "The sense is 'as before you punished the Achæans for my sake, so now also avert the pestilence from them for my sake, and at my request.'" P. — **τίμησας** = **ἐτίμησας**. What would **τιμήσας** be? H. 389, c; G. 26, N. 2. — **ἦψαο**: for **ἦψω**, 1st aor. of **ἵπτομαι**. II. 383 D. 4; C. 297, e, f, h; G. 119, 2. — **ἦδ' ἔτι καὶ νῦν**, *so even now also again*. — **ἦδη νῦν**, *now, even now*, i. e., at once. — **ἄμυνον**, *avert*; imperative and not the participle.

457, 458. **τοῦ**: constr.? — **εὗξαντο**: tense? II. 837; C. 605, b.

— **προβάλλοντο**: vid. note on v. 449. “The sacrifice began by washing of hands and the lifting up of the οὐλαί (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling, in which all of those who participated in the sacrifice took part, and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cf. *Od.* iii. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim’s head—a symbolical way of offering it to one of the ‘upper’ gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh bones were cut out (μηρούς τ’ ἐξέταμον) and covered up between two layers of fat (κνίσση): slices of meat from other parts of the carcase were laid upon the fat (ἐπ’ αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods.” Monro.

459–461. **αὔρυσαν**: “probably for αῖφ’ερυσαν = ἀν(α)φ’ερυσαν; from ἀνερύω.” II. 84 D; C. 136; G. 12, N. 3. Object implied. — **μηρούς** = **μηρία** which is more common in this sense, *the slices of meat from the thighs*. — **ἐξέταμον**: from ἐκτέμνω. H. 521 D. 8; C. 50; G. Appendix. — **κατὰ ἐκάλυψαν**, sc. **μηρούς**. — **κνίσση**. II. 776; C. 466; G. 188. — **δίπτυχα** (H. 594, b; C. 506; G. 138, R), sc. **κνίσσην**. “Each slice was laid in a piece of fat caul, *omentum*, and so being doubled together, as it were, it was said to be *δίπτυχον*.” P. — **αὐτῶν**: the thighs thus wrapped up.

462, 463. **σχίζης**: for **σχίζαις**. — **ὁ γέρων**, i. e., Chryses himself. — **ἐπί** with **λείβε**, *poured over them*. Note the change in tense to denote the continuance of the action. — **παρ’ αὐτόν**. We should here expect **παρ’ αὐτῷ**. What is the meaning here? II. 788; C. 704; G. 191, N. 6. — **πεμπώβολα**: large five-pronged forks for placing the half-burnt meat on the flame until it was entirely consumed; for otherwise the omen was unfavorable. The cookery for the feast was a subsequent affair.

464–466. **κατὰ ἐκάη**, *were completely consumed*. — **σπλάγχν’**: the larger organs, such as the heart, liver, and lungs, which they just tasted, *pro forma*, and allowed to be consumed. — **ἐπάσαντο**. II. 509 D. 13. — **μίστυλλον πάντα**, *they both cut into small pieces the other parts, and pierced them through with spits* (in such a way that the meat was all around them), *and roasted them skillfully, and then drew them all off* (from the spits). — **περιφραδέως**. H. 257; C. 381, a; G. 74, 1.

467–470. **τετόκοντο**: redupl. aor. of **τεύχω**. II. 511 D. 14; C. 50; G. Appen. — **δαιτός**. II. 743; C. 414, a; G. 172. — **ἔϊσης**, *even, equally apportioned*. — **πόσιος**. H. 729, c; C. 444; G. 167, 3. — **ἐξ ἔντο** (**ἐξέημι**, H. 476; C. 45, k; G. 127, III), *had taken from themselves*. Note the force of the middle. — **κοῦροι**: the fighting class or nobles, young men of birth. — **κρητῆρας**: not drinking-cups, but *mixers*

having performed the dedicatory rites with
 from which the liquor was served to the guests. — ἐπεστέψαντο, *filled the*
to the brim; hence the gen. ποτοῖο. Vid. note on δαιτός above. *supra*

471-474. νόμησαν, sc. κοῦροι, *then they distributed it (ποτόν) to all.* — *ante*
 — ἐπαρξάμενοι δεπάεσσι, having made the beginning all around in the
 cups to be poured out as libations before the cups were filled for drinking.
 “The verb may be applied to any preliminary ritual,” and ἐπί implies the
 going to each in succession. — πανημέριοι. H. 585, b; 619; C. 722, a;
 509, f; G. 132, 2; 138, N. 7. — μολπῇ: with dancing and singing. —
 καλόν = κάλως. — παιήονα, a pæan or song of rejoicing. — κοῦροι.
 H. 625, b. — φρένα. H. 718, a; C. 481; G. 160.

475-479. Ἥμος δ’ ἡέλιος κατέδυ, *But when the sun had set.* For the
 correlative uses: H. 1055, 4. — ἐπὶ with ἦλθεν. — δὴ τότε. H. 1037,
 4, c. — παρὰ πρυμνήσια, *by the stern ropes*, on the shore, so to be ready
 to set sail early in the morning. — ἥμος δ’, followed by καὶ τότ’ ἔπειτ’
 (*even then straightway*) to mark the apodosis: so in v. 494. H. 1042. —
 ἀνάγοντο, *they began to (make preparation to) set sail.* That this must be
 the meaning of the imperfect here is evident from the fact that the mast
 was not yet raised, and the sail not yet spread. — μετά, *for.* For this
 use of μετά, cf. above 423. — ἔκμενον οἶρον, *favorable wind.* H. 53 D;
 C. 148, b.

480-483. στήσαντ’. H. 813; C. 579; G. 199, 2. — ἐν δ’ ἀνέρος
 πρῆσεν μέσση ἰστίον, *and the wind filled the middle of the sail.* H. 671: C.
 508, a; G. 142, 4, N. 4. — ἀμφὶ δὲ κύμα . . . ἰούσης, *and the dark*
wave roared loudly round about the keel (while) the ship (was) running along.
 ἀμφὶ is used adverbially. στείρη is dat. of place. — ἡ δ’, *but she*, refers
 to the ship.

484-487. κατὰ στρατόν, *off the camp*, i. e., opposite to the encamp-
 ment. — ἐπ’ ἠπείροις, ὑψοῦ ἐπὶ ψαμάθοις, *upon the main land, far up*
upon the sands. — ἔρυσσαν = εἵρυσαν. — ὑπό is here used adverbially,
underneath (her), i. e., the ship. — ἔρματα, *props, stays.* It is supposed
 that these were stones laid in a row, serving the double purpose of holding
 the ship erect, and acting as a breakwater against the force of the waves.
 — τάνυσσαν. H. 519 D. 5. — αὐτοὶ δ’ is contrasted with νῆα μέν,
 v. 485. — ἐσκίδναντο = the Attic ἐσκεδάωννυτο: Lex. σκίδναμαι and
 σκεδάωννυμι.

488, 489. Αὐτὰρ ὁ μήνιε, *but that man (Achilles) kept cherishing his*
wrath, i. e., as Thetis had advised him to do. Observe the demonstrative
 force of ὁ, and the continuance of the action in μήνιε. — Διογενὴς . . .
 Ἀχιλλεύς. Attention is called by Paley to the weakness of this verse,
 added to explain who was meant by ὁ. — Πηλείος. H. 42 D; 206
 D; C. 117, b; 222, c; G. 10; 53, 3, N. 4. The foot then is a spondee
 -λέος υἱ.

490-492. The three iterative forms *πωλέσκετο*, *φθινύθεσκε*, and *ποθέεσκε* (H. 493; G. 119, 10) seem to be used intentionally. The sense of the imperfect, however, is well marked in all. For the form of the stem in *φθινύθεσκε*, vid. H. 494; G. 119, 11. — *κυδιάνειραν*, *ennobling*, i. e., which gives one an opportunity of acquiring renown. — Note the lengthening of the final syllable of *πόλεμον* by the ictus. — *κῆρ*: accus. of specification. — *αὐθι* = *αὐτόθι* = *αὐτοῦ*, *there*. H. 217 D; C. 191; G. 61, N. 1. — *ἀϋτήν*, *a battle cry*. How does it differ in form from the pronoun?

493, 494. *ἐκ τοῖο*, *from that time*, i. e., from his interview with Thetis. — “*δωδεκάτη*, v. 425. Note the dramatic skill with which the blank caused by the twelve days’ delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.” Monro. — *καὶ τότε δῆ*: as Thetis had said. — *ἴσαν* = *ῥεσαν*. — *αἰὲν ἑόντες*, *always existing*.

495-497. *πάντες*. They had *all* gone to the feast; v. 424. — *ἦρχε*, *went first*. — *οὐ λήθεε* (H. 523, 6, a), *did not in the meantime forget*. — *ἐφετμέων*: from *ἐφετμή*. For the form, H. 141 D, b; C. 197, c; G. 39, 4. — *ἀλλ’ ἤγ’*, *but she at least*, differently from the others. — *ἀνεδύσατο*, *rose up from*. “The accusative here is remarkable, and, perhaps, does not elsewhere occur.” P. — *ἠέριη*, *early in the morning* (H. 619; C. 509, f; G. 138, N. 7); an adjective. — *οὐρανόν*. H. 722; C. 472, g; G. 162. “Ouranos was the upper region of the air, into which Olympus soared.” Voss.

498, 499. *εὐρύοπα*. Two derivations are given for this word: *εὐρύς* + *ὄψ* (*ὀράω*), *looking far and wide*, and *εὐρύς* + *ὕψ* for *φόψ* = Lat. *vox*, *far thundering*. The most eminent authorities prefer the latter. — *ἤμενον ἄλλων*, *sitting apart from the others*. Constr.? H. 757; C. 420; G. 182, 2. — *ἀκροτάτη*: contrasted with the others implied in *πολυδειράδος*. Olympus was said to have “thrice three hundred peaks.” — *κορυφή*. H. 783; C. 469, b; G. 190.

500-502. *πάροιθ’ αὐτοῖο*, *in front of him*, i. e., Zeus. H. 757; C. 420; G. 182, 2. — *λάβε γούνων*. “To embrace the knees with one hand and to touch the beard with the other was a solemn Eastern gesture of supplication.” — *σκαίῃ, δεξιτερῇ*, sc. *χειρί*. — *ὑπ’ ἀνθερεῶνος ἐλοῦσα*, *taking hold of him under the chin*: so interpreted by many critics, making it a very rare construction (H. 808, 1, a; G. 191, VI, 7 (1), a); others make *ἀνθερεῶνος* the genitive of the part taken hold of (H. 738; C. 426, a; G. 171, N.), and *ὑπό* an adverb implying that her hand was under the chin.

503-506. *εἶπατε . . . ὄνησα*, i. e., in the revolt of the celestials. H. 893; C. 631, a; G. 221; M. 49, 1. — *δῆ*. H. 1037, 4; C. 389, d. — *τίμησόν μοι υἱόν*, *do honor to my son*, i. e., by showing that the Greeks

cannot conduct the war without him. — ἄλλων: after the superlative. II. 755, b; C. 408, a; G. 175, N. 1. — ἐπλετ'. Vid. note on ἐπλεο, v. 418. — ἀτὰρ νῦν γε, *but now, at least*, i. e., in addition to the short life.

507. Vid. v. 356.

508-510. σύ πέρ, *thou at least*; contrasted with Agamemnon. — μητίετα, *all-counseling*. II. 147; C. 194, 2; G. 37, N. 1. — τόφρα, ὄφρα, *so long, until*. — ἐπὶ . . . τίθει, *bestows upon: tmesis*. — τίσωσιν, ὀφέλλωσιν: why subjunct.? II. 921; C. 641; G. 239, 2; M. 66, 2. — ὀφέλλωσιν, *increase, glorify*. — τιμῇ. II. 776; C. 466; G. 188.

511-513. νεφέληγερэта, *cloud-collecting*. II. 147 D; C. 197, b; G. 39, 2. — ἀκέων, *silent*. Two reasons are assigned for his silence: first, because he is really impartial, and holds the balance of power equally between the combatants; second, because, to grant the request would anger Hera, who was a strong partisan of the Greeks. — ὥς . . . ἐμπεφυῖα, *as she embraced his knees, so she held on, clinging close to them*, lit., *having grown into*. Cf. Verg. *Aen.* iii. 607, *genua amplexus haerebat*. II. 1054, 1, a. ἐμπεφυῖα is 2d perf. partic. of ἐμφύω. — εἶρετο (H. 508 D. 14), *questioned him*, viz., whether he would assent or not.

514-516. Νημερτές (νη + ἁμαρτάνω) μὲν δὴ, *now, indeed, surely*. II. 585, b; C. 722, b; G. 132, 2. — ὑπόσχεο καὶ κατάνευσον, *promise and ratify (that promise) with a nod*. These words are not entirely synonymous: she means "promise, and prove it by a manifest sign." — ἀπόειπ(ε), *refuse, say no at once*. — τοι. II. 768; C. 459; G. 184, 4. — ἐπι = ἐπεστι. II. 109, b; C. 785; G. 23, 2, fin. — ὅσσον: acc. of extent, *to what extent*. — μετὰ πᾶσιν. We would here expect the part. gen.

517-519. μέγ' ὀχθήσας, *greatly vexed*. — ἦ δὴ λόγια ἔργ' (sc. τὰδ' ἔσσεται): vid. v. 573, *truly, these will be sad doings*. — ὅτε, *since; causal*. — ἐφήσεις: from ἐφήμι. II. 476; C. 45, k; G. 127, III. — ὅτ' ἂν μ' ἐρέθῃσιν (from ἐρέθω), *when she shall irritate me*. II. 916; C. 641; G. 231; M. 61, 3.

520-523. καὶ αὐτως, *"even as it is, i. e., without fresh provocation"*. — καὶ τέ μέ φησι (explain the accent), *and says also*. II. 1041; C. 389, j. — ἀπόστιχε: from ἀποστείχω. II. 511, 10. — μή τι νοήση: negative purpose. II. 881; C. 624, a; G. 216, 1; M. 44. — Ἥρη. Note the emphatic position. — ἐμοὶ . . . μελήσεται, *these things (which Thetis asked) shall be a care to me*. For κε with the Future, II. 845; C. 620; G. 208, 2; M. 38, 2. — ὄφρα τελέσσω, *until, etc.: temp. conj.*

524-527. εἰ δ' ἄγε: cf. note on v. 302. — κεφαλῇ. II. 776; C. 466; G. 188, 1. — ὄφρα πεποιθήσῃ (perf. subj.), *in order that; final conj.* II. 881; C. 624; G. 216, 1; M. 44. — ἐξ ἐμέθεν γε, *from me* (II. 261 D; C. 27, xv. f; G. 79, N. 2), *at least*. — οὐ γὰρ ἐμὸν (II. 621, b; C. 528;

G. 141, N. 4) κατανέωσω, *for any (promise) of mine, whatsoever* (H. 996; G. 152) *I shall confirm with a nod of my head* (H. 916; C. 640; G. 232, 3), *is not revocable* (H. 475, 1; 988; C. 682; G. 117, 3, N. 1; 281) *nor fallacious, nor can it fail to be accomplished.*

528-530. ἦ: vid. note on v. 219. — ἐπ' belongs by *timesis* to νεῖσε. — ὀφρύσι: instrumental dat. H. 776; C. 466, a; G. 188, 1. — ἀμβρόσιαι, *immortal; not ambrosial.* — ἐπερρώσαντο, from ἐπί + ῥώομαι, *fell streaming forward.* "The verb ῥώομαι is used of quick springing movement: here of the hair tossing forward with the nod." Monro. — κρᾶτός: not κράτος. H. 216 D, 8; G. 60, 5, 13. "The thick clustering curls on the brows of Zeus are represented in the best periods of Attic sculpture." P.

531, 532. διέτμαγεν = διετμάγησαν, *separated.* H. 511 D. 17; 385 D. 3; C. 330, b; G. 119, 9. Observe the plural verb with dual subject. — ἄλτο: 2d aor. of ἄλλομαι. "The aspirate is lost, though the digamma sound (*Faλ* = *sal* in Latin *salio*) may have been retained," and thus the hiatus was avoided. H. 489 D. 35. — ἀπ', *from upon.* H. 794; C. 688, seq.; G. 191, I., 2.

533-535. Ζεύς, sc. ἄλτο (H. 1059; C. 68, 4, g): properly ἔβη should be understood. — ἀνέστην. This shows that respect for superiors existed among the Greeks as early as the time of Homer. — ἔτλη: from τλάω. — μῆναι (αὐτὸν) ἐπερχόμενον, *to await ("in their seats") him coming.* — ἀντίοι ἔσταν, *met him.*

536-539. ὧς, *under these circumstances, i. e., while they were all standing.* — μὲν (prolepsis, H. 878; C. 71, b) is to be joined with ἡγνοίησεν (ἀγνοέω), *nor was Hera unaware in regard to him, having seen that Thetis, etc.* — οἱ = αὐτῶ. — συμφράσσατο: from συμφράζομαι. M. 70, 2. — ἄλίοιο γέροντος, i. e., Nereus. — κερτομίοισι, *heart-cutting.* H. 621, b; 776; C. 466; G. 188, 1. — προσηύδα, sc. Ἥρη.

540-543. Τίς δ' αὖ, *Who (of the gods) now again.* H. 1037, 4; C. 685, c. — ἐστίν. What is the subject? — ἀπονόσφιν. H. 87 D; C. 162, a; G. 13, N. 2. — ἔόντα agrees with what? H. 941; C. 667; G. 136, N. 3. — κρυπτάδια: cog. acc. after φρονέοντα. — δικάζέμεν, *to judge, decide, i. e., as the supreme arbiter.* — οὐδέ τί πώ . . . νοίσης, *neither hast thou ever yet had the courage to tell me freely* (H. 940; C. 667; G. 124, 3) *any plan thou mayest have devised.* H. 860 fin; C. 619, b; 642, a; G. 207, 2; M. 62; 63, 1. — ὃ, τι = ὃ ἅν.

545, 546. πάντας: emphatic. — μὴ ἐπιέλπεο, *do not hope:* from ἐπί + ἔλπομαι. M. 86. — εἰδήσειν: fut. infin. as if from εἰδέω; commonly assigned to ὁράω. — ἔσονται, sc. μῦθοι. — ἄλόχῳ περ εἰούσῃ, *although you are my spouse.* M. 109, N. 5 (b).

547-550. ὄν, i. e., μῦθον. — ἐπιεικές, sc. ῥῆ. H. 611; C. 572. —

ἀκουέμεν. II. 942; 945; C. 667; 663, a; G. 134, N. 2; 259. — *ἔπειτα*, then, in that case. — οὔτε. H. 1030; C. 713, a, b; G. 283, 8. — πρότερος (II. 649; C. 514, a); i. e., than thou. — *τόνγ'* is repeated from *δν* with emphasis. — *ἑθέλωμι* is an old Epic subjunctive. H. 383 D, 1; C. 328, b; G. 119, 12, d. Some editors have *ἑθέλομαι*. For the mood, II. 914 B; C. 641; G. 233. — *μήτι σὺ μετάλλα*, do thou neither ask at all concerning each of these things, nor pry into them. *ταῦτα ἕκαστα* takes the place of *τόνγε μῦθον*. II. 621, b; 629, a; C. 528; 501; G. 141, N. 4. *διείρεο*: from *διείρομαι* = *διά* + *εἶρομαι* for *ἔρομαι*.

551-553. *βοῶπις*, large-eyed; like an ox. A large eye was considered a mark of beauty by the Greeks. It is suggested that this may have reference to Hera as the "cow-goddess," and as represented by the horned Io in the *Suppliants* and *Prometheus* of Æschylus. The discoveries of Schliemann seem to prove it. — *ποῖον τὸν μῦθον ἔειπες* = (τοῦτον) τὸν μῦθον (δν) ἔειπες (ῆν) ποῖον. II. 726; 1012, a; C. 480, 2; G. 166. — *καὶ λήην*, and surely. H. 30 D. (1); C. 130, I. a; G. 30, 1. — *σέ* is object of what? — "*πάρῳς*, with a Present, *I have not hitherto been in the habit of asking you.*" Monro. — *εἶρομαι*. H. 826; C. 612; G. 200, N. 4.

554-559. *μάλ' εὐκηλος*, very free from interruption by me. — *ἄσσα* = *ἅ ἅν*. H. 280 D; G. 86, N. 1. — *ἑθέλησθα* = *ἑθέλῃς*. H. 377 D; G. 119, 12, d. — *μή* = Latin *ne*, lest. H. 887; C. 625, a; G. 218; M. 46. — *σοίγε* is governed by what? — *τῇ*, to her. H. 764, 1; C. 454, d; G. 184, 1. — *ἐτήτυμον*, for certain, i. e., truly. — *τιμῆσῃς*, ὀλέσῃς: why subj.? II. 881; 868; C. 654; 617, b; G. 216; 255; M. 45, N. 5 (c). — *πολέας*: from *πολύς*. H. 247 D; G. 70, N. 1.

561-564. *δαιμονίη*, woman; lit., infatuated, unaccountable. — *ὄττει*. H. 384; C. 297, f; G. 119, 2. — *λήθω* = *λανθάνω*. — *δ' ἔμπης*, and yet. — *ἀπὸ θυμοῦ*, i. e., out of favor. — *μᾶλλον*, farther than before. — *ἔμοι*: how governed? H. 771; C. 453; G. 184, 3. — *εἰ δ' οὕτω τοῦτ' ἐστίν*, and if this is so, i. e., if I have given my promise to Thetis (as you surmise). — *ἔμοι μέλλει φίλον εἶναι*, it will be pleasing to me, i. e., such is my will. H. 846; C. 598; G. 118, 6; M. 49, 1.

565-567. *κάθησο, ἐμῷ*. Why is hiatus allowed? H. 75 D, c. — *χραίσμωσιν*. H. 887; C. 625, a; G. 218, N. 2; M. 44, 1; 43, N. 2. The construction here is *χραισμεῖν τινά τινι*: cf. v. 28 above. — *θεοί*: incorporated in the relative clause. II. 995; C. 553; G. 154. — *ἰόνθ'* = *ἰόντα*, agreeing with *ἐμέ* understood obj. of *χραίσμωσιν*. — *ἀάπτους*, irresistible, not to be touched. — *ἐφέλω*: for *ἐφῶ*; from *ἐφίημι*. II. 444 D; G. 126, 7, b. For mood, II. 916; C. 641; G. 232, 3; M. 61, 3.

569-572. *καὶ ῥα*, and therefore, in consequence of her fear. — *καθηῆστο* = *ἐκάθητο*. — *ἐπιγνάμψασα*, having schooled to obey. — *ᾤχθησαν* (from *ὀχθέω*), were sorely distressed, on account of this quarrel.

— Οὐρανῖνες, *descendants of Ouranos* (H. 559, c; C. 369, b; G. 129, 9, N.), i. e., *the inhabitants of heaven*. — τοῖσιν: *vid. note on v. 58*. — ἦρχ'. H. 816, 4. — ἐπὶ ἡρα φέρων = ἡρα ἐπιφέρων, "*offering pleasing service = making himself agreeable*." Monro. H. 215 D. b; C. 228; G. 60, 3.

573-576. Ἡ δὲ . . . ἔσσεται: *vid. note on v. 518*. — σφῶ, *you two*, viz., Zeus and Hera. — ἐριδαίνετον: 2d pers. dual of ἐριδαίνω = ἐρίζω. M. 50, 1, and N. 2 (d). — ἐν θεοῖσι κολῶν ἐλαύνετον, *excite a tumult in the midst of the gods; lit., drive on*. Note the sarcastic contrast between ἐν θεοῖσι and ἐνεκα θνητῶν. — ἦδος. H. 215 D. b; C. 228, a; G. 60, 3. — ἐπεὶ τὰ χερείονα νικᾷ, *since these worse things prevail*, viz., strife over festive mirth.

577-579. παράφημι, *I advise, talk over*; used elsewhere in the forms παρφάσθαι and παρφάμενος. — καὶ αὐτῇ περ νοεούσῃ, *although herself being very intelligent*. H. 810; C. 577, b; G. 195, N. 2. — φέρειν depends on παράφημι. — νεικείησι: for νεικείη = νεικῇ; from νεικέω. H. 409 D. b; C. 323, c; G. 120, 2. For the mood, H. 881; C. 624; G. 216, 1. — σύν belongs to ταραάξῃ; from συνταράσσω. — ἦμιν. H. 263 and 4; C. 788, e; G. 28, N. 1, 3.

580-585. εἴπερ . . . στυφελίξαι: conclusion omitted. στυφελίξαι (H. 1060; C. 68, 4, c; G. 226, 4, N. 2; M. 53, N. 1), *for if the Olympian thunderer wish to hurl us down from our seats, he will hurl us down*. — ἀστεροπητής, *lit., the lightener*. — γάρ gives the reason of the apodosis. — καθάπτεσθαι, *address him, lit., touch or lay hold of him*: infin. for imper.; *vid. v. 20*; M. 101. — ἵλαος = ἵλεως. H. 227 D; C. 236, b; G. 64. — ἀναίξας = ἀνάξας. H. 37 D. f; C. 131; G. 30, 3. — ἀμφικύπελλον, *a double-handled cup*; usually explained as a goblet with a cup at both ends. — μητρί: dative of interest. H. 767; C. 460; G. 184, 3. ἐν χερσί: *constructio prægnans*.

586, 587. Τέτλαθι, *be patient*; 2d perf. imper. of theme τλα. H. 492 D, 10; C. 50, τλάω; 320, e; G. 125, 4. — ἀνάσχεο, *endure it*, from ἀνέχω. — κηδομένη: concessive. — περ strengthens καί before ἀνάσχεο. Force of καίπερ? H. 979; C. 674, f; G. 277, N. 1, b; M. 109, N. 5, b. — μὴ ἴδωμαι. μή = *ut non*. H. 887; C. 625, a; G. 218; M. 46. — ἐν ὀφθαλμοῖσιν, i. e., *before my eyes*.

588, 589. θεινομένην: supplementary. H. 982; C. 677; G. 279, 2; M. 112, 1. — τότε δ' . . . χραισμεῖν (sc. σοι), *nor then should I be able, although* (*vid. note on περ above*) *being deeply troubled, to assist thee*, *lit., to ward off anything from you*. — οὔτι δυνήσομαι; viz., "*as being lame and disabled* (Schol.), or perhaps, *as being no match for him who is πολλὸν φέρτατος*, 581." P. — ἀντιφέρεσθαι, *to set one's self against*, depends on ἀργαλέος. H. 952; C. 663, d; G. 261, 1; M. 93, 1.

590, 591. ἤδη . . . ἄλλοτ', lit., *for already now on another occasion*, viz., "that described in XV. 18, where Zeus punished Hera by torturing her like a slave." P. — μεμαῶτα: perf. with present signification. H. 492 D. 9; C. 320, c; G. 125, 4, fin. — ποδός: constr.? H. 738; C. 426, a; G. 171, N. — τεταγών is a redupl. 2d aor. part. from the theme ταγ-, Lat. *tango*, the theme of which is seen in *tactus* and *integer*. H. 436 D.

592, 593. ἡμαρ: acc. of duration of time. — ἡελίῳ depends on ἅμα, an adverb. H. 772, c; C. 450; G. 186. — καταδύντι: circumstantial part. denoting time. — κάππεσον = κατέπεσον. H. 84 D; C. 136; G. 12, N. 3. — ἐν Δήμῳ: vid. note on ἐπὶ φρεσί, v. 55. "Hercules, having sacked Troy, was, on his return, driven to Cos by a storm raised by Juno (Hera), who was hostile to him, and who had cast Jupiter (Zeus) into a sleep that he might not interrupt her purpose. Jupiter, awaking, in resentment of the artifice practiced on him, bound her feet to iron anvils, which Vulcan (Hephaistos), attempting to loose, was cast headlong down to Lemnos by his enraged sire." Buckley. — ὀλίγος . . . ἐνῆεν, *and but a little life was still in me*. ἐνῆεν = ἐνῆν; from ἐν + εἰμί; sc. ἐμοί.

594. Σίντιες: "a Thracian and Pelasgic people, probably skilled in metallurgy, and thence called the friends of Hephaistos." — Join ἄφαρ with κομίσαντο. — κομίσαντο: from κομίζω. — πεσόντα. Observe the force of the tense; they took him up at once and tended him after his fall.

595, 596. μείδησεν, in connection with γέλως in 599, "shows that the anecdote as well as the actions of the god caused merriment to the celestials. This is the earliest mention of that kind of buffoonery and pleasantry at banquets which formed so essential a feature of them among the later Greeks and Romans." P. — παιδός, *from her son*. H. 748; C. 405; G. 174. — χειρί, *in her hand*. H. 783; C. 469, b; G. 190.

597-600. θεοῖς. H. 767; C. 460; G. 184, 3. — ἐνδέξια, *from left to right*. — ὠνοχόαι, *kept pouring out (nectar)*; imperf. — ἄσβεστος, *inextinguishable*; caused by Hephaistos performing the duties of the lovely Hebe — ἐνῶρτο: syncopated 2d aor. of ἐνόρνυμι. — ποιπνύοντα, *lusting about*, lit., *puffing with exertion*. The theme of the word is πνυ-, seen in πνέω, to which the syllable ποι is prefixed as a reduplication. H. 574; C. 379, c; G. 108, II. 2. "In almost all verbs from reduplicated themes, one form of the theme is changed in the compound."

601-604. ἐς ἥλιον καταδύντα, *until the setting sun*. M. 108, N. 4, b. — δαιτός, φόρμιγγος, Μουσάων: constr.? H. 743; C. 414, b; G. 172, 1. — οὐ μέν, = οὐ μήν, *not yet*, is followed by αὐτάρ as correlative. H. 1046, 1, b; C. 701, c. — αἰ . . . καλῇ, lit., *who replying with melodious voice sang*, i. e., they sang responsively.

606, 607. κακκείοντες = κατακείοντες: fut. part. of κατακείω (= κατὰ-

κειμαι) denoting purpose, *for the purpose of lying down*. For the form, H. 427 D. — ἑκάστος: constr.? H. 624, d; C. 417, a; G. 137, 2. — ἧχι, *where*. The same suffix appears in οὐχί, ναιχί. — ἐκάστῳ: dat. of advant. after ποίησεν. — Ἀμφι-γυ-ήεις: a regular epithet of Hephaistos; *strong in either arm* (ἀμφί + γυῖον), a suitable epithet of the blacksmith-god. Sidgwick.

608-611. ποίησεν, *had made*; in the sense of the pluperf. — ἰδύησι = εἰδύησι = εἰδυῖαις. — ὄν, *his own*. — ἦϊ' = ἦϊε: from εἶμι. — κοιμᾶθ' = ἐκοιμᾶτο, *he was accustomed to sleep*. — ὅτε is here equal to ὁπότε. — ἱκάνοι: mood? H. 914 B; C. 641; G. 233; M. 62. — καθεῦδ', *he fell asleep*. — χρυσόθρονος, *golden-throned*. It is very common to find the epithet *golden* used with reference to articles that belong to the gods.

*Beta the dream and dream-sight;
 And catalogue the noble knights.
 ἦτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἐπ' ὁμίλ.
 omnia Beta refert, coetumque papuligenarumque*

BOOK SECOND.

SUMMARY.—Zeus, having determined to avenge the wrongs of Achilles, sends a delusive dream to Agamemnon, which encourages him to join battle with the hope of victory (1–40). Toward morning Agamemnon summons the people to an assembly, first, however, disclosing his dream, together with his plan, to the chieftains of the Greeks (40–84). The people swarm in like bees, and, when silence is commanded by the heralds, in order to find out their disposition, he proposes to return immediately to Greece, to which proposal they, worn out by the length of the war, joyfully assent, and begin to prepare for departure (85–154). Hera incites Athena to urge Odysseus to prevent them from carrying the design into execution. He obeys, warning the chiefs lest they misunderstand the purpose of Agamemnon and anger him, and commanding the people to obey their masters (155–210). Thersites alone dissents, and openly reviles the greed of Agamemnon and the slavishness of the people (210–242). Odysseus rebukes him and severely punishes him for his insolence (242–277). Odysseus, Nestor, and Agamemnon harangue the army, and active preparations are made for battle (278–483). An accurate enumeration of the ships, nations, and leaders that had followed Agamemnon to the war follows (484–785). Iris, disguised as Polites, son of Priam, addresses the Trojans, and bids them muster by tribes (786–806). The host, under the leadership of Hector, muster by the tomb of Myrine, and a brief numbering of them is added (807–877).

1. "Ἄλλοι, = οἱ ἄλλοι, *the others (besides Zeus)*, both gods and men. — Note the contrast marked by μέν and δέ. — ῥα marks the logical connection between this book and the last verse of the preceding one. — θεοί and ἄνθρωποι are best taken as in apposition with ἄλλοι. — ἵπποκορυσταί, *horse-equipped*. For the form, H. 246; C. 230; G. 66, N. 4, fin.

2. εὔδον = ἠῦδον: augment omitted. H. 510, 8. — παννύχιοι: cf. note on πανημέριοι, I. 472. — ἔχε, *did not continue to hold*. H. 822; C. 592; G. 200. Some critics find an inconsistency between the statement in this verse and the one at the close of the former book, but we see none. Zeus might have slept for a while, as that says, and then been wakeful.

3, 4. ὄγε. There seems to be some emphasis here. — μερμήριζε, *kept pondering*. — ὥς, *how*. — τιμήση: mood? H. 932; C. 647; G. 242, 1; M. 45, N. 2. The form in the direct discourse was πῶς τιμήσω. — ὀλέση: same references. — πολέας = πολλούς: cf. I. 559.

5-7. ἤδε, *the following*. H. 632, a; C. 500 and a. — οἱ: vid. note on I. 104. — βουλή, in the predicate with φαίνεται, is explained by the following verse. — πέμψαι . . . "Ονειρον: appos. with βουλή H. 950 fin; C. 663, c; G. 258; M. 91. — οὔλον, *delusive, mischievous*. — "Ονειρον is not the god of dreams as appears from the context. — καὶ μιν . . . προσηύδα = v. 201, Book I.

8. Βάσκ' ἔθι, *Ur, go*. So in XI. 186. Cf. Verg. *Aen.*, IV. 223, *vade age*. βάσκω is properly a frequentative form of βαίνω. H. 530 D, 11; G. 253, N; M. 84, N. 1.

10. μάλ' ἀτρεκέως ἀγορευέμεν, *announce very accurately*: infin. for imperative; vid. note on λῦσαι, I. 20. — ὥς ἐπιτέλλω, *as I command thee*.

11. ἐ (= αὐτόν): subj. of θωρήξαι after κέλευε. — κερηκομόωντας, *long-haired*. In later times long hair was a badge of freedom, and was forbidden to slaves, but it was always considered as a mark of strength. Form, H. 216 D. 8; 409 D. a; C. 226, d; 135; G. 60, 5, 13; 120, 1. — Ἀχαιοῦς. "Observe the distinction, for the Abantes (v. 542) and the Thracians (IV. 533) wore their hair differently."

12. πανσυδίη. H. 59; C. 166. — νῦν γάρ is purposely used with ambiguity. Agamemnon is to understand by it "this very day" (ἡματι κείνῳ, v. 37); but it has a more general sense, "now that affairs have come to this pass." — πόλιν εὐρυάγειαν = Troy. — ἔλοι (H. 872; C. 636, I. a; G. 210; M. 52, 2), *he may take*; κέν makes it a probability.

14, 15. ἀμφὶς φράζονται, *think differently*; lit., deliberate on both sides. — ἅπαντας, *all* without exception. — λισσομένη: circumstantial part. denoting means. H. 969, a; C. 674; G. 277, 2. — ἐφήπται: 3d sing. perf. pass. of ἐφάπτω = ἐπὶ + ἄπτω. Why not ἐφηπται? H. 391, b; C. 783, a; G. 26, N. 1.

16-18. τὸν μῦθον, *that command*, which Zeus had spoken. — βῆ δ' ἄρα = βῆ δ' ἔπειτα. — τόν, *that (man)*.

19. εὔδοντ': force? H. 982; C. 677; G. 279, 2; M. 112, 1. — περί is best taken adverbially with κέχυθ': pluper. with the sense of the imperf., *had been diffused around, and still continued so*. — ὕπνος is called *ambrosial*, according to Buttmann, from its strengthening, life-giving power, and the epithet is borrowed from the food of the gods.

20. ὑπὲρ κεφαλῆς, *above his head*, i. e., close to, and so as to look down upon, the head of the reclining hero. — Νηληϊῶ: adj.; equivalent to the genitive. H. 564; C. 375, a; G. 129, 12. — υἱ: declension? H. 216, 19; 216 D. 19; C. 21, x; G. 60, 5, 30.

21, 22. τόν Ἀγαμέμνων, *whom of the elders Agamemnon was accustomed to honor most.* — τῷ = Attic ἔτιε. — τῷ Ὀνειρος. The order of construction is θεῖος Ὀνειρος εἰσάμενος τῷ προσεφώνεε μιν.

23, 24. Εὐδεις ἵπποδάμοιο, *Dost thou sleep, son of the warrior Atreus, tamer of steeds?* Evidently a reproach, from what follows. — παννύχιον: vid. note on v. 2. How may the attributive and the predicate adjectives be distinguished? — βουληφέρων: explain the accent. II. 582, c; C. 795, b; G. 132, 1, N.

25. ἐπιτετράφεται, μέμηλεν. Why indicative? II. 909; C. 640; G. 230; M. 59. The former is for ἐπιτετράφηται: 3d plu. perf. pass. of τρέπω (H. 376 D, d; G. 119, 3); the latter is 2d perf. of μέλω, H. 510 D, 12.

26, 27. ἐμέθεν ξύνες, *understand from me.* II. 742; C. 432, b; G. 171, 2. ἐμέθεν = ἐμοῦ. ξύνες = σύν + ἐς: 2d aor. imperative of συνίημι. II. 476; C. 45, k; G. 127, III. — δέ = γάρ τοι: dat. of influence. II. 765, a; C. 452, a; G. 185. — σευ: constr.? H. 742; C. 432, d; G. 171, 2. — ἀνευθεν ἑών, *although he is far away.* H. 969, c; C. 674, f; G. 277, 5.

28-32 = vv. 11-15 with change of person.

33. ἔκ: for the force, vid. H. 798, c; C. 693; G. 191, I., 3, c. — ἔχε (sc. ταῦτα), *hold these things (which I have now told thee).* — μηδέ — αἰρέϊτω. H. 1019; C. 686; G. 283, 2; M. 86.

34. εἶτ αν' = ὅταν (H. 1055, 2). For the mood. H. 916; C. 641; G. 232, 3; M. 61, 3. — ἀνήη = ἀνῆ. H. 444 D; G. 126, 7 (b).

35-37. ἀπεβήσατο: vid. note on I. 428. — τόν, *this one, him*, i. e., Agamemnon. — ἃ ἔμελλον, *which were not about to be accomplished.* For the verb, II. 355 D, b; the number, H. 604, b; C. 569, a; G. 135, 2, fin.; the use, H. 846; C. 598; G. 118, 6; M. 25, 2. — φῆ = ἔφη. — ὄγε, *he (thought, but Zeus did not).* Observe the force of γέ.

38. νήπιος: emphatic from its position. — τὰ agrees with what? — ἤδη = ἤδαι. — ῥα: force? — ἔργα is transferred to the relative clause to give it emphasis.

39, 40. θήσιν ὑσμέναις, *for he was still intending to place (in addition to those already inflicted, ἐπί, H. 786; C. 703, b; G. 191, N. 3) sorrows and groans upon both the Trojans and the Greeks through mighty conflicts.* — δια. H. 795, 2, b; C. 689, 1, a; G. 191, IV., 1 (2).

41. ἔγρετο: 2d aor. mid. of ἐγείρω. II. 437 D; C. 50; G. Page 337. — θεῖη ὀμφή, *the divine voice*, i. e., of the dream. — ἀμφέχυντ' (from ἀμφιχέω), lit., *was poured around him*; i. e., he was entirely under the influence of it, though he was now fully awake. II. 489 D. 34; G. 125, 3, fin.

42. ὀρθωθείς: aor. part. pass. with middle meaning (H. 498); lit., *hav.*

ing raised himself, he sat (raised). — χιτῶνα, an undergarment, and φᾶρος are both fully described in the “Dictionary of Greek and Roman Antiquities,” art. *Pallium*.

43. νηγάτεον is perhaps νεήγατον, *newly made*, but the etymology is uncertain. — δὲ μέγα: quantity of ε in δέ? II. 93 D; C. 736; G. 19, 3. — βάλλετο. Observe the force of the middle in this and the following verbs. There is no apparent difference in the use here of the imperfect and the aorist.

44. ποσσὶ = ποδσί. Explain the change. II. 54 D. — ὑπό: for the quantity of ο vid. δὲ μέγα above. — πέδιλα. In the time of Homer, the sandal was simply a wooden sole bound to the foot with thongs.

45, 46. βάλετο. How different from βάλλετο above? M. 11, N. 5. — ξίφος, *sword*, i. e., the belt from which the sword was suspended. — ἄφθιτον: vid. vv. 101–108, where the history of the scepter is narrated.

48, 49. Ἦώς = Ἔως. — Ζηνί = Δί. H. 216 D, 6; C. 21; G. 60, 5, 10. — φώς = φῶς. II. 183 D, fin; C. 224, f. — ἐρέουσα: fut. part. denoting purpose, *to announce*.

50, 51. αὐτὰρ ὁ, *but he*, i. e., Agamemnon. — κηρύκεσσι: dat. after κελεύω, where we would naturally expect the acc. from the Attic usage. — ἀγορήνδε, i. e., to a popular assembly.

52. οἱ μὲν, the heralds. — τοὶ δέ, the Greeks. τοί is the demonstrative. For the form, H. 272 D; C. 28, j; G. 78, N. 2. — μάλ' ὦκα. H. 258 and D.

53. Βουλῇ: subj. of ἴξε. Some editions have βουλὴν as object. — πρῶτον, *first*, i. e., before the people assembled. “The object of Agamemnon, in playing so deceitful a part to his men as to propose their return, was to ascertain if the rupture with Achilles had alienated their minds or discouraged them.” P. — ἴξε = καθέζετο. — γερόντων: gen. of material.

54, 55. Νεστορέη νηῖ = νηὶ Νέστορος; hence has βασιλῆος in appos. with it. II. 633, b; C. 394, c; G. 137, N. 1. — Πυλολιγενέος = Πύλοι (loc. II. 220; C. 191, 4; G. 61, N. 2) + γενέος, *born at Pylos*. — πυκινὴν . . . βουλὴν, *arranged a skillful plan*.

56, 57. θείως. H. 1039; C. 68, 4, d. — ἐνύπνιον: adverb; *during sleep*. H. 259; C. 380, a; G. 74, 2. — μάλιστα: repeated in ἄγχιστα. H. 652, c; C. 510, a. — Νέστορι: dat. of similarity after ἐφκει.

58, 59. εἰδός τε μέγεθος τε φυὴν τ': acc. of specification. “Stature was considered an essential part of good looks.” P. — ἄγχιστα: for comparison. II. 260 D; C. 262, d and 263, d. — μέ is governed by πρόσ-; μῦθον, by ἔειπεν.

60–70. Vid. notes on vv. 23–33.

71. ἀποπτάμενος, *having flown away, he was gone*, i. e., he went away

swiftly. H. 968, fin.; C. 674; G. 279, N.; M. 112, 2. — ἀνῆκεν: from ἀνίημι.

72. αὐτὸς κέν πως, κ. τ. λ. "He here avows that his *real* object is to arm the Greeks; but he intimates a doubt that this can now be done. The chiefs, however, are instructed to oppose the return, should the army precipitately accept it, as proceeding from the general-in-chief. Perhaps he adopted this policy to shift the responsibilities of remaining, in the absence of Achilles, from himself. Nestor has this verse in view, below 83." P. — θωρήξομεν: for θωρήξωμεν. For the mood, H. 1016 and b; G. 282, 4; M. 71, N. 2.

73. ἔπεισιν περήσομαι, i. e., I will ascertain their real feelings. — ἧ: dat. of manner; *in what way* = *as*. It agrees with the predicate noun θέμις, and is to be taken with πρῶτα δ', and *I first, as is right, will try*, etc. — θέμις has reference to the privilege of a king of adopting any course that he may deem best.

74, 75. φεύγειν, *to depart*. — πολυκλήϊσι, *many-oared*. — ἄλλοθεν ἄλλος, *one from one place, and another from another*. ἄλλος is part. appos. with ὑμεῖς. — ἐρητύειν (sc. αὐτούς): infin. for inv. H. 957; C. 670; G. 269; M. 101.

76-78. κατ' + ἔξετο: *tnesis*. — τοῖσι: vid. note on I. 58. — Νέστωρ: cf. I. 247. — ἡμαθόεντος, *sandy*; from ἡμαθόεις. — ὁ σφιν . . . μετέειπεν: vid. I. 253.

79, 80. ὦ φίλοι . . . μέδοντες is a very common verse in Homer. — τόν: demonstrative, *this dream*. — ἐνισπεν: 2d aor. ind. of ἐνέπω. H. 539 D. 8. Constr., H. 895; C. 631, b; G. 222; M. 49, 2. "The argument seems to be, that the dream is probably true, because a good and brave man has seen it; it would have been untrustworthy, if an inferior man had seen it."

81. ψεῦδος: pred. adj. agreeing with omitted substantive. "As the dream was a ψεῦδος on the part of Zeus, there is a poetical irony in here assuming that it is true." P. — κεν φαίμεν, *would say*: conclusion of the fourth form. H. 900 and b; 901; C. 631, d, e; 649; G. 224; 227; M. 49, 2, N. 6. — μᾶλλον, *we would turn away from it, rather than believe it*. For this use of the comparative, H. 649; C. 514, a.

82, 83. ὅς. What is the antecedent? — ὅς . . . εἶναι: cf. I. 91. — ἀλλ' ἄγετ' . . . Ἀχαιῶν: cf. above v. 72. "Nestor here shows that his object is the same as Agamemnon's." ἀλλά is often used to break off previous discourse and introduce a question or demand.

84-86. ἦρχε, *led the way*. — ἔξ is separated from its verb by *tnesis*, which governs βουλῆς as gen. of separation. — ἐπανεστήσαν (once for all): out of deference to his age and wisdom. — πείθοντό τε ποιμένι λαῶν, *and were obedient (continually) to the shepherd of the people*. — ἔπεσσεύοντο, *hastened after them*.

87. ἡῦτε introduces the first simile in the Iliad. — ἔθνεα, *swarms*, lit., *nations*. On what principle is the absence of hiatus explained? — εἰσι: explain the non-agreement. — μελισσάων. H. 729, f; C. 411, 2; G. 167, 4.

88, 89. πέτρης depends on ἐκ separated from its verb ἐρχομένων by *tnesis*. — νέον: adv.; vid. ἐνύπνιον, v. 56. — βοτρυδόν, *in clusters*. — πέτονται ἐπὶ κ. τ. λ., *fly to the spring flowers and remain on them*: *constructio praeagnans*. H. 788; C. 704; G. 191, N. 6.

90-93. αἱ μὲν τ', αἱ δέ τε, *some, others*. — πεποτήχεται: from πέτομαι. — ὥς τῶν . . . ἐστιχόωντο . . . ἀγορήν, *so the numerous nations of the Greeks were advancing in order, by companies, from their ships and tents before the concave shore to the place of assembly*. — τῶν = τούτων. — ἄπο: why not ἀπό? H. 109; C. 785; G. 23, 2. — ἡϊόνος = ἡόνος. H. 37 D, f; C. 131, II; G. 30, 3. — προπάροιθε: probably, on the shore in front of the sea. — δεδήει, *blazed*: 2d pluperf. of δαίω.

94. Διὸς ἄγγελος is applied to Rumor, as it never can be traced to any *human* source. The people did not know why they were called together, and the rumor that Agamemnon intended to return home spreading (like fire) rapidly throughout the army, made them all anxious to attend the assembly that they might know the truth.

95, 96. τετρήχει: 2d pluperf. of θράσσω = τάρασσω. H. 514, 8. — λαὼν ἰζόντων: gen. abs. denoting time. It does not depend on ὑπό, which is here used adverbially.

97-99. βοῶντες, *by shouting*: part. denoting means. — ἐρήτυον, i. e., were trying to. — εἴποτε . . . σχοίατ', *if perchance they would desist from*. H. 1016 and c fin; C. 648. — σπουδῇ: dat. of manner, equivalent to an adverb, *with difficulty*, lit., *with zeal or pains*. — καθ' ἕδρας = distributive. H. 800, 2, d; C. 692, 5; G. 191, IV., 2 (2), c.

101. σκῆπτρον: the symbol of authority bestowed on the ancestors of Agamemnon by the gods themselves. — τεύχων: suppl. part. denoting the object of endurance. H. 983; C. 677; G. 279, 1.

102, 103. Ἥφαιστος μὲν δῶκε, *Hephaistos, in the first place, gave it*. — Ἀργειφόντη, i. e., Hermes, *slayer of Argos*, who had been placed by Hera as keeper of Io.

105-107. Πέλοψς: appos. with ὁ, *but this one again, Pelops*. — πολύαρνι: from πολύαρνος. — Θυέστ' = Θυέστα = Θυέστης. He was the brother of Atreus. — φορῆναι, ἀνάσσειν: denoting purpose.

108, 109. Ἀργεῖ παντί, i. e., the Argos of the Peloponnesus. — τῷ (sc. σκῆπτρῳ): dat. of means, *having supported himself by (means of) this*. What is the time of the aorist participle? — Ἀργείοισι depends on μετά in composition.

110-112. θεράποντες Ἀργῆος (H. 216 D, 1; C. 21, x; G. 60, 5, 3), *ser*

sants of Ares. — μέγα, *exceedingly*, modifies ἐνέδησε, *has involved*. — ἄτῃ, depending on ἐν in composition (II. 775; C. 699; G. 187), here refers to the infatuation or delusion that he is to take Troy. — σχέτλιος, *cruel*. — ὅς. We would here expect a conjunction. — πρίν is not the conj., but the adverb. H. 1055, 9; C. 703, d (γ); G. 240, 2.

113. ἐκπέρσαντ' is either dat. agreeing with μοι, or, what is better, accus. with ἐμέ understood. H. 80 D; 941; C. 129, a; 667; G. 12, 1; 134, 3. — "The meaning is, that whereas at the commencement of the war Zeus had promised Agamemnon success, it now appears that he only meant to delude him, and now, after the loss of a numerous host, desires his return to Argos. All this is insincere, and is meant to test the feelings of the army, who, as he hopes, are yet intent on the war." P.

114, 115. νῦν "gives the time, not of βουλεύσατο, but of an implied οἶδ' ὅτι." — δυσκλέα is for δυσκλεέα, *inglorious*. — Ἄργος: the whole country about the city is meant. Constr.? II. 722; C. 472, g; G. 162. — ἐπεὶ . . . λαόν, lit., *after I have lost much people*.

116-118. οὕτω που, "*thus somehow or other*." — μέλλει φίλον εἶναι: cf. note on I. 564. — ὅς δὴ, *who already now*. — πολλῶν = πόλεων. — κάρηνα. H. 216 D, 8; C. 226, d; G. 60, 5, 13. — ἡδ' ἔτι καί, *and still also*.

119. αἰσχροὺν γάρ continues the thought begun in vv. 114 and 115, and what follows shows *how* the affairs of the Greeks are inglorious. — καὶ ἐσσομένοισι, not only to those now living but *even to those who will be*. H. 771; C. 453; G. 184, 5. — πυθέσθαι, *to learn*, depends on αἰσχροὺν. H. 952; C. 663, d; G. 261, 1 and 2; M. 93, 2.

120-122. μὰψ . . . πέφανται: appos. with τόδε, v. 119. — λαόν: subj. of πολεμίζειν. — πόλεμον. H. 715, a; C. 477, 1; G. 159 and R. — ἀνδράσι. H. 772; C. 450; G. 186, N. 1. — παυροτέροισι, *fewer (than themselves)*. — τέλος . . . πέφανται, *and no end has as yet appeared*, explains ἄπρηκτον.

123, 124. εἴπερ introduces a condition barely possible, but not probable. H. 900 and b; C. 631, d, e; G. 224; M. 50, 2. — ὅρκια πιστά; because the parties would not come together except under a truce on which both could rely. — ταμόντες, *having cut*, "refers to the killing of the victims in the sacrifices which attended the making of a truce or league."

125. λέξασθαι depends on εἴπερ ἐθέλομεν to be supplied from the preceding verse. — ἐφέστιοι = actual inhabitants. H. 588; G. 132, 1. — ὅσσοι ἔασιν = ὅσοι εἰσίν.

126, 127. ἡμεῖς δ' (sc. εἰ), *if we Greeks should arrange ourselves*. — ἐς δεκάδας, *into companies of ten*. II. 295, d; C. 241, III. — οἰνοχοεῦειν, *to pour out wine*: infin. denoting purpose. For the form, H. 571, 4; G. 130, 4.

128. **πολλάί κεν . . . οἶνοχοοιο.** "This passage has been considered one of the proofs of the great antiquity of the Homeric poems, because so primitive a mode of counting, and one that indicates so little notion of the use of figures, is here described. See Mr. Gladstone, 'Studies on Homer,' vol. iii, p. 439." P.

129, 130. **τόσσον.** Aristarchus reckons the Greeks at 140,000; so, from the statement in the text, the number of the Trojans was less than 12,000. In VIII. 562, Homer says there were 50,000 Trojans, probably an exaggerated statement. — **πλέας = πλέοντας = πλέους.** — **Τρώων:** gen. after compar. H. 755; C. 408; G. 175.

131-133. **ἐγχέσπαλοι ἄνδρες:** appos. with ἐπικούροι. For the accent of ἐγχέσπαλοι, H. 582, c, fin. — **οὔ με . . . πτολίεθρον,** *who greatly hinder me, and will not allow me wishing it to destroy the well-inhabited city of Troy*; lit., *greatly cause me to wander* (from my intended purpose). — **εἰῶσ' = εἰῶσι.**

134, 135. **δὴ βεβίασι,** *have already passed away.* H. 1037, 4, b; C. 389, d. For the form, H. 490 D. 2; G. 125, 4. — **δοῦρα = δόρυ.** — **σέσηπε,** *have rotted*: 2d perf. of σήπω. H. 501. This is the only active form having an intransitive sense. — **λέλυνται:** why plural with neuter plural subject? H. 604, b; C. 569, a; G. 135, 2, fin.

136-138. **αἱ δέ που,** *and I suppose, doubtless.* — **ἡμέτεραι** agrees with what? H. 620, a; C. 497; G. 138, N. 1. — **εἵατ' = εἵαται = ἦνται.** H. 80 D; 483 D; C. 127; G. 12, N. 1. — **ποτιδέγμεναι = προσδεξάμεναι.** H. 489 D, 38. — **ἄμμι = ἡμῖν,** *for us.* H. 771; C. 453; G. 184, 3. — **αὕτως ἀκράαντον,** *is thus unfinished.*

139. **ὥς ἂν ἐγὼν εἴπω κ. τ. λ.,** *let us all obey as I may direct, i. e., if I give any direction, let us all obey it.* H. 916; 851; C. 641; 594; G. 232, 3; 202, 1; M. 61, 3; 20. — **πειθόμεθα.** H. 866, 1; C. 628; G. 253; M. 85.

140, 141. **φεύγωμεν.** "The proposal seems purposely put in a sudden and startling way. The purport of the preceding remarks (especially 119-122) rather tended to suggest greater energy, which is Agamemnon's real object." P. — **οὐ γὰρ . . . εὐρυάγυιαν,** *for no longer may we hope to take the wide-streeted (city of) Troy, lit., shall we take.*

142-144. **τοῖσι.** H. 767; C. 453, b; G. 184, 3, N. 4. — **θυμόν,** *passion or strong emotion.* — **ὄρινεν.** H. 528 D. 11. — **πᾶσι:** appos. with **τοῖσι.** — **πληθύν.** H. 216 D, 26. — **βουλῆς,** *scheme*: gen. after verb of mental action. — **ἐπάκουσαν:** meaning of tense? H. 837; C. 605, b. — **θαλάσσης, πόντου,** *of the sea, the Icarian deep*: appos.

146-148. **ᾠροε:** why sing? — **ὅτε κινήσῃ = ὅταν κινήσῃ.** — **βαθύ,** *high*; lit., *deep.* — **λάβρος . . . ἀσταχύεσσιν,** *rushing down upon it impetuous, and it* (sc. *λήϊον*, the corn) *bends downward with its ears.*

149-154. τῶν, *of these*, referring to the Greeks. — ἀλαλητῶ, *with a shout*. — νῆας ἐπ' : why not νῆας ἔπ' ? — ποδῶν . . . ἀειρομένη, *and the dust stood (in clouds) rising from under their feet*. Observe the force of -θε. ἴστατ ἀειρομένη is equivalent to two verbs, "rose up and stood." — ἄπτεσθαι, *to lend a hand to*. — ἐλκέμεν, *sc. νῆας*. — οὐρούς, *trenches* ; to guide the ships into the sea. — οἴκαδε ἰεμένων, *lit., of them sending themselves homeward, i. e., rushing homeward*. II. 972, a ; C. 676, a ; G. 278, 1, N. — ὑπὸ νηῶν, *from under the ships*. "To remove these stays was the last step before actually floating the vessels, and the poet thereby expresses how nearly the proposal of Agamemnon was carried out."

155, 156. Ἀργείοισιν. H. 771 ; C. 453 ; G. 184, 3. — ὑπέρμορα is used adverbially, and is equivalent to ὑπὲρ μόρον, *beyond fate*, i. e., beyond what was intended in the decrees of fate. The Homeric idea, then, seems to be that the decrees of fate can be postponed by human agency. — ἐτύχθη. II. 511, 14 ; 895 ; C. 631, b ; G. 222 ; M. 492. — εἰ μὴ ἔειπεν : condition contrary to reality.

157-165. ὦ πόποι, *O ye gods*. — Ἀτρυτώνη, *invincible one*. — οὔτω δὴ, *shall the Greeks thus now?* an ironical question intended as a reproach. — ἐπ' εὐρέα νῶτα, *over the broad back*. — καὶ δέ. H. 84 D ; C. 136 ; G. 12, N. 3. — εὐχολήν : appos. with Ἐλέεν. II. 726 ; C. 480, 2, a ; G. 166. — κὲν καταλίποιν, *and could they leave behind*. Very nearly equivalent to the future indicative. II. 872, b ; C. 637, b, c ; G. 226, 2, b ; M. 52, 2, N. — ἐρήτυε φῶτα ἕκαστον, *restrain each man*. — ἐλκέμεν : *sc. αὐτοὺς* as subj. implied from φῶτα ἕκαστον.

166-171. ἀπίθησε : for ἠπείθησεν, *disobey*. — βῆ δὲ κατ' καρήνων : *vid. I. 44*. — εὔρεν ἔπειτ'. What effect does the omission of the conjunction produce here ? — Διὶ : *dat. of likeness*. II. 773 ; C. 451 ; G. 186. — μῆτιν, *as regards counsel* : *acc. of specification*. — ἑσταότ(α) : *part. joined with εὔρεν to restrict its meaning to the particular action of "standing still"*. — ἐπεὶ introduces the reason of the inactivity of Odysseus ; *since*. — κραδίην καὶ θυμόν : *appos. with μιν*. II. 625, c ; C. 395, b ; G. 137, N. 2.

175. πεσόντες, *lit., having fallen* ; i. e., having embarked in great haste and in great confusion. With ἐν is *constructio praeagnans* : *vid. note on I. 55*.

176-181. καὶ δέ ἀμφιελίσσας : *vid. vv. 160-165*.

182-186. θεῶς. Is this *gen. of posses.* or after a verb of mental action ? — ὅπα. Is this *direct object* or *cognate acc. of kindred meaning* ? — βῆ δὲ θέειν, *and he stepped out to run* ; i. e., for the purpose of running. II. 951 ; C. 671, c and a ; G. 265 ; M. 97, N. 1. — χλαῖναν, i. e., the outer mantle. — ἐκόμισσεν, *took care of*. — οἱ : *dat. of association*. H. 772 ; C. 450 ; G. 186. — ἀντίος, *into the presence of*, governs

the genitive Ἀγαμέμνωνος from the idea. — δέξατό οἱ, *he received from him*: dat. of the person interested or concurring in the action. II. 771; C. 453; G. 184, 3. — σκῆπτρον πατρώϊον: showing that he acted by the authority of Agamemnon; vid. v. 101.

188-191. "Ὀντινα κιχείη (II. 538 D, 4), *whatever king and man of eminence he happened to meet*. II. 914 B; C. 641; G. 233; M. 62. — ἐρητύσασκε: iterative of ἐρητύω. — Δαιμόνι', *my good sir*. This is repeated in v. 200 in the bad sense, *wretch*, which was, of course, indicated by tone and gesture. — οὐ σε ἔοικε, *it does not become you*. — κακὸν ὥς, *coward-like*. II. 112, b; C. 786, b; G. 29, N. 1. — δειδίσσεσθαι, *to be scared*, i. e., by the ill success of the war. H. 949; C. 663, a; G. 259. — αὐτός is opposed to ἄλλους λαούς. II. 705; C. 567, e; G. 142, 2, N. 3. — ἴδρνε is used causatively.

192-199. σάφα. H. 258 D. — οἶος νόος, sc. ἐστί, *what is the mind of*; thus darkly hinting what he personally knows to be a fact. — πειράται. H. 30 D (1); C. 130, I, a; G. 30, 1. — ἵψεται, *will he crush*. — ἐν βουλῇ, *in the council*; join with εἶπεν. — πάντες ἀκούσαμεν. Odysseus here classes himself with those who were not admitted to the council, in order to avoid wounding their pride. — μήτι ῥέξῃ, sc. ὄρα, *see to it, lest he inflict some harm*. H. 867; C. 628, c; G. 256. — κακὸν υἱας. H. 725; C. 480, b; G. 159, N. 4. — δέ = γάρ. — δήμου (H. 729, e; C. 415; G. 167, 6) ἄνδρα, *man of the people*. — ἴδοι: vid. vv. 188, 189. — βοόωντα, *roaring, shouting*. — ἐλάσασκεν: 3d sing. iterative aor. of ἐλαύνω.

200-206. ἀτρέμας, *motionless, still*. — ἦσο: from ἦμαι. — μῦθον. H. 742, c; C. 432, a and h; G. 171, N. 1. — σέο: why accented? — σὺ δ', sc. εἶ. — ἀπτόλεμος: a term of reproach. — οὔτε βουλῇ, *neither are you taken into account, either in war or in council*. — οὐ μὲν κ. τ. λ. There seems to be some ellipsis: "Undoubtedly you would prefer to decide all matters for yourselves, but indeed." — ἀγαθόν: pred. adj. neuter (II. 617; C. 502; G. 138, N. 2. c) agreeing with χρήμα understood. — ἔδωκε has for its object βασιλεύειν, implied in the context; but σκῆπτρον, if v. 206 is genuine. — θέμιστας, *the dispensing of justice*.

207-210. κοιρανέων, i. e., exercising his authority as a commander. — αὐτίς, *again*; as they had suddenly and prematurely left it. — ἦχῃ, *with a murmur*. H. 776; C. 467, a; G. 188. — αἰγιαλῷ μεγάλῳ, *on a broad beach*. H. 783; C. 469, b; G. 190. — "σφαραγεῖν is used of any sharp, sudden noise, causing an echo or prolonged sound, as of thunder, XXI. 199; of the rustling of cranes as they alight, inf. 463. Another form of the word is σφαραγεῖν, Od. IX. 390, and so Zeus is called βαρυσφάραγος πατήρ, Pind. Isthm. VII. 23." P.

211-215. "Ἄλλοι stands opposed to Θερσίτης — ἐρήτυθεν δὲ καθ'

ἔδρας: vid. v. 99. — ἀμετροεπής, *immoderate in words*, with reference to both quality and quantity. — ἐκολῶα, *kept chattering*; like a jackdaw. — φρεσὶν ᾗσιν . . . ἤδη (οἶδα), *who knew in his mind words*. — ἐριζέμεναι. H. 951; C. 664; G. 265. — ὅ, τι εἶσατο depends on λέγειν or some word of saying implied in ἐριζέμεναι. — Ἀργείοισιν. H. 771; C. 453; G. 184, 3.

216-219. αἷσχιστος . . . ἦλθεν, *he came too, the ugliest man beneath (the walls of) Troy*. "The Greeks commonly associated good looks with good moral qualities, and the converse." P. — δὲ ἀνὴρ. H. 75 D. a; 706, b; C. 746, a; 393, b; G. 136. — ὑπὸ Ἴλιον. H. 72 D; C. 100; G. 1, N. 2. — φολκός, *bandy-legged*. H. 1039; C. 68, 4, d. — ἔην = ἦν. — κυρτώ, *round, humped*, so as to be contracted over the chest. — συνοχωκότε: from σμνέχω. H. 508 D, 16; C. 50; G. Appendix. — φοξός, *pointed, conical*. — ἐπενήνοθε, *sat upon = grew upon his head*. H. 368 D; G. 102, fin.

220-224. ἔχθιστος is strengthened by μάλιστα, *most especially odious*. — νεικείσκει: iterative of νεικέω. H. 409 D, b; 493; C. 323, c; G. 120, 2; 119, 10. — αὐτε, *on this occasion*. — Ἀγαμέμνονι: dat. after ὀνειδέα. — ὀξέα κεκληγώς, *screaming sharply*. H. 716, d; 514 D, 12; C. 478; G. 159, N. 2. — τῷ δ' refers to Thersites. — κοτέοντο: imperf. middle of κοτέω with active signification. — μακρὰ βοῶν, *shouting loudly*, lit., *afar*, i. e., so as to be heard afar.

225, 226. τέο = τοῦ or τίνος. H. 277 D; G. 84, N. 2. It depends on ἐπιμέμφει as gen. of cause, and on χατίζεις as gen. of want. — αὐτ', *again*, refers to the previous quarrel with Achilles. — ἐπιμέμφει. H. 744; C. 428; G. 173. — χατίζεις. H. 743; C. 414, b; G. 172. — κλισίαι, sc. εἰσί.

228-231. δίδομεν, *we Greeks give*. This use of the first person accords with the braggart character of Thersites. — εὖτ' ἂν . . . ἔλωμεν: vid. note on I. 242. — ἔτι καὶ, *even yet*; although you have vast treasures. — ἐπιδεύει = ἐπιδέη. — ὃν κέ τις οὔσει: vid. note on I. 175. — υἱός: not υἶός. H. 216 D, 19; C. 21, x; G. 60, 5, 30. — ὃν κέν = εἷ τινα: vid. note on I. 139. — ἐγὼ . . . Ἀχαιῶν. The speaker's impudence increases with his speech.

232-234. γυναῖκα, sc. ποθεῖς, *not ἐπιδεύει*, which would require the genitive. — μίσγειαι: for μίσγει. H. 373 D; C. 326, d; G. 119, 12, a. — αὐτὸς ἀπονόσφι, sc. τῶν ἄλλων, *whom thou thyself mayest retain apart from the rest*. — κακῶν. H. 760; C. 433, b; G. 179, 2. — ἐπιβασκέμεν, sc. σέ with which εἶντα agrees, *for thee to lead the sons of the Greeks into the path of ills*.

235-238. ὦ πέπονες, *O ye weaklings*. — κάκ' ἐλέγχε = κάκα ἐλέγχεα = ἐλέγχιστοι: abstract for the concrete. — Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,

Achaean women, and no longer Achaean men. Cf. Verg. *Aen.* IX. 617, "*O vere Phrygiæ, neque enim Phryges.*" — οὔκαδέ περ, *straight home by all means*, whether Agamemnon likes it or not. H. 1037, 3; C. 674, f; G. 277, N. 1 (b). — τόνδε; i. e., Agamemnon. — ἐῶμεν: from ἐάω. H. 866, 1; C. 628; G. 253; M. 85. — αὐτοῦ, *here*. — πεσσέμεν: from πέσσω. H. 515, 1. — ἥ ῥά τί οἱ χ' (H. 117; 1048, 1; C. 787; 685, c; G. 28, N. 2), *whether now*. — τί is adv. accus. — οἱ, i. e., Agamemnon. — ἡμεῖς: emphatic. — ἦε καὶ οὐκί (H. 73 D; C. 167, c), *or not*.

239-245. ὅς introduces the *reason why* they should leave him. We would expect a conj. instead. — ἔο = οὐδ = αὐτοῦ. H. 685, a; C. 536, d; G. 144, 2, b. No hiatus. H. 72 D; C. 100; G. 1, N. 2. For the lengthening of ο, H. 93 D; C. 736. — ἠτίμησεν . . . ἀπούρας, v. 240 = I. 356 and 507. — χόλος, sc. ἐστί. — φρεσίν. H. 783; C. 469, b; G. 190. — μεθήμεν, sc. ἐστὶν Ἀχιλλεύς. The abstract noun would have been more exact. "This is said in poetic irony, as the μῆνις had shown him to be otherwise." P. — γάρ, *for (if he were not faint-hearted)*. H. 903; C. 636 and a; G. 226, 2. Cf. I. 232. — τῷ depends on παρίστατο. — ἠνίπαπε: 2d aor. of ἐνίπτω. H. 513 D, 20; C. 284, c; G. 100, N. 4.

246-251. ἀκριτόμυθε, *reckless babbler* (indiscriminate in words). — λιγύς περ, *very sonorous*. — ἀγορητής: pred. to σύ understood as subj. of the principal verb. — ἔθελ' . . . βασιλεῦσιν, *and be not eager to contend alone with kings*. — σέο (H. 119, b; C. 788, c; G. 28, N. 1) is governed by χερεϊότερον. H. 254 D, 2; C. 261, f; G. 73, 1, 2. — ἄλλον, sc. πάντων as antecedent of ὅσσοι. H. 996; C. 554; G. 152. — τῷ = διὰ τοῦτο, *for this reason*. — οὐκ ἂν ἀγορεύεις, προφέροισ, φυλάσσοις, *thou shouldst not harangue*. H. 872, d; C. 637, a; G. 226, 2, N. 1; M. 52, 2. — βασιλῆας: obj. of ἔχων; i. e., continually talking about kings.

252-259. ὅπως, *how*. H. 1011. — ἔσται, *will turn out*. — ἦ, ἦε. H. 1017, b; G. 282, 5. — υῖες: appos. with the subject of νοστήσομεν. — Verses 254-256 probably are interpolated. — Ἀτρείδη. H. 764, 2; C. 456; G. 184, 2. — ὅτι, *because*. — ἀλλ' ἔκ . . . ἔσται, v. 257: cf. I. 212. — ἀφραίνονται. H. 982; C. 677; G. 279, 2. — εἰ κὲ κιχήσομαι: aor. subj.; the conclusion is μηκέτ' . . . ἐπεῖη, dependent also on a further condition. H. 898; C. 631, c; G. 223; M. 50, 1. — ὥς νύ περ ὦδε (sc. ἀφραίνεις), *as just now, here, etc.* — Ὀδυσῆϊ. H. 768; C. 459; G. 184, 4. — ὥμοισιν. H. 775; C. 699; G. 187. — ἐπεῖη. H. 870; C. 638; G. 251. In place of the imperative in the conclusion.

261-264. εἰ μὴ ἀπὸ-δύσω, *if I shall not strip off*. — φίλα, *thy*. — τά τ': vid. note on ᾗτε, I. 86. — αἰδῶ. H. 196; C. 219, b; G. 55, N. 1. — αὐτὸν δέ, *but you yourself*: opposed to εἴματα. H. 680, 3; C. 540, f; G. 145, 2. — πεπληγώς: 2d perf. part. of πλήσσω; sc. σέ. — ἀγορήθεν (H. 217; C. 192; G. 61): join with ἀφήσω.

255-269. **μετάφρενον** = the back between the neck and the loins. — **πλήξεν**: a single blow. — **ὁ δ' ἰδνώθη**, and that one (i. e., Thersites) doubled himself, i. e., writhed. The passive aorist has here a middle force. — **βαλερόν**, abundant. — **οἱ**. H. 771; C. 453; G. 184, 3. — **μεταφρένου ἐξυπανέστη**, arose upon his back, lit., from. Observe the prepositions compounded with the verb: **ἀνά**, up; **ἐξ**, from; **ὑπό** (repeated with **σκήπτρου**), from. — **ὔπο**. Observe the anastrophe. — **ἀχρεῖον ἰδών**, looking (a) silly (look), lit., useless: elliptical cognate accus. H. 716, b; C. 478; G. 159, R.

270, 271. **οἱ δέ** refers to the Greeks. — **ἀχνύμενοι**, being exceedingly grieved (because their hope of returning home was disappointed). For the constr. vid. note on I. 131. — **ἠδύ**: vid. note on **ἀχρεῖον** above. Translate, merrily, heartily. — **γέλασαν**. II. 495; 503, 1. — **ὦδε** refers to vv. 272-277. — **τίς**, many a one. — **εἵπεσκεν** is the iterative form and denotes repeated saying, but not by the same speaker. H. 493; G. 119, 10. — **πλησίον ἄλλον**, i. e., his neighbor; the one who stood or sat nearest to him.

272-276. **ὦ πόποι** denotes astonishment. — **δή** = ἤδη. — **ἔοργεν**. H. 72, D; 369 D; C. 100; G. 1, N. 2; Append. **Ἔθω**. — **βουλὰς τ' ἐξάρχων ἀγαθὰς**, both as being the author of good counsel. **βουλὰς** is here in the accusative, instead of the genitive, because the object of the verb is made prominent, while the idea of beginning is kept out of sight. — **τόδε μέγ' ἄριστον**, this, by far the best thing. **μέγ'**. II. 259; C. 380, a; G. 74, 2. **ἄριστον**. H. 594, b; C. 506; G. 138, R. — **ὅς** = ὅτι, because he. — **τὸν λωβητῆρα ἐπεσβόλον**, this abusive reviler. For the accent of **ἐπεσβόλον**, H. 582, c; C. 795, b; G. 132, 1, N. — **ἀγοράων**, i. e., future ones. — **θήν**, forsooth; used with slight irony in cases which admit no doubt. — **οὐ . . . ἀνήσει**, will not set him on; a metaphor taken from letting a dog loose at one.

278-283. **φάσαν** agrees with the idea of plurality contained in **πληθύς**. H. 633; C. 493; G. 135, 3. — **ἀνά** is separated from its verb **ἔστη** by *tmesis*. — **πτολίπορθος**. This epithet was given to Odysseus, because Troy was taken by means of his crafty counsels. He is called by Horace *domitor Troiae*. — **παρά**, near him: adv. H. 785; C. 703, b; G. 191, N. 2. — **κήρυκι**: cf. v. 184. — **ἀνώγει**: pluperf. with imperf. meaning. H. 492 D, 11; G. Page 332. — **ὥς . . . ἐπιφρασσάτατο**. H. 881; C. 624; G. 215 A. — **ἅμα** is to be taken with **ἀκούσειαν**, might together hear. — **θ'** is redundant, as it is repeated in **πρῶτοί τε**. H. 82; C. 161; G. 17. — **οἱ πρῶτοί τε καὶ ὕστατοι**, both front and rear. — **ὁ σφιν κ. τ. λ.**: vid. I. 73.

284-288. **ἄναξ** is to be joined with **σέ** to oppose it to **ἐλέγχιστον**, to make thee, O king, most contemptible. — **θέμεναι** = **θεῖναι**. H. 385 D, 5;

C. 333; G. 126, 9. — βροτοῖσιν. H. 771; C. 453; G. 184, 3, N. 2. — ὑπόσχεσιν. This promise is explained in v. 288. — ἥνπερ ὑπέσταν, *which, however, they assumed* = ὑποστάντες περ. — ἔτι adds vividness to the part. — στείχοντες, agreeing with the subject of ὑπέσταν, denotes time. — Ἄργεος ἵπποβοτόιο. The plain of Argos was very fertile and celebrated for its excellent horses. It is called by Horace *aptum equis*. — ἀπονέεσθαι, sc. σέ as the subject with which ἐκπέρσαντ' agrees. Cf. v. 113.

289–294. ὥστε, *as*. H. 1054, 4, a. — γάρ introduces the proof that the Greeks had violated their promise. — ἦ . . . τέ: for ἦ . . . ἦ. H. 1045, a; C. 701, d. — ἀλλήλοισιν . . . νέεσθαι, *they weep to one another to return home*. H. 948; C. 659, f; G. 260, 2. They mutually express their desire in tears. — ἡ μὴν καὶ πόνος κ. τ. λ., *and assuredly, too, it is a hardship to return (thus) after having suffered (such afflictions)*. — ἀνιηθέντα, sc. τινά. — καί goes with ἓνα μῆνα (accus. of time), *even one month*. H. 1050, 4, c. — γάρ confirms the desirableness of returning home referred to in the preceding verse. — ἀπὸ ἧς ἀλόχοιο, *away from his bedmate*. This use of ἀπό is peculiar to Epic poetry. Vid. note on I. 592. — ὄνπερ εἰλέωσιν = ὃν ἂν εἰλῶσι, i. e., one detained by adverse winds and stormy seas, and not staying away voluntarily as we are. An Epic form from εἶλω, and trisyllabic by *synizesis*.

295–298. ἡμῖν μιμνόντεσσι, *to us remaining here*. H. 771, a; C. 462, c; G. 184, 3, N. 1. — εἵνατος. H. 288 D. — ἐνθάδε: at Troy. — τῷ: vid. note on v. 250. — Ἀχαιοὺς is the subject of ἀσχαλάαν. H. 409 D. a; C. 135; G. 120, 1. — ἀλλὰ καὶ ἔμπης, *but notwithstanding*. Having conciliated their minds toward him by an apology for their impatience to return home, the speaker resumes the thought from v. 290. — τοί, *you know*. H. 1037, 10; C. 685, c. — ἐστί is to be supplied, the subject being δηρὸν τέ (τινα) μένειν . . . νέεσθαι. — κενεόν. H. 942; G. 138, N. 8.

299–302. τλήτε. H. 489, 7; C. 50, τλάω; G. Page 357. — ἐπὶ χρόνον, *for a while longer*. — δαῶμεν: 2d aor. subj. pass. of theme δα-. H. 533 D, 8. — ἦ . . . ἦε. H. 1017, b; G. 282, 5. — ἑτεόν is best taken as an adj. used substantively. — γάρ introduces an explanation of ἑτεὸν . . . μαντεύεται. — τόδε refers forward to the incident related in v. 303. — ἐνὶ φρεσίν belongs to ἴδμεν. — ἐστέ: indic. H. 119, a; C. 788, a; G. 28, N. 1 (1). — μάρτυροι: of the prodigy about to be related. — οὓς μὴ ἔβαν. H. 914 A; 1021; C. 641, e; 686, d; G. 232, 1; 283, 4; M. 61, 1. — Κῆρες θανάτοιο, *the Fates of death*, i. e., the goddesses who preside over, or are the personifications of, various kinds of death, especially such as are violent or sudden. — ἔβαν φέρουσαι = ἡνεγκον. The allusion is evidently to the recent pestilence.

"It was as it were but yesterday in the day before yesterday"

303, 304. *χθιζά τε καὶ πρώιζ'*, but lately, lit., they were things of yesterday and the day before; a proverbial form of expression = νεωστί. II. 611; 602, d; 635, a; C. 572; 571, d; 489; G. 134, N. 1, c. — *Αὔλιδα*: in Bœotia, whence the Greeks set sail for Troy. It was here that Iphigenia, the daughter of Agamemnon, was sacrificed to appease the adverse winds which delayed them, according to a *post-Homeric* myth. — *ἡγέροντο* = *ἡγέροντο*. H. 494; G. 119, 11.

305-307. *ἀμφὶ περί*, round about. "In Homer we often find two prepositions joined together, the first of which is adverbial (II. 785; C. 703, b; G. 191, N. 2), and the second is followed by the case of the substantive: this is not a pleonasm, but gives greater fullness to the expression, and is common in old English poetry." — *κατὰ βωμούς*, at the various altars. — *ἔρδομεν*. II. 354 D; C. 284; G. 106. — *τελήεσσας*, perfect. — *πλατανίστῳ* (H. 125, b; C. 175; G. 33, N. 3), plane-tree: still very common in Greece. — *ἔθεν ῥέεν ἀγλαὸν ὕδωρ* = Attic *ἐξ ἧς ἔρρει λαμπρὸν ὕδωρ*.

308-312. *ἐφάνη*. II. 498. — *δράκων*, explanatory of *σῆμα* (II. 1039; C. 68, 4, d), is the subject of *ῥουσεν*. — *ἐπὶ νῶτα δαφυνός*, all blood-red on its back. *δα-* is intensive. — *τόν ῥ'* refers back to *εἶ . . . ἴδμεν*, v. 301. II. 1048, 1; C. 685, c. — *ἦκε*: from *ἦμι*. — *φώσδε*. H. 183 D, fin; 217 D; C. 224, f; 688, e; G. 61. The idea is that Zeus suddenly brought into being a portent. — *βωμοῦ*: constr.? H. 748; C. 405; G. 174. — *ῥα* in *πρός ῥα* connects *πλατανίστον* with *καλῇ ὑπὸ πλατανίστῳ*. — *ἐνθα*, i. e., in the plane-tree. — *πετάλοις* (II. 775; C. 699; G. 187) *ὑποπεπηῶτες* (H. 514 D, 7), crouching quickly down beneath the branches.

313-316. *ὀκτώ* belongs to *στρουθοῖο νεοσσοί*. — *ἐνάτη*. "The number of the birds, including the parent, indicates the years of the war. Cf. 327-329." P. — *ἦ τέκε τέκνα*, which bred the brood. — *ὄγε*, i. e., the serpent. — *ἐλεινά*: adj. for adverb in English; properly cognate. H. 716, b; C. 477, b; G. 159, R. — *τετριγῶτας*: 2d perf. part. of *τρίζω*. H. 514, 16; 455 D, b. — *μήτηρ . . . τέκνα*, but the mother (bird) kept hovering round, lamenting her darling brood. Mark the force of the imperfect here: in the next verse the sudden and rapid seizure is expressed by the aorist *λάβεν*. — *ἐλελιξάμενος*, lit., "having made itself tortuous, i. e., advancing to it with the peculiar wriggling or writhing motion of a snake." — *πτέρυγος* is the genitive of the part seized. H. 738; C. 426, a; G. 171, N. — *ἀμφιαχυσίαν* agrees with *τήν* (no reduplication). II. 363 D; 508 D, 33.

317-320. Join *κατά* with *ἔφαγε*: from *κατεσθίω*; had devoured. — *αὐτήν*. II. 680, 3; C. 540, c) f; G. 145, 2. — *ἀρίζηλον* (for *ἀρις-δῆλον*): adj. with *τόν*. II. 594, b; C. 506; G. 138, R. — *θεὸς ὅσπερ*, the very god who. — *λᾶαν μιν ἔθηκε*, made him stone (H. 726; C. 480, 2; G. 166),

i. e., turned him to stone, as a lasting record of the portent. Similarly Poseidon turned into stone the Phæacian ship that had conveyed Odysseus, *Od.* XIII. 163. — οἶον ἐτύχθη, sc. λογιζόμενοι τοιοῦτον. *H.* 1001; *C.* 564, b; *G.* 155.

321–325. ὥς οὖν, *when therefore*. — θεῶν limits πέλωρα: some take it with ἐκατόμβας. — θεοπροπέων, *declaring the will of the gods*, i. e., acting as θεοπρόπος, *I.* 87. — ἄνεω: adv., *silent*. — ἡμῖν μέν = ἡμῖν μὴν, *to us forsooth*. — τέρας, *prophetic prodigy*. — ὄψιμον, ὄψιτέλεστον, *late, in fulfillment late*. Here the second adjective merely confirms and explains the first. The synonyms and the asyndeton give emphasis to the idea. — δοῦ: epic for οἶ. *H.* 275 D; *C.* 28, k; *G.* 86, N. 2.

326–332. ὥς οὗτος, *as this serpent*. — κατὰ . . . αὐτήν. Cf. v. 317. — ὀκτώ . . . τέκνα, v. 327 = v. 313. — ὥς ἡμεῖς, *so we*: correlative to the preceding ὥς. — αὐθι, *there*, i. e., at Troy, the words being uttered at Aulis. — τῷ δεκάτῳ, sc. ἔτει. — κείνος, i. e., Kalchas. — τῶς = ὥς or οὕτως. *H.* 284 D. — τὰ δὴ (*H.* 1037, 4, a) νῦν πάντα τελεῖται (*H.* 823; *C.* 590 seq.; *G.* 200), *just these things, all even now, are being fulfilled*. — μίμνετε is a poetic form for μένετε. — αὐτοῦ is emphatic from its position, *here* at Troy. — εἰσόκεν = εἰς, ὅ, κεν = ἕως ἄν. *H.* 1055, 7; *C.* 701, h; *G.* 239. — ἔλωμεν. *H.* 921; *C.* 641; *G.* 233; *M.* 66, 2, N. 2.

333–336. ἴαχον = ἐπίαχον. — ἀμφὶ δὲ νῆες σμερδαλέον κονάβησαν, *and all around, the galleys rang terribly*. ἀμφί is adverbial; κονάβησαν. The verb is properly used of the ringing of metal. — αὐσάντων ὑπ' Ἀχαιῶν, lit., *under the Greeks having shouted*, i. e., on account the shouts of the Greeks. — ἐπαινῆσαντες, *having heard with approval*, agrees with Ἀργεῖοι in v. 333. “The fickleness of the people in assenting to the proposal to stay, as readily as they had assented to the proposal to return, is well and naturally described. Nestor (on whom, with Odysseus, it would seem, the duty had been specially imposed, supra 75) follows with the same views, but trying the effect of banter upon the people.” P. — Γερήνιος. Nestor took this epithet from Gerene, a Messenian town, where he was brought up.

337–341. ἀγοράασθε is a protracted form for ἀγορᾶσθε (i. e., ἀγοράεσθε) for the sake of the meter. — νηπιάχοις: emphatic by position. — πῇ δὴ . . . ἡμῖν, *to what place pray will our compacts and oaths depart? = what will become of our promises and oaths that we made to our generals at Aulis?* They will be worthless. βήσεται. *H.* 607; *C.* 497; *G.* 135, N. 1. ἡμῖν: constr.? *H.* 771; *C.* 453; *G.* 184, 3. — ἐν πυρὶ δὴ . . . γενοίατο, *into the fire then may both* (*H.* 870; *C.* 638, f; *G.* 213, 3, R) *the counsels and the plans of men fall*, i. e., if your courage and promises fail you thus. — σπονδαί τ' ἄκρητοι, *libations of pure wine*. In compacts unmixed

wine was used in the libations to the gods. — ἧς ἐπέπιθμεν, *in which we have trusted*. ἐπέπιθμεν is the 2d pluperf. of πείθω syncopated for ἐπεποίημεν. H. 511 D, 8.

342–346. αὐτως, *in vain*. — ἐπέεσσ' ἐριδαίνομεν, *we dispute with words*. — μῆχος = prose *μηχάνη, remedy, resource*, to terminate the siege successfully. — ἐόντες. H. 969, e; C. 674, f; G. 277, 5. — ἔθ' = ἔτι, *still*. — ἀστεμφέα, *firm, unflinching*. — ἄρχεῦ = ἄρχευε. Note the profession, on the part of Nestor, of urging Agamemnon to reconsider the advice he had *insincerely* given in v. 140. — Ἀργείοισι. H. 767; C. 453, b; G. 184, 3. — ἔα: imperative of ἐάω. — φθινύθειν: “an invidious word for ἀπελθεῖν, and implying that no good would come of the return against the promises of Zeus.” P. For the form, H. 494; G. 119, 11. — ἕνα καὶ δύο: appos. with τούσδε. H. 624, b; G. 140, N. 2. Reference is probably had to Achilles and Thersites. — τοί, *who*. H. 275 D; C. 249; G. 140. — Ἀχαιῶν is governed by νόσφιν, i. e., *apart from the main body of the army*. H. 757; C. 420; G. 182, 2.

347–349. βουλεύωσ'. H. 916; C. 641; G. 232, 3; M. 61, 3. — ἄνυσις . . . αὐτῶν: parenthetical; *but there will be no accomplishment of their plans*, lit., *of them* (neuter). — πρὶν . . . πρὶν. H. 1055, 9, fin; C. 703, d (ζ); G. 240, 2. — ἰέναι is to be joined with βουλεύωσι. — γνώμεναι = γνῶναι. — εἴτε . . . ἦε. H. 1017, b; G. 282, 5. — ψεῦδος, *a falsehood*. The adj. would be more natural. — ὑπόσχεσις is modified by Διός, and is not prolepsis. It refers to vv. 308–329, and also to v. 353. “There is a little irony and a gentle banter conveyed. They are not to set off home until they have found by experience that the promises of Zeus are false.” P.

350. γάρ refers to ὑπόσχεσις. — οὖν serves here as a particle of reference, *as to that matter*, i. e., the ὑπόσχεσις. — κατανεῦσαι, *nodded assent*, i. e., gave his sanction to the expedition. Some supply ὑπόσχεσιν as object. — Κρονίωνα: subj. of κατανεῦσαι.

353–356. ἀστράπτων ἐπιδέξι', *flashing lightning to the right*, as a sign of good fortune, as the Greeks stood with the face to the north when seeking omens from the flight of birds. ἀστράπτων and φαίνων agree, as if the sentence had been ὅτι κατένευσε κρονίων in v. 350. It is a bold change called *anacoluthon*. H. 1063; C. 70, t. — τῷ = διὰ τοῦτο, *therefore*. — πρὶν . . . πρὶν: cf. note on v. 348. — πρὶν τινα = πρὶν τινα ἕκαστον, *before that each one*. — τίσασθαι. H. 521, 4. — Ἑλένης depends on ὀρμήματα and στοναχάς as the subjective genitive, *the cares and groans of Helen*.

358–363. ἀπτέσθω ἧς νηός, *let him touch his ship* (H. 738; C. 426, a; G. 171, N.), in order to draw it into the sea. — ἄλλων: Greeks who remain at Troy, and carry on the war. — πότμον: why not πόσμον? H.

53 D; C. 148. — ἐπίσπῃ: 2d aor. of ἐφέπω. — αὐτός . . . ἄλλω, *do you yourself both deliberate well, and be persuaded by another*, i. e., the present speaker. — ἀπόβλητον, *to be thrown away*. — ἔπος: predicate. — εἶπω. H. 916; C. 641; G. 232, 3; M. 61, 3. — κρῖν' = κρῖνε, *separate*: the radical sense of the word. — κατὰ (H. 800, 2, d; C. 692, 5; G. 191, IV., 2 (2), c) φρήτρας, *by races and clans*. — ὥς, *that*. — φρήτρηφιν: form, H. 221 D; C. 190; G. 61, N. 3; constr., H. 764, 2; C. 453; G. 184, 2. — φύλα, sc. ἀρήγη.

364-367. ὥς, *thus*, i. e., as I advise. — ἔρξης (transient act), πείθονται (continued obedience). ὅς . . . κακός, sc. ἐστίν, *both who of the leaders is a coward*. ἡγεμόνων is attracted into the relative clause; it properly limits τοῦτον, the omitted antecedent of ὅς. — ὅς τέ νυ λαῶν, *and who perchance*. — ἔησι = ἦ: from εἰμί. H. 478 D; C. Page 73; G. 127, N. 2. — κατὰ σφέας, *their best*, lit., *by themselves*. — μαχέονται (Epic fut. of μάχομαι) = μαχοῦνται. — εἰ . . . ἢ, *whether . . . or*. — καί is intensive; *even*. — θεσπεσίῃ (sc. βούλῃ), *on account of the divine plan*.

370-378. μάν = μήν. H. 1037, 11; C. 685, c. — αὐτε, *again*, i. e., as heretofore. — ἀγορῇ, *in debate*. — αἰ γάρ = εἰ γὰρ τοιοῦτοι, as Nestor. — εἶεν. H. 870, a; C. 638; G. 251. — τῷ, *by this*, i. e., the having ten such, introduces the real conclusion. — ἀλοῦσα . . . περθομένη. Vid. ἔρξης and πείθονται, v. 364. — ἀλλά μοι. "This is the first admission of Agamemnon's guilt in offending Achilles. As usual, he charges it on Zeus, who sends infatuation on men." — μετ', *into the midst of*. — βάλλαι, *continues to dash me*. — καὶ γὰρ, κ. τ. λ. Dionysius shows with how admirable an artifice Agamemnon conciliated the army to himself, by a frank confession of his fault. — ἦρχον χαλεπαίνων, *was the first to be angry*. H. 816; 981; C. 582; 677; G. 199, N. 3; 279, 1.

379-384. εἰ δέ ποτ' ἔς γε μίαν, sc. βούλην, *but if ever we shall be of one plan*. — κακοῦ, *of war*. H. 729, c; C. 444; G. 167, 3. — οὐδ' ἥβαιόν, *not even for an instant*. — ἵνα: vid. note on I. 185. — Ἄρῃα = μάχην: *metonymy*. — εὖ μὲν τις . . . θέσθω, *let each man sharpen well his spear, and well prepare his shield*, lit., *place it*, so as to be ready at any time. — ἄρματος ἀμφίς, *around his chariot well*, lit., *on both sides*, ἀμφίς = ἀμφί. H. 88 D; C. 164, a. "Observe the force of the middle, the expressive repetition of εὖ, and the rapidity of action implied in the aorists θεξάσθω, θέσθω, δότω, and ιδών. Compare Milton, 'Paradise Lost,' vi. 535:

. . . 'let each

His adamantine coat gird *well*, and each

Fit *well* his helm, gripe fast his orb'd shield.'

Also, Verg., *Æn.* IX. 912."

385-390. *πανημέριοι*, i. e., for the rest of the day. — *κρινώμεθα*, *contend*. H. 882; C. 619, c; G. 216, N. 2; M. 44, 1, N. 2. — "*Ἀρηϊ*. H. 776; C. 467, a; G. 188. — *γάρ* confirms *πανημέριοι*. — *παυσωλή* receives emphasis from *γέ*. — *εἰ μή*: vid. note on v. 156. — *μένος ἀνδρῶν*, *the fury of the men*. — *τεῦ* = *τινός*. H. 277 D; C. 28, o; G. 84, N. 2. — *τελαμών*. H. 731. — *ἀμφιβρότης*. As the shields were so large that they covered nearly the entire person, they received this epithet. — *περί* and *ἀμφί*, both here used, with the dative are found only in poetry. — *χείρα*: accus. of specification. — *καμείται*, sc. *τις*. — *τιταίνων*, *with drawing*. H. 969, b; C. 674; G. 277, 2.

391-393. *ὃν δέ κ' . . . νοήσω*, *and whomsoever I shall find*. H. 916; C. 641; G. 232, 3; M. 61, 3. — *ἐθέλοντα* agrees with *ὃν*, and is followed by *μιμνάζειν*. — *οὐ . . . οἰωνούς*, *to escape the dogs and birds of prey will not be so certain for him*, i. e., it is certain that he will not escape from them. *φυγέειν κύνας* = *φύγειν θάνατον*.

394-399. *ὥς ὅτε* = *ὅταν*. — *κῦμα*, sc. *ἰάχει*. H. 613; C. 551, a. — *ὅτε κινήσῃ* (sc. *αὐτό*, i. e., *κῦμα*). H. 860; C. 619, b; G. 207, 2; M. 62, N. 3. — *προβλήτι σκοπέλῳ*, *on a far-projecting rock*: appos. with *ἀκτῇ ἐφ' ὑψηλῇ*. — *τόν* refers to *σκοπέλῳ*. — *παντοίων ἀνέμων* limits *κύματα*, *waves raised by winds from all quarters*, lit., *waves of all kinds of winds*. H. 729, a, R; C. 410 (A); G. 173. — *ἔνθ' ἢ ἔνθα*, *here and there*, denotes the shifting character of the winds, and is therefore a more definite description of *παντοίων*. — *γένωνται*, sc. *ἄνεμοι*, not *κύματα*. — *ὀρέοντο*: imperf. of *ὀρέομαι* = *ὀρνυμι*. — *κεδασθέντες* = *σκεδασθέντες*: from *σκεδάσνυμι*. H. 525 D, 4. — *κάπνισσαν*, *they lighted fires*.

400-404. *ἄλλος . . . θεῶν*, *and one sacrificed to one god, and another to another*, i. e., each one sacrificed to his own national god and according to the rites of his country. — *μῶλον Ἀρης*, *the toil of Ares*, i. e., the peril of battle. "The Scholiast says: whereas the people prayed only to escape death, the general (412-418) prayed for glory." P. — *ὁ ἄναξ*, *that sovereign monarch*, i. e., Agamemnon. — *κίκλησκεν* = Attic *ἐκάλεσε*, "*he invited to the banquet which always made a part of a sacrifice*." P. — *Παναχαϊῶν* is put for all the Greeks, because the Achæans were the leading people.

405-410. *Ἰδομενῆα*. Idomeneus was king of Crete, and one of the oldest and most distinguished chiefs. — *Ἀἴαντε δῖω*, *the two Ajaxes*, viz., the son of Telamon, and the son of Oïleus, the leader of the Lokrians, highly distinguished for his skill with the spear. — *Τυδέος υἱόν*, i. e., Diomedes, king of Argos, and one of the bravest of the chieftains, whose exploits form the theme of the fifth book. — *αὐτόματος*. He was not invited on account of his near relationship, his presence being taken for granted. — *οἱ*: dat. of advantage. — *βρῆν ἀγαθός*, *good in the battle shout* = *brave in battle*. — *ἦδεε ἀδελφεὸν ὥς ἐπονεῖτο*, lit., *he knew his*

brother how he was toiling. A regular construction in Attic Greek, known as *prolepsis*. II. 878; C. 71, b. — περιστήσαντο, *they placed themselves around*. — ούλοχύτας: *vid. note on I. 449*.

412-418. αἰθέρι ναίων, *dwelling in æther*, i. e., the upper air. — μὴ πρὶν ἐπ' ἥλιον δῦναι (sc. δός) πρὶν με βαλέειν, *grant that the sun may not set before that I cast down*. The ἐπ' appears to anticipate the second ἐπὶ so as to form ἐπελθεῖν. — ἥλιον: subj. of δῦναι. — πρὶν βαλέειν. II. 955; C. 703, d (3); G. 274. — κατά belongs with βαλέειν. — πρηνές: adj. modifying μέλαθρον. It emphasizes καταβαλέειν. — αἰθαλόεν, *blackened with smoke*. — πυρός, *with fire*, is the genitive of the source whence the action arises. H. 747; C. 412; G. 174. — ῥωγαλέον is an adjective belonging to χιτῶνα, but is properly an extension of the idea contained in δαῖξαι. — πολέες = πολλοί. H. 247 D; G. 70, N. 1. — ὁδὰξ λαῖοίατο γαῖαν, *many may bite the earth (with the teeth) = may die*. II. 870; C. 638; G. 251; M. 82. — ὁδὰξ is an adverb.

419, 420. οὐδ' ἄρα πῶ, *and not just yet as was to be expected* (ἄρα). — ἐπεκραίαινε, sc. ἐέλδωρ from I. 41. — δέκτο: Epic for Attic ἐδέξατο; from δέχομαι. H. 489 D, 38; C. 50; G. Page 336. — ἱρά: for ἱερά. II. 37 D, f; C. 131, f. — ἀμέγαρτον, *sad, severe*, lit., *unconviabie*. — ὄφελλεν: probably aorist like δέκτο. H. 431 D, d.

421-424 = I. 458-461.

425, 426. ἄρ, *then*. — σχίζουσιν may be either dat. of instrument, *with*, or dat. of place, *on*. In I. 462 it is ἐπὶ σχίζης. — ἀφύλλοισιν, *leafless*, i. e., *dry*. — ἀμπεύραντες = ἀναμπεύραντες. II. 84 D; C. 136; G. 12, N. 3. — ὑπείρεχον = ὑπερεῖχον. "They held them *above* the flame, so as to be broiled rather than roasted *before* it." P. — Ἡφαίστοιο. II. 751; C. 699; G. 177. The name of the god of fire is here put by *metonymy* for fire itself.

427-432 = I. 464-469.

433-440. τοῖς μύθων ἦρχε, lit., *began words to them*. — μηκέτι . . . λεγόμεθα, *let us no longer now discuss here*. II. 874 and a; C. 628; G. 254; M. 86. — δῆθ' αὖθι = δὴν αὖθε, *a long time on this very spot*. — ἔργον refers to the battle for which they were preparing. — ὁ δῆ. II. 1037, 4; C. 685, c. — ἄγε, ἀγειρόντων (= ἀγειρέτωσαν). II. 873; C. 655, seq.; G. 213, 4; M. 84, N. 1. — ἡμεῖς δ' ἀθρόοι ὦδε, *let us assemble as we are go*. — ἴομεν: for ἴωμεν. II. 866, 1; C. 628; G. 252; M. 85. "To the orders of the heralds are now to be added the visits and the exhortations of the generals themselves." — ὅφρα κε . . . ἐγείρομεν (for ἐγείρωμεν. H. 373 D; C. 326, d; G. 119, 12, a), *in order that* (when we go through the army) *we may the more quickly excite*. This conditional sentence is implied by the modal adverb κέ (i. e., ἄν). II. 882; C. 619, c; G. 216, N. 2; M. 44, 1, N. 2.

442-444. Vid. vv. 50-52 and notes.

445-449. οἱ δ' ἀμφ' Ἀτρεΐωνα, *the son of Atreus and the Zeus-nurtured kings with him*. H. 791, 3; C. 527, a; G. 191, VI., 1 (3). — βασιλῆες: appos. with οἱ. — θῦνον: through the camp. — κρίνοντες denotes the purpose of θῦνον. — μετά: adv., *in the midst*. H. 785; C. 703, b; G. 191, N. 2. — αἰγίδ'. The ægis of Zeus was said to have been made from the hide of the goat Amalthea, which had suckled him in his infancy. Victory had been promised him in his war with the Titans, if he wore a goat-skin with the head of the Gorgon. It appears that Athene and Apollo on different occasions wore this portion of the armor of Zeus. For a full account of the ægis, vid. Smith's "Dictionary of Greek and Roman Antiquities," p. 17. — τῆς, *from which*, depends on ἡερέθονται (= αείρονται. H. 494; G. 119, 11). H. 747, C. 404; G. 174. — ἑκατόμβειος, *worth a hundred oxen*. In ancient times the worth of a thing was often denoted by its value in cattle. Homer does not mention coined money.

450-453. τῇ refers to αἰγίδ' in v. 447. — παιφάσσουσα, *moving impetuously*. — διέσσυτο: Epic 2d aor. of διασέω. — ἐν belongs with ὤρσεν: from ἐνόρνυμι. — καρδίῃ. H. 625, c; C. 395, b; G. 137, 2. — πολεμίζειν and μάχεσθαι: with σθένος. H. 952; C. 663, d; G. 261, 1; M. 92, 1, N. 2. — τοῖσι limits γλυκίων. — νέεσθαι. H. 949; C. 663, a; G. 259; M. 91.

455-483. Here follows a collection of striking comparisons, viz.: 1. The forest fire, referring to the far-seen brightness of the moving host; 2. The flocks of birds, referring to the numbers and rustling sound of the men pouring on to the plain from the ships; 3. The swarms of flies round a milk-pail, referring to the eagerness and pertinacity of both the leaders and the men; 4. The goatherd separating his goats, referring to the division of the host into tribes and clans; 5. The bull surpassing the rest of the herd in size, referring to the pre-eminent stature and distinguished mien of Agamemnon.

455-458. ἥτε: vid. note on v. 87. — ἀτδηλον, *destructive*: from the verbal adjective ἰδηλός, and meaning that which causes to be unseen, i. e., destructive. — ἐπιφλέγει is used transitively. — ἔσπετον (theme σеп-). H. 539 D. 8. — ἕκαθ.ν . . . αὐγῇ, *and the flame is seen from afar*. The point of the comparison lies in these words. — τῶν (the Greeks) ἐρχομένων modifies χαλκοῦ, *the armor of these as they advanced*. It may, however, be construed as gen. absolute. H. 971; C. 675; G. 183. — θεσπεσίολοι, *divine*, hence *magnificent, marvellous, vast*.

459-463. Τῶν is repeated in v. 464 in consequence of the intervening simile. H. 729, f; C. 411, 2; G. 167, 4. — χηνῶν, γεράνων, κόκνων: appos. with ὀρνίθων. — Ἀσίῳ ἐν λειμῶνι, *in the Asian meadow*. This

meadow lay on the Kaÿster, and on account of its fertility was called by way of eminence λειμών and Ἀσίας. — Καÿστρίου, *Kajster*, a river of Lydia, flowing south from Mt. Tmolos into the Aegean sea near Ephesus. The vale through which it flows is the *original* Asia, from which the name spread to a quarter of the globe. — ἔνθα καὶ ἔνθα, *hither and thither* = *in every direction*. — ποτῶνται agrees with ἔθνεα. II. 604, b; C. 569, a; G. 135, 2, fin. — ἀγαλλόμεναι takes the gender implied in ἔθνεα, from its connection with ὀρνίθων. — πτερόγεσσιν. II. 776; C. 466; G. 188, 1. — προκαθιζόντων, *while alighting*, agrees with ὀρνίθων. The προ- implies that the birds settle down one in front of another.

464-468. ὥς τῶν ἔθνεα, κ. τ. λ. The comparison lies between the noisy and tumultuous flight of the birds here spoken of, and the uproar and clamor of so many thousands rushing toward the Scamandrian plain. — ἐς πεδίον Σκαμάνδριον. This plain lay between the rivers Scamander and Simoïs, and was the theatre of the principal battles of the Trojan war. — προχέοντο, *poured* (themselves) *forth*. — σμερδαλέον. II. 716, b; C. 478; G. 159, R. — ποδῶν is here governed by ὑπὸ . . . κονάβιζε. H. 751; C. 699; G. 177. — αὐτῶν (i. e., ἀνθρώπων) limits ποδῶν. — ἔσταν, *they halted*. — μυρίοι (sc. τόσσοι), ὅσσα, lit., *myriads (that number)*, *which number the leaves grow*. — ὅσσα: prop. ὅσσοι (H. 627; C. 505; G. 151), but takes the gender of its subject. — ὥρῃ: dat. of time. In v. 471 it is fully written out: ἐν ὥρῃ εἰαρινῇ.

469-473. μυιάων = μυῖων. — ἀδινάων: vid. note on v. 87. — ἔθνεα (sc. ἡλάσκουσιν), *swarms*—the third meaning we have found. — ἡλάσκουσιν, *swarm around*: from ἀλάομαι. — γλάγος: an old form, = γάλα. — ὅτε τε. H. 1041; C. 389, j. — δεύει, *fills*, lit., *moistens*. — τόσσοι, *so many*. Ὡς might have been used here. Cf. v. 457. — ἐπὶ Τρώεσσι, *over against the Trojans*. — Heyne remarks that the whole comparison lies in διαρράϊσαι (sc. Τρῶας) μεμαῶτες.

474-479. Τοὺς δ' . . . τοὺς ἡγεμόνες: vid. note on τῶν, v. 459. — ὥστ' = ὥσπερ. — πλατέ', *far-wandering*; a frequent epithet of goats from their wide ranging. Some render it, *extensive*. — αἰγῶν. H. 729, f; C. 411, 2; G. 167, 4. — αἰπόλοι ἄνδρες, *goat-herds*. II. 625, a; C. 393, e; G. 137. αἰπόλοι is explained by ἄνδρες. — ρεῖα, *easily*: Attic ῥαδίως. — διακρίνωσιν, *might separate*. We would expect the indicative here. II. 908; C. 641, f; G. 233, N. 2; M. 62, N. 3. — νομῶ. II. 783; C. 469, b; G. 190. — ἐπεὶ κε (sc. αἰπόλια αἰγῶν) μιγέωσιν. II. 914 B; C. 642, a; G. 232, 3; M. 62. — ὥς τοὺς ἡγεμόνες, κ. τ. λ. The comparison illustrates the orderly movements of the army and the obedience rendered to their leaders. — ἰέναι. H. 951; C. 671, a and e; G. 265, and N. — μετὰ: vid. note on v. 446. — ὄμματα and κεφαλὴν are accus. of specification limiting ἵκελος. — Ἀρεῖ δὲ ζώνην, *in his belt like*

Ares. The belt is here put for the *loins*, which the *μίτρη* or *ζώνη* covers. — *στέρνον.* To Poseidon the ancient artists assigned a broad chest, as the king of the *broad* ocean.

480-483. *βοῦς ταῦρος*: vid. note on *αἰπόλοι ἄνδρες* in v. 474. So we have *σὺς κάπρος* in XVII. 21. — *ἀγέληφι* = *ἐν ἀγέλῃ*, in the herd. — *μέγ'*: adv. — *ἔξοχος* has here its literal meaning, *prominent among*, viz., in respect to height. — *ἔπλετο*: gnomic aorist. — *πάντων* depends on *ἔξοχος*. H. 753, g; C. 406, a; G. 180, 1. — *βόεσσι* = *βουσί*. — *ἀγρομένησιν*: 2d aor. part. mid. of *ἀγείρω*. Observe the gender. — *τοῖον ἄρ'*, just so. H. 594, b; C. 506; G. 138, R. — *ἐν*, among. — *πολλοῖσι ἡρώεσσιν* (= *ἡρωσι*): emphatic by the *hyperbaton*. H. 1062; C. 71. For the case, H. 771; C. 453; G. 184, 5.

484-486. "*Ἔσπετε*, relate: Epic for *εἴπατε*. H. 539 D. 8. — *᾽Ολύμπια δώματ'*. The Muses dwelt in Olympus. Cf. Hes. *Theog.* 63. — *γάρ* introduces the reason for the invocation of the Muses. — *πάρεστε*, sc. *πᾶσιν*, for ye are present with all things. H. 775; 1058; C. 699; 68, 4; G. 187. — *ἡμεῖς δέ* stands opposed to *ὕμεῖς*. — *κλέος οἶον*, the report only. — *οὐδέ τι ἴδμεν*, i. e., we know nothing from actual observation.

488-493. *οὔτινες*. H. 1011; C. 564; G. 282. — *ἡγεμόνες*, i. e., leaders in chief. — *κοίρανοι*: subordinate officers. — *πληθύν*: emphatic by position. It refers to the number of the hosts respectively (not, in the aggregate). — *οὐκ ἂν ἐγὼ μυθήσομαι*, I could not relate. H. 868; C. 617, b; G. 255; M. 38, 2. We would here expect *μυθησαίμην* (H. 900 and b; C. 631, d, e; G. 224; M. 50, 2), but this sentence is according to H. 901; C. 649, s; G. 227. — *εἶεν*. H. 606; C. 496; G. 135, N. 1, 2, 3. — *ἄρρηκτος*, unbreakable. — *εἰ μὴ*, unless. — *μνησαίαθ'*, i. e., *μνήσαιντο* = Attic *μνησθεῖεν*. H. 530, 6, a. — *αὔ* = *δέ*. — *προπάσας*, altogether.

The catalogue of the ships which now follows, and which from its first word has received the name *Βοιωτία*, has always been celebrated as an ancient piece of geography, and for the accuracy and clearness of its topographical details. An orderly arrangement of the countries mentioned is preserved through the whole enumeration. The part begins with the Bœotians, because Aulis or Bœotia was the general rendezvous of the fleet, before the expedition sailed. According to Thucydides (I. 12), the Bœotians did not migrate from Thessaly in Bœotia until sixty years after the Trojan war. He protects the authority of Homer by supposing an earlier colony of Æolian Bœotians, and that to them belonged the Bœotians who sailed against Troy. It is probable that Homer inserted the name of the Bœotians in this great national war of the Greeks to gratify the inhabitants of the country at his own time.

With this catalogue compare Vergil, *Æn.* VII. 647; Numbers, XXVI.;

Revelation, VII.; Tasso's catalogue of heroes; and Milton's catalogue of the fallen angels.

494-496. THE BEOITIANS. Πηνέλεως καὶ Λήϊτος: both Argonauts. — Ἀρκεσίλαος: slain by Hector. — Κλονίος: slain by Agenor. — οἱ θ', sc. Βοιωτῶν. — ἐνέμοντο, *possessed, lit., held as their portion of the pasture land or fed upon*. In its strict sense, thus used of the νομάδες, the pastoral tribes: now as feeding their flock and dwelling in a place were necessarily connected with each other, and with the first sense, *to portion*, we have these several distinct significations. Notice that here the verb is middle, and that when Homer speaks of a *scattered* population he used the additional term ἀμφί. — Αἶλῖδα πετρήεσαν: as it stood upon a rocky eminence.

497, 498. Σχοῖνον: a town on the river Schoinos, so called from the rushes that grew there (σχοῖνος). It was near Thebes. Near it was Skolos, Σχῶλος: vid. Herod. IX. 15. — πολύκνημόν τ' Ἐτεωνόν. *And Eteonos full of woody mountain slopes: afterward called Scarphe*. — Θέσπιαν was the later Θεσπιαί, situated at the foot of Mount Helicon; hence, the Romans called the Muses (of Helicon) *Thespiades*. Unlike the most Greek cities, it was built on a plain; it became very famous in historical times: vid. Herod. VII. 132; Thucyd. IV. 133; VI. 95. — Γραῖαν: afterward known as *Tenagra*. — εὐρύχορον Μυκαλησόν, *Mykalesos with its ample spaces for the choral dance*. This epithet is always applied to large cities, and is derived not from χῶρος, *a place*, but from χορός, *the choral dance*. It was on the height overlooking the bay of Egripo.

499, 500. ἀμφ' Ἄρμ' ἐνέμοντο, *held the pasture land about Harma, i. e., dwelt in Harma and its vicinity*. This place derives its name from its being on the spot where Amphiaras the seer was swallowed up by the earth with his chariot and horses, according to the current myth. On ἐνέμοντο, see note above *ad vocem*. Observe that generally Homer uses these terms more frequently than εἶχον, ἔναιον, or ναιετάασκον, in his description of fertile tracts of land. — Εἰλέσιον, of which nothing is known. — Ἐρύθρας: vid. Herod. IX. 15; Thucyd. III. 24. — Ἐλεῶν meant *the olive grove*. It is supposed to have been just north of Eteonos. — Ὑλην: mentioned in V. 708.

502, 503. Κῶπας: on the northern extremity of Lake Copais, so called from this town. — Εὐτρησιν: near the southern confines of Bœotia. — πολυτρήρωνά τε Θίσβην. *Thisbe* was on the south side of Helicon, and a short distance from the sea. The wild pigeons are still found there in abundance. Cf. Ovid, *Thisbæe columbæ*; Statius, *Dionæis anibus circumsona Thisbe*. — Κορώνειαν: from κορώνη, *a hill* = *Hilltown* or *Hillsborough*. In the plain before the city several battles were fought in historical times: vid. Thucyd. I. 113; Xen. *Hellen.* IV. 3; Demos. *de*

Pace. Here was held the Pambœotic council. — ‘**Ἀλῆαρον**: famous for its *rich* and well-watered meadows; hence Homer’s epithet. Vid. Thucyd. IV. 45; Xen. *Hellen.* III. 5.

504, 505. **Πλάταιαν**: on the frontiers of Attica, at the foot of Mount Kithairon; famous in historical times for the great victory gained there by the Greeks over the Persians, and its memorable siege by the Lakedaimonians. Vid. Thucyd. II. 71–78; III. 20–24; III. 61; Herod. VI. 108; IX. 15. — **Γλίσσαντ’**: for *Γλίσσηντα*; named perhaps from some plant. It is midway between Thebes and Mykalessos. — ‘**Ὑποθήβας**, *the lower town of Thebes*. The original town is not mentioned because it had been destroyed by the *Ἐπίγονοι*, and this refers to a collection of villages near Thebes, so called to distinguish it from the earlier town. Hom. *Od.* III. 81.

506–510. “**Ὀγχηστον**: not far from Lake Copais; founded by Onchestos, son of Poseidon, for the worship of whom it was noted in later times. It possessed a celebrated temple and grove of the god. Vid. Pind. *Isth.* I. 33, 44; III. 37. — **ἄλσος**, *grove, sacred inclosure* = *τέμενος*: vid. *Od.* VI. 321. — “**Ἄρνην**: vid. Thucyd. I. 12. It was destroyed and rebuilt by the returning Pelasgi, sixty years after the capture of Troy. — **Νῖσαν**: near Helicon, sacred to Dionysos: known afterward as Isus. — **ζαθέην**, i. e., *ob cultum Bacchi*. Boëthe. — “**Ἀνθηδόνα τ’ ἐσχατώσαν**, *Anthedon on the border*, close upon Eubœa; famous for the myth of Glaukos, its wine, and its worship of the Cabeiri and Demeter. — **τῶν**, i. e., *Βοιωτῶν*. — **ἐν** is best taken with *βαῖνον*. — **κοῦροι**: vid. note on I. 473.

511. THE MINYAI. “**Ἀσπληδόνα**: also called *Spledon* and *Eudicielos* from its sunny situation. It was about twenty stadia north of Orchomenos. Forchhammer places its site at *Avro-Castro*. — **ιδ’** = *ιδέ*: Epic for *ἡδέ*, *and*. — “**Ὀρχομενὸν Μινύειον**: so called to distinguish it from a town of the same name in Arcadia; in ante-historical times the capital of the powerful kingdom of the Minyai and of Bœotia. The city was anciently one of the richest and most powerful in Greece; its genealogical names all imply wealth (*Chryses*, *Chrysogeneia*), and Homer compares its treasures to those of Thebes. Observe that in this passage it is mentioned with Aspledon, distinct from the other Bœotian towns, because they were independent and governed by their own princes, the clan of the Minyai, who took the principal part in the Argonautic expedition. It was famous for the worship of the Graces (Charites). It was situated on the borders of Lake Copais, drained by the ingenuity of the Minyai, and this led to their great wealth: the remains of the drain-tunnels still exist.

512–516. “**Ἀσκάλαφος**: slain by Deiphobos. — “**Ἀξείδαιο**, *the son of Azeus*. — **παρθένος αἰδοίη**, *a damsel, unwed, and worthy of respect* (*αἰδώς*). — **ὑπεράϊον**, *an upper chamber*, where, under the roof, in the time of Homer, were the women’s apartments. In later times the apart-

ments of the men and of the women were on the same floor. — "Αρηϊ: dat. after οὗς τέκεν Ἀστυόχη. — δέ = γάρ. — οἱ refers to Ἀστυόχε. — τοῖς: for case, H. 767; C. 460; G. 184, 3, N. 4. — νέες = νῆες.

517-519. THE PHOKIANS. Φωκῶν. Phokis was west of Bœotia and north of Corinth. — Σχεδῖος: slain by Hector. — Ἐπίστροφος: nowhere else mentioned. — Ἴφίτου: notice the quantity; cf. Ἀμφῖος, V. 612. He was an Argonaut, as was his father Naubolos. — Κυπάρισσον: near to Pytho, in Phokis. — Πυθῶνά τε πετρήεσσον, *Pytho, abounding in rocks*. The most striking and sublime situation in Greece was held by this oracular seat of Apollo, at the foot of Parnassos. It was walled in on all sides by stupendous rocks, which rose more than 1,000 feet, in the shape of a theatre (θεατροειδές). It is now called *Kastri*. The term Delphi, also applied to this place, is post-Homeric. Some derive the name from πύθεσθαι, in spite of the difference of quantity in it and Πυθῶ. Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

Ἐξ οὗ νῦν Πυθῶ κικλήσεται · οἱ δὲ ἄνακτα
Πύθιον καλέουσιν ἐπώνυμον, οὐνεκα κεῖθι
Αὐτοῦ πῦσε πέλωρ μένος, ὀξέος ἠελίοιο.

520. Κρίσαν: not identical with *Cirrha*, as some have supposed, but probably *Chriso*. It lay close to Pytho (Delphi); it gave its name to the bay above which it stood, now called *Magiria*. Homer called it *divine*, or rather *all-divine* (ζαθέην), as it was founded under the immediate auspices of Apollo: vid. Hymn to Apollo, 438. — Δαυλίδα: now *Davlia*, on the eastern confines of Phokis: vid. Herod. VIII. 35; Aesch. *Choëph.* 674. It was named from its *woody* district, δαύλος being used by the inhabitants instead of δάσος. Others derive it from the mythical nymph *Daulis*. — Πανοπῆα: near Bœotia; destroyed by Xerxes (Herod. VIII. 34), by Philip, and by the Romans. Here was the grave of Tityos (*Od.* XI. 576).

521-526. Ἀνεμόρεια: subsequently *Anemolia*, near Delphi; so called from the gusts of wind blowing on it from Parnassos. — Ὑάμπολιν: founded by the Hyantes of Bœotia; famous in historical times. Herod. VIII. 28, 33; Xen. *Hell.* VI. 4; Livy, XXXII. 18. It was toward the northeast nearer to Lokris. — ἄρα παρ ποταμόν, *just by the river*. Cf. Milton, "*fast by the oracle of God*," and vid. note on I. 96. — Κηφισόν: afterward Κήφισσος: it rose near Lileia, where it burst forth from the rocks with a loud noise (Hymn to Apollo, 240); it fell into Lake Copais. Now it is called *Mavro-Nero*. — Λίλαιαν: now *Paleo-Castro*, on the western side, close under the ridge of Parnassos, about half a mile from the sources of the Kephissos River. — τοῖς δ' ἅμα . . . ἔποντο, lit., *forty black ships followed these*. — οἱ μὲν, i. e., Schedios and Epistrophos. — ἔμπλην: Epic for πλησίον; with gen. case.

527-529. THE LOKRIANS. **Λοκρῶν**. The Eastern Lokrians alone are mentioned by Homer; these were the more ancient and civilized: the Western Lokrians, a colony of the Eastern, are not mentioned before the Peloponnesian war (Thucyd. I. 5), and are then said to be semi-barbarous. They are led by Ajax, the son of Oïleus, who became the national hero of the Opuntians. This Ajax was swiftest of foot of all the Greeks except Achilles: he did not wear the ordinary bronze cuirass, but one of linen (*λινοθώρηξ*). Such were worn to a very late period among Persians, Egyptians, Phoenicians, and Chalybes. — **οὔτι τόσος γε ὅσος . . . ἄλλὰ πολὺ μείων**, *not so large, but much less*. Note the emphasis given to the thought by the positive and the negative repetition. — **ὀλίγος**, *not little* (a point sufficiently detailed), but *slight* or *slender*, and so more fit to run.

530. **ἐγχείη**: dat. of manner. — **ἐκέκαστο**, *he surpassed*: pluperf. of *καίνομαι* with the imperf. signification. — **Πανέλληνας**. This passage was rejected by Aristarchus and other ancient commentators as spurious, on account of the supposed anachronism in Homer's use of this term for the Greeks. See Thucyd. I. 5. Here the term is rather genealogical than geographical, distinguishing the members of the Hellenic race, who gloried in their descent from their common ancestor Hellen. Thus the word would refer to the Pelasgic Greek races generally to the north of the Peloponnesus. — **Ἀχαιοὺς**: the islanders and the people of the Peloponnesus, as distinguished from the Panhellenes (*supra*). It appears from II. 404 and 562, and VII. 73, as well as from the expression *Ἀχαιῖς γαῖα*, II. I. 254, and *Od.* XIII. 249, that Achaia in its most extensive sense, with Homer, took in the Hellenes of the Peloponnesus.

531. **Κῦνον**: on the north of Lokris, and the principal port of the Opuntian Lokrians. — **Ὀπόεντα**: one of the oldest towns in Greece. It was the native city of Patroklos; according to Leake, the modern *Kardenhitza*. — **ἐνέμοντο**. Homer uses this term only, and no other, in his enumeration of the Eastern Lokrians (see above on the word), the fertility of whose country has been praised by both ancient and modern observers. See Grote, "Hist. of Greece," II. 381, and Dr. Smith's "Dict. of Geography."

533-535. **Τάρφην**: afterward Tharugæ, now *Pudonitza*. — **Θρόνιον**. It is probable that *Thronion* derived its name from *θρόνα*, *poisonous plants*: vid. Thucyd. II. 26. — **πέρην ἱερῆς Εὐβοίης**, *opposite sacred Eubœa*. **πέρην** = later *ἀντιπέραν*. Notice *πέραν*, *beyond and in a place* (*πέρα ἐν*), used with verbs of rest, but *πέρα*, *beyond*, with verbs of motion.

536, 537. THE EUBŒANS. **Εὐβοίαν**, *Eubœa*: opposite Boœotia; now called *Negropont*. — **μένεα πνέοντες**: accus. of cognate notion. *μένεα* = *πνεῦμα μένεος*. — **Ἀβαντες**: the most ancient inhabitants of Eubœa;

according to Aristotle, they passed over from Thrace to that island. See Herod. I. 146. — **Χαλκίδα**: the chief town of Eubœa, on the southeast side of the island, and on the narrowest part of the Euripos. It is now called *Egripo*. — **Εἰρέτριαν**: also on the coast, a short distance from Chalkis; the second city of Eubœa, and a colony from the Attic Eiretria. See Herod. VI. 102; Thucyd. I. 15; VIII. 95. It is now called *Vathy*. — **Ἰστίαίαν**: subsequently called Ὀρεός. Observe that the first syllable is here shortened. It was situated on the northwestern extremity of the island, and is now called *Oreos*.

538-541. **Κήρινθον**: between Chalkis and Histiaia, on the shore of the Ægean sea (ἔφαλον). — **Δίου**: now *Agia*, on a promontory of the same name. — **Κάρυστον**: near the southeast extremity of the island, at the foot of Mount Oche, and celebrated for its marble. — **Στύρα**. Its inhabitants were originally Dryopians, though they denied this origin. Herod. VI. 107. It was a few miles northwest of Karystos on the same coast. — **αὔθ'**, next in order. — **Ἐλεφήνωρ**: one of the suitors of Helen; slain by Agenor. — **ὄζος Ἀρηος**, scion of *Arcs*: an epithet of famous warriors. See Eurip. *Hecuba*, 122. A metaphor frequent in the Old Testament and in English poetry. Cf. Spenser, *Fleurie Quene*:

“Fayre branch of noblesse—flower of chivalree.”

— **Χαλκωδοντιάδης**: a patronymic. Chalkodon was a mythical king of Eubœa.

542-544. **ὀπίθεν κομόωντες**, wearing hair on the back of the head (only), and so distinguished from the other Greeks, who were *καρηκομόωντες*. “*Abantibus in terga comantes*.” Statius. See Herod. IV. 180. This was done to prevent the enemy from seizing them by the hair in front, and, as a valiant race, to show that they would never turn their back. So the Arabians in Herod. III. 8. It was probably a religious custom, as we find it interdicted in Leviticus, XIX. 27. — **μεμαῶτες**: 2d perf. part. of *μεμάω*. — **ὀρεκτῆσιν μελίησιν**, with ashen spears presented (not thrown). The usual method was to hurl the javelin or lance, and retreat into the ranks. — **δηῖων** limits *στήθεσσιν*.

546-549. THE ATHENIANS. **Ἀθήνας**, Athens, the city of Athena. See Herod. VIII. 44. The Athenians were very proud of these verses, which celebrate them as *indigenous*. — **ἐϋκτίμενον πτολίεθρον**. So Milton in speaking of Athens:

“Where, on the Ægean shore, a city stands

Built nobly, pure the air, and light the soil.”

— **δῆμον**, here, in its first sense, *district, state*, from *δέω*; hence, “inclosure marked off from the waste,” just as our “town,” from the Saxon “*tynan*,” to *inclose*. — **ὄν** refers to Erechtheus. — **ποτ'**, formerly. — **Ἄρουρα**, i. e., *Gaia*, the earth-goddess. — **κάδ'** (= *κατά*) belongs with

εἶσεν, *deposited*, i. e., his statue. — ἐῷ, *her own*, = αὐτῆς. This seems to show that the original Erechtheum was also the Parthenon. — πῖονι νηῷ. This temple of Athena Polias was afterward called the Erechtheum, from Erechtheus, who was interred in it; he was usually regarded as its founder, since he had mainly contributed to the establishment of the worship of that goddess in Athens. In the temple were the olive statue of Athena Polias, that was said to have fallen from heaven, and many other objects of the highest veneration to the Athenians. See Herod. VIII. 55. Observe that *Erichthonios* is a post-Homeric character. From Thucydides we learn that the Athenians wore the golden grasshopper as a symbol of their being “the children of the corn-giving soil.”

550-555. μιν refers to Erechtheus. — ἱλάονται, *they propitiate*. The heroes were believed to be hostile powers in Hades. — περιτελλομένων ἐνιαυτῶν, i. e., at the regular time of the recurring festival. Cf. Vergil's *volentibus annis*. — τῶν, i. e., the Athenians. — Πετεῶ: gen. of Πετεώς: for Πετεώ. II. 159 D; C. 200. — Μενεσθεύς: often mentioned. — τῷ refers to Menestheus and limits ὁμοῖος. — κοσμήσαι. Scholiast explains by διατάξαι. — By ἑππους here, as elsewhere, we must understand *the chariots*. — οἷος ἔριζεν, sc. αὐτῷ, *was the only one to rival him*. Lat. *solus cum eo certabat*. See Herod. VII. 161, on this compliment to Menestheus.

557, 558. THE SALAMINIANS. Αἶας. This was the great Ajax, son of Telamon; he differed in appearance from the Oilean Ajax in being very tall and stout, while the latter was little and slightly made. — Σαλαμῖνος; now *Kolári*, an island (celebrated as being the place to which the Athenians retired before the army of Xerxes) lying between Megaris and the coast of Attica. The Megarians and Athenians disputed for its possession; the Spartans were made umpires, and the Athenians supported their claims by quoting these verses of Homer, which represent Ajax as ranging his ships alongside those of the Athenians; this, however, was supposed to be an interpolation of Solon or of Pisistratus, composed to meet the case, and the Megarians cited another version. Vid. Aristotle, *Rhetoric*, I., last cap., and Müller, “Greek Literature.” The Megarian version of the verses was this:

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας, ἐκ τε Πολίχνης,
Ἐν τ' Αἰγειρούσης, Νισαίης τε, Τρισόδων τε.

559, 560. THE ARGIVES AND THEIR NEIGHBORS. Ἄργος: the chief city of Argolis, and the most ancient city of Greece, under the immediate protection of Hera. — Τίρυνθά τε τειχιόεσσαν, not *walled Tiryns*, as Lidell and Scott render it, but *Tiryns full of houses*, i. e., *well inhabited*. The word is derived from τεχίον = *paries*, the *house wall*, and not from τεῖχος = *murus*, the wall of a *city*; and the termination -εις (Lat. -osus) implies

abundance. The massive walls of the city have been the wonder of all ages, and are still existing, and were said to be the work of the Cyclops. Tiryns is now called *Palco Anápli*. — Ἑρμιόνην. *Hermione* was a town on a peninsula of the eastern shore of Argolis. It is now called *Kastri*. — Ἀσίνην: southwest of Hermione about midway between it and Argos. — βαθὺν κατὰ κόλπον ἔχούσας, *which occupy the deep gulf*, as Tiryns and Asina occupied the Argolic, and Hermione the Hermionic Gulf.

561-568. Τροιζήν'. *Troezen* was east of Hermione, on the Saronic Gulf. — καὶ ἀμπέλόντ' Ἐπίδαυρον, *and Epidauron, abounding in vines*. Called Argolis under the Romans; now *Pidhauvo*. Aristotle made it a Carian colony; hence called *Epicaros*. See Herod. VII. 99; III. 50-52; Thucyd. V. 53. — Αἴγιναν: an island in the Saronic Gulf, now *Eghina*. It was about midway between Salamis and Argos. — Μάσητα: in the time of Pausanias was only a haven of the Hermionenses. — Σθένης: the charioteer and companion of Diomedes. Here, however, he seems to be regarded as his equal in authority. — τρίτατος, i. e., as a third leader. — Μηκιστέος: trissyllable, by *synizesis*. — Ταλαϊονίδαο: *metri gratia*, for Ταλαΐδης, *son of Talaos*, i. e., Adrastos. — ὀγδώκοντα = ὀγδοήκοντα.

569, 570. Μυκῆνας: now *Kharváti*; described by Homer as situated in a recess (μυχῶ) of the Argæian land; hence the name. Its massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclops. In the heroic age it was the leading city of Greece, far surpassing Argos in splendor and power; called by Homer πολύχρυσος (*Il.* VII. 180), and εὐρύγυνια (*Il.* IV. 52). — Κόρινθον: elsewhere called Ἐφύρη, except in XIII. 664. Homer uses both names. The city lay between the *Sinus Corinthiacus* and the *Sinus Saronicus*; hence called by Horace *bimaris*. It was admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Sicilian seas, on the one hand, with the Aigean, the Hellespont, and the Pontus on the other; and thus become the emporium of trade between the East and the West. It became the most licentious city of Greece; its patron deity was Aphrodite. — ἔυκτιμένας τε Κλεωνάς: cf. Statius, *ingenti turritæ mole Cleonæ*. It was situated on the north of Argolis, nearly south of Corinth.

571, 572. Ὀρνειάς: situated near Kleonai. — Ἀραιθυρέην: between Sikyon and Argos. — Σικυῶν': now *Vasilika*. Its plain was celebrated for its extraordinary fertility; hence Homer's term ἐνέμοντο. It was a place of great strength and opulence; was for a long time the chief seat of Grecian art, and renowned for its sculptors and painters. Anciently it had three names in succession, *Aegialia*, *Mecone*, and *Telchinea*. — ὅθ' ἄρ' = οὐ ἄρα, *just where*. — Ἀδρηστος: vid. Herod. V. 67, 68. In historical times Adrastos was worshiped in the city. —

πρῶτ' ἐμβασίλευεν, *formerly was king* (πρῶτα = πρότερον). Adrastus was the seventeenth king of Likyon, according to Pausanias: being driven from Argos by Amphiaraios, he fled to Likyon, where he succeeded his grandfather in the sovereignty; he was afterward reconciled to Amphiaraios and became king of Argos.

573-580. Ὑπερησίην, according to Pausanias, was on the Corinthian Gulf, N. W. of Sikyon: later known as Aigeira. — Γονόεσσαν: built on a promontory near *Pellene*. — Πελλήνην: at the eastern extremity of Achaia; built on a high and very steep hill. — Αἶγιον. It was made up of six or seven villages, which accounts for the first part of the verb ἀμφενέμοντο, applied by Homer to it. The latter part is accounted for by the fertility of the land, still attested by its modern name *Vostitza*, from the gardens by which it is surrounded (βόστα, βοστάνι, *garden*). Here was held the Council of the Achaean League, being the chief town of Achaia. — Αἰγιαλόν: properly *the coast land*, subsequently called Achaia. Observe that Agamemnon's kingdom comprises Ægialeia, which did not become Achaean until after the expulsion of the Ionians. — Ἑλίκην: on the *Sinus Corinthiacus*, a little distance S. E. from Αἶγιον. — τῶν = τούτων. — πολὺ πλεῖστοι καὶ ἄριστοι, *by far the most and bravest*. — ἐν = *inter hos*: adv. — αὐτός, *he, in person*. — κυδιῶν, *priding himself*. — μετέπρεπεν, *took the lead among*. — ἄριστος, *most eminent*, "not *bravest*, as Achilles and Ajax at least were his superiors in battle."

581-583. THE SPARTANS. Λακεδαίμονα: applied by Homer to the country as well as to the capital. The name is derived from the theme λακ- (cf. λάκος, *lacus*, *lacuna*), given originally to its central district, from its being sunk deeply between the mountains; hence called κοίλην. Many of the chasms and rent forms of the rocks on Mount Taygetos have been produced by the numerous and violent earthquakes to which the country has been subject; hence it is here called by Homer κητώεσσα, *abounding in chasms, or hollows*. — Φᾶριν: near Sparta. — Σπάρτην: at the upper end of the middle vale of Eurotas, and upon the right bank of the river; this valley was extraordinary for its beauty and fertility. — Μέσσην: now *Massa* or *Mezapo*; a coast-town a little above the promontory of Tænarus. The cliffs in the neighborhood still abound in *wild pigeons* (πολυτρήρωνα). — Βρυσειάς: a little south of Sparta. — Αὐγείας: directly south of Bryseiai.

584-590. Ἀμύκλας: on the Eurotas: very near Sparta. — Ἔλος: so called from its vicinity to a *marsh*: it was situated east of the mouth of Eurotas. On its conquest by the Dorians, its inhabitants were reduced to slavery, and their name is the general designation of all Spartan bondsmen εἰλωτες, *Helots*; though some say from ἐλεῖν, *to capture*). Now called *Bizano*. — Δάαν: on the *Sinus Laconicus*, directly south of Augeiai.

— Οἶτυλον: now *Vitizlo*. — οἶ, i. e., Agamemnon. — ἀπάτερθε, *apart*, i. e., from Agamemnon. — προθυμήσι = *προθυμαῖς*: the iota is lengthened *metri gratia*. Cf. ὑπεροπλήσι, I. 205. — τίσασθαι . . . στοναχάς τε: vid. v. 356, *supra*.

591. THE NEIGHBORS OF THE SPARTANS. Πύλον. The situation of this town, called the Πύλος Νηληϊῶς, was much disputed by the ancients. Three towns claimed to be the seat of Nestor, the Eleian Pylos, the Triphylian, and the Messenian; the greater amount of evidence is in favor of the last. Pindar calls Nestor "the Messenian old man" (*Pyth.* VI. 35). This view is supported by Isocrates, Eustathius, and others. Besides, the position of the Messenian Pylos, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshipers of the god Poseidon, than a site, like the Triphylian Pylos, which was neither strong by nature nor near the coast. — Ἀρήνην: on the sea-coast north of Pylos. It is possible that this is identical with the Latin *harena*.

592-594. Θρύον, otherwise called Epitalium, a town of Triphylia in Elis; according to Leake, now *Agalenitza*. See *Il.* XI. 711; *Hymn. Apoll.*, 423. It was the "ford of the Alpheus." — Αἶπυ, "the towering city," so called; but αἰπύ is the simple adjective. — Κυπαρισσέεντα. *Kyparrisscis* lay on the coast a short distance S. E. of Arene. — Ἀμφιγένειαν: *Amphygeneia*, probably the later Amphia, on the sources of the river Amphitas in the northeastern part of Messenia. — Πτελέον: a colony from the Thessalian Pteleon, mentioned below in v. 697. — Ἔλος: near the Alorian marsh (ἐλος), whence its name. — Δώριον: a town of Messenia, now *Sulimá*.

595. ἀντόμεναι, *meeting with*. — τὸν Θρήϊκα, *that* (famous) *Thracian*. The historical Hellenes looked down upon the Thracians as a barbarous race, and yet Hellenic tradition looked back upon them as the early civilizers of Greece, and remembered with gratitude the names of the Thracian Musæus, Orpheus, Eumolpos, and others. Müller ("Dorians," vol. I. pp. 472, 488) meets the difficulty here presented by making the earlier and the later Thracians belong to two distinct races. Colonel Mure ("Lit. of Anc. Greece," vol. I. p. 150) gives a more satisfactory explanation, and is not without support from Thucyd. (II. 29). "It is certain," he goes on to say, "that in the mythical geography a tract of country on the frontiers of Bœotia and Phocis, comprehending Mount Parnassus and Helicon, bore the name of Thrace. In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are Thracians." Again: "Pausanias makes the Thracian bard Thamyras virtually a Phocian. He assigns him for a mother a nymph of Parnassus called Argiope. His father Philammon is described as a native

of the same region, son of Apollo by the nymph Chione, and brother of Autolycus. . . . Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyeian Orchomenos, the temple of the Graces, rivaling Thebes herself in the splendor of her princes and her zeal for the promotion of art. . . . It was the native country of the Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages. . . . The most illustrious masters of poetry, Amphion and Linus, were both Bœotians." Some, however, think the mythical Thracians were members of the extended Pelasgian race, which once occupied the northern as well as the other shores of the Ægean, until displaced in the north by the irruption of the historical Thracians: to their receiving the name of the early possessors of the country, we have several parallels in history.

596-601. Οἰχαλίθην, *from Oichalia*, in Aetolia; distinct from the Thessalian Oichalia, mentioned in v. 730 below, as also the city of Eurytos. Several other towns of this name laid claim to this distinction. — *στῆντο*, *he asserted*. — *νικησέμεν* depends on *στεῦτο*. — *εἴπερ ἂν . . . ἀείδοιεν*: vid. note on I. 60. — *πηρὸν θέσαν*, *made him blind*. — *ᾠοιδήν*, i. e., the art of song. — *ἐκλέλαθον κιθαριστύν*, *they made him quite forget his harping*. On this contest see Müller, "Gk. Lit.," IV. 2; also *Od.* VIII. 63. — *Γεῤῥήμιος*: vid. v. 336.

603-605. THE ARCADIANS. Ἀρκαδίην: the central country of the Peloponnese, aptly called the Switzerland of Greece: its inhabitants were a strong and hardy race of mountaineers, and like the Swiss they constantly served as mercenaries. This accounts for their neglect of maritime affairs. — *Κυλλήνης ὄρος αἰπύ*: now called *Zyria*, 7,788 feet above the level of the sea, celebrated as the birthplace of Hermes, hence called *Kyllenios*. The ancients wrongly supposed it the highest mountain in the Peloponnese; a peak of *Tajgetos* rises higher. — *παρά*, *near*. The tomb was on the declivity of the mountain. — *Αἰπύτιον*: see *Pindar, Olymp.* VI. — *ἄνῆρες*: sc. *εἰσὶ*. They did not use missiles. — *Φένεον*: now *Fonia*, represented by *Vergil* as the residence of *Evander* (*Æn.* VIII. 165). — Ὀρχομενόν: called by *Thucydides* *Arcadian* to distinguish it from that of *Bœotia*: it was in a plain completely surrounded by mountains; called by *Homer* *πολύμηλος*, and by *Ovid* *ferax*: now called *Kalpáki*.

606, 607. ἠνεμόεσσαν = *Vergil's obvia ventorum furis*: vid. v. 267. — *Τεγέην*: now *Pidali*: anciently a leading city of *Arcadia*, and famous during the whole historical period of Greece, in connection with *Sparta*. It was on the road to *Sparta*, south of *Mantineia*. — *Μαντινέην ἐρατεινήν*: now *Palaeopoli*: equally distinguished in the mythical and historical times. Instead of the groves of oak and cork-trees, described by *Pausanias*, there

is not now a single tree to be found there, and no poet would give the epithet *lovely* (ἐρατεινή) to that naked plain, covered with stagnant water, and shut in by gray, treeless rocks.

608-614. Στύμφηλον: close to Kyllene; famous for its birds destroyed by Herakles. — Παρράσιν: in the southwestern part. — Ἀγαπήνωρ: not again mentioned in the Iliad. — ἐπιστάμενοι πολεμίζειν, *skillful in war*. — αὐτός, i. e., Agamemnon. — γάρ introduces the explanation of the fact that this inland people brought sixty ships to the war. — ἐπεὶ introduces the reason why the Arcadians were dependent on Agamemnon for ships. — θαλάσσια ἔργα, *navigation*; in *Od.* V. 67, *fishery*. — μεμήλει: limited by σφι.

615-624. THE ELIANS. Βουπράσιον: in the northern part of Elis, near Achaia. — Ἥλιδα: the country on the west side of the Peloponnesus, containing a city of the same name. — ὅσσον ἐφ' = ἐφ' ὅσσον, *as far as*. — These four cities, Ὑρμίνη, Μύρσινος, Ὠλενίη, and Ἀλείσιον, inclose the central portion of Elis. — With ἐντὸς ἔργει supply αὐτήν. — ἔμβαινον: i. e., in each ship. — υῖες: appos. with Ἀμφίμαχος and Θάλλιος. — ὁ μὲν, ὁ δ': part. appos. with υῖες. — Ἀκτορίωνος: a patronymic; *the son(s) of Aktor*. As the attribute is immediately after both nouns Κτεάτου and Εὐρύτου, it is generally applicable to both; this general rule holds good in Latin also. There is no need to alter the reading to Ἀκτοριῶνων, as Heyne proposed. — τῶν δ': the third division. — Διώρης: again mentioned in IV. 517. — τῶν δὲ τετάρτων. It is unaccountable that we do not find here the fifth leader of the Epeiai, Otos, who is mentioned in XV. 585. — Αὐγηϊάδαο, *the son of Augeias*, the renowned king who owned the Augeian stables which Herakles cleansed by letting the river into them.

625, 626. THE DOULICHIAN. Οἱ δ', sc. ἦσαν. — Δουλιχίαι: mentioned in the Odyssey as subject to Odysseus; celebrated for its fertility (*Od.* I. 245; *Hymn Apoll.*, 429). Its site has been much disputed. Col. Leake observes ("Travels in North Gr.," III. p. 50) that "Petala, being the largest of the Echinades, and possessing the advantage of well-sheltered harbors, seems to have the best claim to be considered the ancient Doulichion." — Ἐχινάων: name derived from *echinus*, "sea-urchin," because of their sharp and prickly outlines. They lie off the coast of Aearnania. According to Pherecydes, they were deserted. Vid. Herod. II. 10, and Thucyd. II. 102. — ναίουσι is here intransitive: vid. Soph. *Ajax*, 604. — ἄλος refers to the outer bay of the *Sinus Corinthiacus*. — Ἥλιδος ἄντα, *opposite Elis*.

627-629. Μέγης: vid. XIII. 692 and XV. 520 for a different legend. — Φυλεύς. The legend here followed makes Phyleus, the father of Meges, leave Elis and flee to Doulichion on account of a quarrel with his

own father Augeias. — ἀπενάσσατο, *removed himself*: aor. of ἀπονάω. — πατρὶ χολωθείς, *indignant at his father Augeias*, because he refused to Herakles the promised reward.

631, 632. THE KEPHALLONIANS. As we see here Ὀδυσσεύς was king of a large territory, and not of Ithaka only, with which his name is commonly associated. — Κεφαλλήνας: the general name given to the inhabitants of the islands and places here mentioned. Homer calls Kephallonia by the names Same and Samos. It was the largest island in the Ionian Sea, and fronted the Corinthian gulf of Akarnania. Herodotus (IX. 28) is the first to call the island *Kephallonia*. — Ἰθάκην: now *Thiaki*. It was a small rocky island celebrated as being the residence of Odysseus. It was the scene of a great portion of the Odyssey. — Νήριτον: a mountain in Ithaka, now called *Anoge*. Vid. *Od.* IX. 22; XIII. 351; Verg. *Æn.* III. 271. Vergil took it for an island.

633-637. Κροκύλει: supposed to have been a town in Ithaka. — Ζάκυνθον: now *Zante*; subject to Odysseus; called *nemorosa* by Vergil. — Σάμον: an island about six miles southwest of Ithaka. — ἡπειρον, *the mainland*, refers here to Akarnania and Leukas. The word was used in this sense not only by Homer, but up to the Peloponnesian war (Thucyd. I. 5). — ἀντιπέραια probably refers to Elis. — μιλτοπάρηροι, *red-checked*, i. e., having the sides of the stern and prow painted with vermilion: in *Od.* XI. 124, φοινικοπάρηροι.

638-643. THE ÆTOLIANS. Αἰτωλῶν. Ætolia was bounded on the S. by the *Sinus Corinthiacus*, on the E. by Lokris, and on the W. by Akarnania. — Πλευρῶν: near the southern coast. — Ὠλεον: north of Kalydon. — Πυλῆνην: northwest of Pleuron. — Χαλκίδα: on the outer Corinthian Gulf. — Καλυδῶνα. on the southern coast; in heroic times the chief city of Ætolia; now *Kurt-agá*. Vid. *Il.* IX. 529. — ἀγχίαλον: ἀγχί, *near*, ἅλς, *salt-sea*. — γάρ introduces the reason why Thoas came as leader of the Ætoliens. — οὐ-ῆσαν, *they were not*; euphemism for death. — Μελέαγρος. Meleager seems to be mentioned by name as the most renowned of his sons: vid. IX. 543, and Grote, "Hist. of Greece," vol. I. — τῷ, i. e., Thoas. — πάντα, i. e., war as well as politics. — ἀνασσεμέν denotes purpose.

645 seq. "The poet now proceeds to the islands of the Ægean, the number of which enumerated is remarkably scanty"; he begins with Crete.

646-648. Κνωσέν, *Knosos*: on the northern coast, in the central portion of the island, not very far from the sea. — Γόρτυνα, *Gortys*: nearly in the center of the island. — τειχιόεσσαν: vid. note on v. 559. — Λύκτον, *Lyktos*: inland, near Knosos. — Μίλητον, *Miletos*: in the eastern part; the parent city of Miletos in Ionia. — ἀργινόεντα Λύκαστον, *white Lykastos*; probably from λευκός, *white*, and ἄστυ, *city*. Cf. Vergil's

Paron naveam, Horace's *claram Rhodon*, as they lay on *chalky* hills: = Lat. *rupis candentibus*. It was between Knosos and Gortyna. — Φαιστόν. *Phaistos* was southwest of Gortyna and not far from it. — Ῥύτιον. *Rhytion* was east of Gortyna, near the sources of the river Elektra.

649. Κρήτην ἑκατόμπελιν: now *Candia*; illustrious in the early ages of Greece, and insignificant in later times. Bishop Thirwall ("Hist. of Greece," vol. I., p. 283) has given an excellent account of its early state. Vergil imitates Homer's account: *Centum urbes habitant magnas, uberrima regna. Æn. III. 106.* Cf. Horace: *simul centum tetigit potentem Oppidis Creten. Od. III. 27.* It was celebrated for being the birthplace of Zeus, the realm of Minos, and the mother of Grecian navigation. In historical times the infamy of the Cretan character was qualified by the single virtue of affection for their *mother-land* (μητρὶς), a word peculiar to Crete. The island was neutral in both the Persian and the Peloponnesian wars. In the *Odyssey*, Crete has only *ninety* cities: ten cities are supposed to have been destroyed in the struggle between Leukos and Idomeneus, on the return of the latter from the war at Troy.

650-652. Μηριόνης: the charioteer of Idomeneus. — Ἐνναλίῳ, *the warlike* (not found in the *Odyssey*); either an epithet of Ares, or used for Ares himself, in the *Iliad*: the distinction between Enyalios and Ares, as separate gods, is post-Homeric. As a counterpart Homer gives Enyo (*Il. V. 333*), the goddess of war, who accompanies Ares in battle and the destruction of towns.

653, 654. Τληπόλεμος: for the legend concerning him, vid. below 662. Pind. *Ol. VII. 29, 73-77.* — ἦϋς τε μέγας τε, *both brave and tall*; both heroic attributes of primary importance. — Ῥόδου, *Rhodes*; so called from ῥόδον (which appears as its symbol on its coins); properly *the island of Roses*. It had received Doric settlements as early as the Trojan war as the Heraclid Tlepolemos led its ships to Troy. Its three most ancient towns were Lindos, Ialysos, and Kameiros (Herod. I. 144). The island was very wealthy and famous for its Colossus and the fertility of its soil. The people were illustrious for bravery, political sagacity, and a chivalrous sense of honor. Homer calls them ἀγέρωχων, *lordly, high-minded*, a word whose bad sense, *overweening*, is post-Homeric.

655-660. διὰ τρίχα κοσμηθέντες. This triple division was common in the Doric states. — Δίνδον: on the east side. — Ἰηλυσόν: on the north. — Κάμειρον: on the west. — βίη Ἡρακλείῃ, *to the might of Herakles = the mighty Herakles*. This periphrasis is not a mere pleonasm for a personal name; it personifies the quality which is the essence of the individual, representing him in that light in which the mind would, or should, naturally regard him: so the words ἴς, κῆρ, μένος, σθένος, are applied in Homer to persons as their distinctive traits. — ἄγετ', sc.

Ἡρακλῆς, as subject. — Ἐφύρης: in Elis, the capital of Augeias, whom Herakles conquered; distinct from the Corinthian and the Thesprotian Ephyra, which are also mentioned by Homer. — Σελλήεντος: another river of the same name is mentioned in v. 839. — Διοτρεφῶν. The epithet διοτρεφής is regularly applied to kings in Homer.

661-666. δ' ἐπεὶ οὖν τράφη, *and so when he had been brought up.* — αὐτίκα, *instantaneously*, i. e., at one blow. — πατὴρς ἐοῖο φίλον μήτρωα, *lit., the dear mother's brother of his father*, i. e., his father's uncle. — Λικύμνιον. *Likymnios* was the bastard brother of Herakles's mother, both being children of Elektryon. — αἶψα δέ, *and immediately.* — βῆ φεύγων, *he proceeded to flee*, from the vengeance of his kinsman: *vid. II. IX. 632.* Purification for homicide seems post-Homeric. — οἱ ἄλλοι: observe that οἱ is the dative of the personal pronoun οὗ, and governed by ἀπέιλησαν. — υἱωνοί, *grandsons.*

667-670. ἀλώμενος, *after having wandered about.* — τριχθά. Some think that the three-fold division of the Doric race, into Hylleis, Dymanes, and Pamphytes, is here referred to: *vid. Od. XIX. 177.* — ἔκκηθεν = ἐκκήθησαν. — ἐκ Διός, *of Zeus*, i. e., by Zeus. This poetic use of ἐκ for ὑπό, expressing the *agent*, is common in poetry and in Herodotus, but rare in Attic prose. So in English poetry *of* for *by*, as in Shakespeare, Richard III.:

“ . . . now scorned *of* me;

For she being feared *of* all . . .

. . . obeyed *of* none.”

— ὅσπερ ἀνάσσει: *τε* here has the force of *περ*. — κατέχευε. According to the myth, Zeus covered Rhodes with a golden cloud, whence he rained down riches upon them: see Pindar, *Ol. VII. 63.* Müller remarks that “this account of the Rhodians, by its great length, betrays the intention of a rhapsodist.”

671-675. Νιρεός: not again mentioned in the Iliad. — Σήμεθεν, *from Syme*, a small island between Rhodes and Knidos. — Ἀγλαΐης (splendor) and Χαρόποιο (bright-eyed): evidently mythical personages. The names are probably intended to show that the beauty of Nireus was hereditary. — τῶν ἄλλων Δαναῶν, *of all the other Greeks* than himself. — μετ' ἀμύμονα Πηλεΐωνα, *next to the blameless Peleid* (μετά = Lat. *secundum*). — ἀλαπαδνός, *weak*, here probably has reference to warlike resources.

676-678. Νίσυρον. *Nisyros* was northwest of Rhodes. — Κράπαθον (Epic for Κάρπαθον, now *Skarpanto*). *Karpathos* was between Crete and Rhodes, and gives the name to the surrounding sea. — Κάσον. *Kasos* was a small island between Crete and Karpathos. — Κῶν (= Κόδων). *Kos*, now *Stanko*, an island in the Myrtoan Sea, “one of the most renowned of that beautiful chain which covers the western shore of Asia

Minor." Vid. Thucyd. VIII. 41, for its earlier name Meropis. — **Εὐρυπύλοιο**. *Eurypylos* was a son of Herakles and king of Kos. — **Καλύδνας**. The *Kalydnai* were just to the north of Kos. — **Φείδιππος** and **Ἀντιφος** are not again mentioned in the Iliad.

681-683. THE INHABITANTS OF NORTHERN GREECE. **Νῦν αὖ τοὺς**, sc. λέξω or ἐρέω, v. 493, or perhaps ἔσπετε. — **Ἄργος** is here called **Πελασγικόν** to distinguish it from Ἄργος Ἀχαικόν, the Peloponnese, II. IX. 141. According to Leake, it here signifies the whole of Thessaly, not a town or district merely; as the line in Homer marks a separation of the poet's topography of southern Greece and the islands from that of northern Greece. — **Ἄλον**. *Alos*, a town near Mt. Orthrys. — **Ἀλόπην**, *Alope*: in the southern border of Phthiotis, on the Malic Gulf. — **Τρηχίν'**: on the Malic Gulf; afterward called *Herakleia*, after Herakles. — **Φθίην**: probably the ancient name of Pharsalos. — **Ἑλλάδα**, *Hellas*: here a small district in Phthiotis in Thessaly, containing a town of that name; from this place the Hellenes gradually spread over the whole of Greece.

684-694. **Μυρμιδόνες**, **Ἕλληνες**, **Ἀχαιοί**. These three names were not assigned to the same people, but to races so called which inhabited these parts. Cf. Thucyd. I. 3. According to the myth, Zeus peopled Aigeina by changing ants (*μύρμηκες*) into men, whom Peleus, the father of Achilles, led into Thessaly. — **ἀρχὸς Ἀχιλλεύς**. In XVI. 168 seq., we find that he had five leaders under him. — **ἐμνώοντο** (theme *μνα*, to remember) is a resolved and assimilated imperfect of *μνάομαι* — **ἐπὶ στίχας**, in lines, i. e., into line. — **κεῖτο**, lay inactive. — **Λυρνησσοῦ**: a town in Mysia, near Thebe. — **Θήβης**: vid. I. 366. — Join **κάδ** (= *κατά*) with **ἔβαλεν**. — **Μύνητ'**, *Mynes*, the husband of Briseis. For the ravage of Lyrnessos, and death of Mynes, vid. XIX. 296. — **ἐγχεσιμῶρους**, mighty with the spear, of the heavy-armed, who fought hand to hand, and did not throw it and retire. — **τῆς**: genitive of cause. — **τάχα . . . ἔμελλεν**, but speedily was he to rise again.

695-699. **Φυλάκην**. *Phylake* was the capital of the district ruled by Protesilaos, which lay around the Pagasaian Gulf in the eastern part of Phthiotis. — **Πύρασον ἀνθεμόεντα**, *Pyrasos*, abounding in flowers; like Phylake, a town in Phthiotis. It was afterward called Demetrium, from the sacred enclosure of Demeter (*Δήμητρος τέμενος*), mentioned by Homer; now *Kóktrina*. — **Ἴτωνα**: some distance south of Pyrasos, and south-east of Phylake. — **μητέρα μῆλων**, i. e., having fine pastures. — **Ἀντρών**. *Antron* was on the southeast coast. — **Πτελεὸν λεχεποῖήν**, grassy-couched *Pteleos*: on the coast, north of Antron. It is now called *Ftelio*, situated on a peaked hill: on its side is a large marsh, which, as Leake observes, was probably the rich and productive meadow, where cattle

reposed and pastured, according to the Homeric epithet. — ἔχεν κάτα γαῖα μέλαινα = γαῖα κάτεχεν, sc. αὐτόν, the dark earth then possessed him.

700, 701. ἀμφιδρυφής, lit., lacerated all around, i. e., rending both her cheeks (in grief). — ἄλοχος = Laodameia. — δόμος ἡμιτελής, a home half complete; i. e., χῆρος, widowed, wanting its lord and master. Marriage is often called τέλος by the Greek writers, and so ἡμιτελής = "that which contains only half the marriage," the husband or wife being absent or dead. Ovid has *domus vidua*. — τὸν δ' . . . ἀνὴρ. Protesilaos was said to have been the first to leap from his ship upon the Trojan shore, and to have fallen, as some say, by the hand of Hektor.

703-710. οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, κ. τ. λ., but assuredly by no means were these without a chief, no (they were not) and yet they longed for (their own) commander. — σφέας = αὐτούς. — Φυλακίδαο, son of Phylakis. He seems to have been an early king of Phylake. — αὐτοκασίγνητος, very brother = full brother, i. e., by the same father and mother. — πρότερος, sc. γενεῇ = προγενέστερος, v. 555. — Πρωτεσίλαος was celebrated for his love and devotion to his wife Laodameia. — οὐδέ τι . . . ἐόντα: *verba intolerabilis plena ταυτολογίας*. Wolf.

711, 712. Φεράς. *Pherai* was in Pelasgiotis, a little distance southwest of Lake Boibeis. — παρὰ Βοιβηΐδα λίμνην, *fast by lake Boibeis*. λίμνη is properly a salt lake, or generally, according to Nitzsch, *aquæ, quarum ripæ propinquæ*. Thessaly was remarkably fertile, more especially along this lake, which is now called *Karla*. — Βοίβην. *Boibe* was on the eastern point of the lake and (Γλαφύρας) *Glaphyrai* was a few miles directly south of it. It was in this neighborhood that Apollo fed the herds of Admetos. Euripides speaks of it as *πολυμηλοτάτη*, which the numerous flocks still seen in the vicinity confirm. — Ἴαωλκόν. *Iaolkos* is also called by Homer *εὐρύχορος*, *Od.* XI. 256; an indication of its magnitude. It was the rendezvous of the Argonauts, and lay in the Magnesian district, on the Pelasgic Gulf; scarcely known in historic times: its ruins are near *Volo*.

713-715. τῶν = τούτων and depends upon νηῶν. — Εὐμήλος. *Eumelos* is the son of Admetos and Alkestis, also in the play of Euripides. — Ἀλκηστis: her sacrifice of herself for her husband Admetos forms the subject of the beautiful play of Euripides called "*Alkestis*." — εἶδος: accus. of specification after ἀρίστη.

716-720. Μηθώνην. *Methone* was on the Pelasgic Gulf, near Mt. Pelion. — Θαυμακίην. *Thaumakia* was on the sea-coast due east of Methone. — Μελίβοιαν. *Meliboia* was on the coast north of Boibe, and between Mts. Ossa and Pelion. — Ὀλιζῶνα. *Olizon* was at the southern extremity of Magnesia. — τόξων εὖ εἰδώς, i. e., a skilful archer. —

ἐμβέβασαν (2d pluperf. of -βαίνω), *were on board*. — ἱφι: from ἴς = *Fis* = Lat. *vis*. — μάχεσθαι denotes the result of τόξων εὖ εἰδότες.

721-723. ὁ μὲν, i. e., Philoktetes. — πάσχων: circumstantial participle of circumstance. — Λήμνῳ: in the Ægean Sea, between Mount Athos and the Hellespont. The whole island bears the strongest marks of volcanic agency; hence its connection with the myths of Hephaistos, who fell from heaven upon this island (*Il. I.* 593). Its earliest inhabitants were the Sinties, a Thracian tribe, probably robbers (from σίνομαι): vid. *Il. I.* 594; *Od. VIII.* 294. The later inhabitants were called Minyai, and were the sons of the colonizing Argonauts. The observation of the Scholiast that Philoktetes was left on this island to be cured is fully borne out by the present practice of the Turks and Greeks, who cure wounds and the bites of serpents, as the ancient physicians did, by *terra Lemnica*, which is the chief production of the island. The story of Philoktetes forms the subject of a pathetic drama by Sophocles. Lemnos is now called *Stalimene*, from εἰς τὰν Λῆμνον, as we have *Stanko* (modern name of Kos) from εἰς τὰν Κῶν, *Stamboul* (modern name of Constantinople) from εἰς τὰν πόλιν, and *Standia* (modern name of Dia, near Crete) from εἰς τὰν Δία. — ὀλκόφρονος ὕδρου, *death designing water-snake*: gen. of cause. See *Od. I.* 52.

724-727. μνήσεσθαι ἔμελλον: because Philoktetes had the bow and arrows of Herakles, without which it was fated (as the Greeks had been informed by Helenos the seer) that Troy could never be taken. The later stories say that he was therefore brought from Lemnos in the last year of the war, though the event to which ἔμελλον seems to point is not mentioned in the *Iliad*. — οὐδὲ μὲν . . . ἀρχόν, v. 726 = v. 703. — Μέδων. *Medon* is the leader of the Phthians of Phylake, associated with Podarkes, according to XIII. 692-695.

729-733. Τρίκκην: a Thessalian city in Histiaiotis on the Peneus, subject to the two sons of Asklepios (Æsculapius) who went to the war at Troy. It possessed a temple of Asklepios, the patron god of physicians. Leake found here an inscription on a marble to "a godlike physician, named Cimber." It is now called *Trikkala*. — Ἰθώμην. *Ithome* was south of Trikke, on a southern branch of the Peneus. — Οἰχαλίην: vid. note on v. 596. — Ποδαλείριος is mentioned again in XI. 833. On the skill of Podaleirios and Machaon see Grote, vol. I. p. 348. — τοῖς = σὺν τοῖς.

734, 735. Ὀρμένιον: supposed to have been a Thessalian town. — Ὑπέρειαν. *Hyperia* was a short distance northwest of Pherai. — Ἀστέριον. Leake remarks that there are some ruins at *Vlokho* which represent Asterion, while the *white* calcareous rocks of the hill explain and justify Homer's language, Τιτάνοιό τε λευκὰ κάρηνα (τίτανος = *limestone*).

738-746. Ἀργισσαν: near the Peneios. — Γυρτώνην: a rich plain

on the Peneios in Thessaly, near Tatáre. — "Ορθην: west of the Eurotas above its junction with the Peneios. — 'Ηλώνην: a short distance north of Orthe. — 'Ολοοσσόνα λευκήν (now *Elassona*); north of Elone, on a branch of the Eurotas; called *white* from its white argillaceous soil. — τῶν αὐθ' ἡγεμόνευε, *on the other hand* (another) *Polypoites* led those (αὐθε = δέ, in v. 718 above, adversative = Lat. *at*). — For Πολυποίτης and his exploits, see XII. 129 seq. — κλυτός is here an adjective of two terminations; a construction common in Attic; hence, *schema Atticum*, its name. — ἡματι τῷ, *on that eventful day*. Cf. vv. 351, 482. — Φῆρας: *Centaurs*; the notion of Hippocentaurs is post-Homeric. — Αἰθίκεσσι. This barbarous tribe dwelt near Mt. Pelion. — οὐκ οἶος, *sc. ἡγεμόνευε*. — Λεοντεύς: *vid.* XII. 129 seq. — Καινείδαο, *son of Kaineus*, king of the Lapithai. Cf. I. 264.

748-755. Κύφου: a town on a mountain of the same name in Thessaly. — 'Ενιήνες: probably the 'Αινιᾶνες, a people living a little west of Phthiotis. — Περαιβοί: supposed to have dwelt at this time in the valley of the Titaresios, a branch of the Peneios. — Δωδώνην (see II. XVI. 233; *Od.* XIV. 327): a town of Molossis in Epirus, celebrated for its oracle of Zeus, the most ancient in Hellas. Some, however, think that Homer here means a town in Thessaly of the same name. — ἡμερτὸν Τιταρήσιον, κ. τ. λ.: now called *Elassonitiko* or *Xerághi*. Its source was in Mt. Titaros, a part of the Cambunian range, joining the Peneios between Larissa and the vale of Tempe. It was afterward called Eurotas and Oreus, and was regarded as a branch of the Styx (a naphtha stream, supposed to flow out of hell, by which the gods swore), as its waters floated like oil on the surface of the Peneios (now called *Palambría*). In the lower part of its course, after leaving Larissa, the Peneios flows rapidly, and is full of small vortices: hence Homer's ἀργυροδίνης. Leake thinks the poet has carried his flattery too far in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. — ἔργ' is *cultivated* fields. — ὅς refers to Τιταρήσιον. — Στυγος: properly a very high waterfall descending into the Krathis in Arcadia. The scenery about it is one of wild desolation; this, and the inaccessibility of the spot, with the singularity of the waterfall, invested the Styx with superstitious reverence. The Greek and the Roman poets transferred it to the invisible world. The belief in the poisonous nature of the water still continues in the neighborhood. It is now called τὰ Μαυρανέρια, or the *black waters*, and τὰ Δρακονέρια, the *terrible waters*.

756-758. Μαγνήτων: a Pelasgic race who dwelt along the eastern coast of Thessaly, between Mounts Pelion and Ossa and the sea. — Πήλιον εἰνοσίφυλλον: now called *Zagora*; close to Mount Ossa, to which it is connected by a low ridge. It is still covered with venerable forests,

of oaks, chestnuts, beeches, elms, and pines, justifying Homer's constant epithet, and the description of other poets. Here the Argonauts found timber to build their ships. — τῶν μὲν = Μαγνήτων. — Πρόθοος θεός: a figure called *paronomasia*.

760-762. The poet now makes a break, before proceeding to enumerate the Trojans, by a formula of recapitulation, or summing up. — Οἷτοι ἄρ', *these then*. — τίς τ' ἄρ: vid. note on I. 8. — τῶν limits τίς. — ὅχ' ἄριστος: vid. note on I. 69. — Μοῦσα: vid. note on I. 1. — αὐτῶν and ἵππων: part. appos. with τῶν in 761, *by far the best of these, of the men themselves and of their horses*.

763-767. Ἴπποι is common gender; hence ἀρισται. — Φηρητιάδαο = Φερητιάδου, i. e., Admetos, the son of Pheres. — ὄτριχας: poet. for ὁμότριχας, *alike in coat, or color*. — οἰέτεας = ὁμοέτεας, *alike in years*. — σταφύλῃ, *by the plumb-line*, i. e., exactly of the same height as if it had been measured by the plumb-line. — Πηρεΐη: a city of Thessaly of uncertain site. — θρέψ', i. e., when he fed the herds of Admetos according to the legend. — Ἀπόλλων: here as the νόμιος θεός (from νομός, *pasture-land*). There are only a few allusions in Homer to this side of his character, though so popular and prevalent afterward—Vergil's *Pastor ab Amphryso*. Vid. *Hymn to Hermes*, 22 and 70; *Il.* XXI. 474; Müller's "Dorians," vol. I. p. 233. — ἄμφω θηλείας, *both mares*. Mares were preferred by the ancients, as they were thought to be lighter and fleetest. — φόβον Ἄρης φορεούσας, *being wont to bear with them the terror of Ares*, i. e., the panic of war, flight and confusion.

768-770. ἀνδρῶν αὖ is antithetical to ἵπποι μὲν in v. 763. — Τελμώνιος Ἄϊας: vid. *Od.* XI. 550; *Il.* XVII. 279, in which places the same rank is assigned him. — ὄφρα: temporal; *while*. — μῆνιεν is put for the sake of the meter for μῆνιεν. This is the only passage where it is so used. — ὁ γάρ, *for this one*, i. e., Achilles. Observe the tact by which he, although absent from the preparation of the contest, is kept continually in the mind of the reader, and thus made the hero of the poem. — ἵπποι, sc. πολλὰ φέρτατοι ἦσαν. "This introduction of ἵπποι, and indeed the whole passage to v. 779, seems to be due to a later hand." P.

771-779. ἐν νήεσσι, i. e., *among his ships*. — κορωνίσιν: "dat. plu. fem. (κορώνη), *bent into the shape of a horn, curved* (always in 4th foot of the verse)." Autenrieth. — κεῖτ' = ἔκειτο. — ἀπομηνίσας: intensive. Vid. *Il.* XXIV. 65. This verse, 772, occurs again in VII. 230. — λαοί: here his own people, the Myrmidons. — δίσκοισιν limits τέρποντο. — αἰγανέησιν (*hunting spears*; from αἶξ, *the chamois*) is dat. of means with ἰέντες. — ἵπποι . . . ἕκαστος. Compare the use of the Latin *quisque* with the plural; also *Il.* I. 606. — λωτόν, *clover*. The λωτός of the Lotophagoi was a tree. — ἐρεπτόμενοι, *browsing, chewing*: only Homeric.

— ἐλεόθρεπτον, *marsh-bred*, σέλινον being some water-plant, *parsley*, *wild celery*. — ἔστασαν is imperf. in meaning although pluperf. in form. — εὖ πεπυκασμένα, *well covered*; sc. πέπλοις: cf. V. 194. — ἀνάκτων, "*heroum et προμάχων, qui soli curribus istis bellicis utebantur.*" Bothe. — οἱ δ', i. e., the ἄνακτες or chiefs of the Myrmidons subject to Achilles. — φοίτων . . . στρατόν, *strolled here and there through the army*, i. e., strolled idly about.

780-785. Οἱ δ' are the other Greeks now marshaled for battle. — ὥσεί . . . νέμοιτο, *as if the whole earth would be fed upon* (i. e., devoured) *by fire*. Compare Shakespeare, *Henry IV.*, Part II., Act I., Sc. I.: "*He seemed in running to devour the way.*" The optative of the verb in comparisons of what *might* be, rather than what *is*. The comparison has reference to the gleaming of the armor. — ὑπεστένάχιζε refers to the sounds of the many feet. — Δί, *in honor of Zeus*; as *tibi* is used in Latin. — ὥς: vid. note on κακὸν ὥς, v. 190. — ἀμφὶ Τυφώϊ, i. e., near the spot where Typhæus lies buried. — ἱμάσση. Observe the omission of ἄν. II. 860; C. 642, b; G. 231, N. — Ἀρίμοις, *the Syrians*. Such is the term by which Homer and Hesiod both speak of them; the word "Syrian" is post-Homeric. The ancient name of Syria was Aram; its modern name is *Esh-Sham*: hence Verg. *Æn.* IX. 716: *Inarime*. — ὥς: demonstrative, correlative with ὥς in v. 781. — Join τῶν ἐρχομένων with ποσσί. — διέπρησσον, sc. κέλευθον: cf. I. 483. — πεδίονιο is best taken as a genitive of place, *over the plain*. II. 760 and a; C. 433; G. 179, 2.

786-815. "Between the accounts of the Grecian and the Trojan forces is inserted a short interlude, the point of which is this: Polites, the son of Priam, who has been on the look-out for the movement of the Grecians, is supposed to arrive in haste at a Trojan council then sitting to announce the advance against the city (801) of the countless forces of the Greeks, and to advise Hector at once to marshal his forces against them. This affords an opportunity to the poet of enumerating the Trojan allies." P.

786, 787. Ἥρις is the messenger of the Olympian gods in the Iliad, as Hermes in the Odyssey. Some derive her name from εἶρω, ἐρῶ, *to speak*; others, with more probability, from εἶρω, *to join*, whence εἰρήνη, *peace*, and so she would appear as the restorer of peace in nature, in the form of a rainbow, a form unrecognized by Homer, though he calls the rainbow itself Ἥρις (*Il.* XI. 27). This brilliant phenomenon, which vanishes as quickly as it appears, was regarded as the *swift* minister of the gods. — ποδήνεμος, *swift-footed*; lit., *with foot like the wind*. — ὠκέα = ὠκεῖα. — πᾶρ = παρὰ. — ἀγγελίῃ ἀλεγανῇ, *with a distressing message*, that the Greeks were arming, and that an instant invasion was threatened.

788-795. ἀγοράς is cogn. acc. after ἀγόρευον. — ἐπὶ θύρησιν: i. e.,

outside the gates of the palace. This was the custom in royal times. Vid. *Od.* IV. 20; *Æsch. Ag.* 502; *Xen. Cyr.* I. 3, 2. — ἀγχοῦ: i. e., to the assembly. — εἶσατο, *she had likened herself*. — σκοπός: appos. with ὅς, *as a spy*. — τύμβῳ ἐπ' ἀκροτάτῳ, *upon the highest part of the tomb*. Sir William Gell supposes this to have been the barrow standing on a spur of Ida, and now called *Udjek Tepe*. — δέγμενος, *watching*: from δέχομαι. — ναῦφιν (*H.* 221 D; *C.* 190; *G.* 61, N. 3) depends upon ἀφορμηθεῖεν. — τῷ εἰσαμένῃ (*middle*), *having made herself like to him*, i. e., to Polites. — μιν. This is the only passage where μιν is found with μετέφη.

796-801. μῦθοι φίλοι ἄκριτοί εἰσιν: cf. v. 246. The idea is "you talk too much when there is need of action." — ὥς = ὡς, *as*, takes the accent of ποτέ. — ἐπ' εἰρήνης, *in the time of peace*. II. 799, 1, c; *C.* 690; *G.* 191, VI. 2 (1), b. Cf. ἐφ' ἡμῶν, *nostrā memoriā*. The addition of a participle to the genitive of time, as ἐπὶ Κύρου βασιλευόντος is a post-Homeric development of the language. — ἀλίσστος, *unceasing*. — ὄρωρεν: 2d perf. of ὄρνυμι. — δῆ, *already*, i. e., before this. — μάλα πολλά, *very often*. — τοιόνδε τοσόνδε τε λαόν, *such and so great an army*. — λίην modifies εὐκότες. — φύλλοισιν: see v. 468. — ἔρχονται πεδίοιο: cf. note on διέπρησσον πεδίοιο, v. 785. — μαχησόμενοι denotes the purpose of ἔρχονται.

802-806. σοί: emphatic. — δέ, *now*. — ἐπιτέλλομαι: middle with active meaning. — ὧδέ γε ῥέξαι, *to do precisely as follows* in vv. 805 and 806. — γάρ = ἐπειδή. — κατὰ ἄστυ, *at the city*. — It is immaterial whether Πριάμου be joined with ἄστυ or ἐπίκουροι. — ἔλλη: predicate. — πολυσπερέων (πολύς + σπείρω), *widely disseminated*, and therefore differing in dialect. — τοῖσιν . . . ἔρχει, *let each man give orders to those for whom he is the commander*, i. e., his own forces. The genitive is much more common after ἔρχω. — κοσμησάμενος πολίητας (= πολίτας), *marshaling (only) his own citizens*. Observe the force of the middle. Cf. the advice given by Nestor, vv. 360-366.

807-310. οὔτι . . . ἡγνόησεν, *did not in any respect fail to recognize the word of the goddess*. "The Scholiast took this to mean that he did not disobey the warning. It probably signifies that he knew the speaker was Iris, and not his brother Polites, sup. 791." P. — ἔλυσ' ἀγορήν, *dissolved the assembly*. — ἐπὶ τεύχεα, i. e., to fetch their arms. — ἐσσεύοντο: plural to agree with the idea contained in ἀγορήν, a collective noun. They rushed to their homes first; vid. v. 86. — πᾶσαι πύλαι may be *all the city gates* or *the entire gate*, i. e., both wings of it. — Join ἐκ with ἔσσυτο. — ὀρώρει: 2d pluperf. of ὄρνυμι, imperf. in meaning.

811-815. τίς modifies κολώνη. — πόλις: *synizesis*. For the case, II. 757; *C.* 420; *G.* 182, 2. — αἰπεῖα κολώνη. Sir William Gell says that this barrow "was an elevation in the plain before the city, separated

from all other hills, and of such easy access and ascent on every side, that part of the Trojan army could be drawn out upon it in battle array, previous to the first engagement of the Iliad." "It is placed ἐν πεδίῳ (nearly all the early barrows being on headlands) about half-way between Troy and the sea (ἀπάνευθε, *at a distance*, from the city), in a direction nearly north in the plain of the Simois." P. — περίδρομος (passive), *that can be run around*, i. e., standing clear, detached. — Βατίειαν, *the thorn-hill* (from βάτος, *thorn*). — κυκλήσκουσιν (intensive and frequentative of καλέω), *ever call = are wont to call*. — ἄθάνατοι, *sc. κυκλήσκουσιν*. Vid. I. 403. — Μυρίνης. *Myrina*, "the far-springing," after whom this mound was named, was, according to Strabo (III. 189), one of the Amazons, who were said to have invaded Troy. She is supposed by others to have been the daughter of Teucer and the wife of Dardanos. — ἐνθα, i. e., at this barrow. — διέκριθεν, *were drawn up*, lit., *were divided* according to their respective nations.

816-818. THE TROJAN MUSTER. Τρωσὶ ἡγεμόνευε. The genitive is more common with this verb in the Iliad. This refers to the Trojans proper as distinguished from the Dardani. — μέγας κορυθαίολος Ἴκτωρ, *tall Hector of the gleaming helm*. — πολὺ πλείστοι: vid. note on 577. — μεμαότες (= μεμαώτες) ἐγχείησιν, *eager to ply their spears*: dat. of instrument. We may, perhaps, suppose that μάχεσθαι is implied by the context.

819-823. Δαρδανίων. The Dardani lived to the north of Mt. Ida, on the Hellespont, or *Dardanelles*. — Αἰνείας. This is Vergil's hero. — Ἴδης ἐν κνημοῖσι, *in the woody passes of Ida* (Lat. *Saltus*). This mountain was S. E. of Troy. — θεά is in apposition with Ἀφροδίτη. βροτῶ, with Ἀγχίση. — εὐνηθείσα, *bedded with*. — οὐκ οἶος: vid. note on v. 745. — Ἀρχέλοχός τ' Ἀκάμας τε: mentioned together in XII. 100; XIV. 464, 476. — μάχης πάσης, *all kinds of war*.

824-827. Ζέλειαν: near the mouth of the Aisepos, which flows into the Propontis. — ὑπαί = ὑπό. — νεάτον = νέατον, *lowest*, i. e., at its most northern point. — πίνοντες ὕδωρ, i. e., who dwelt there. — Πάνδαρος, famed for his skill with the bow, broke the truce between the Greeks and the Trojans by wounding Menelaos. He was slain by Diomedes.

828-834. Ἀδρήστεαν: in Mysia, at the entrance of the Propontis. — Ἀπαισοῦ: not far from Lampsacos, on the Hellespont. — Πιτυίαν: a town of Mysia, on the Propontis. It received its name from the *firs*, which grew there in abundance, and is now called *Shamelik*. — Τηρεΐης: a mountain in Mysia, near *Paisos*. — Ἀδρηστος: slain by Diomedes. — Ἀμφίος: slain by Ajax. — λινωθώρηξ, *wearing a linen*, and not a mail, *cuirass*. — Περκωσίον: a town in Mysia, near the Hellespont. — περὶ πάντων = *proe cunctis*, *above all men*. — μαντοσύνας, *the art of*

divination. — οἱ, i. e., Merops: governed by *πειθέσθην*. — Κῆρες γὰρ θανάτοιο, *for the fate-goddesses of black death kept driving them on* (to destruction). Compare the case of Eli's sons: "Notwithstanding they hearkened not unto the voice of their father, because the Lord *would* slay them" (1 Sam. II. 25).

835, 836. Περκώτην: near Lampsacos. — Σηστόν: the chief town of the Thracian Chersonese, opposite to Abydos ("Αβυδον), and, with it, famed for the bridge of Xerxes, and the romantic loves of Hero and Leander; now *Jalowa*. Vid. Verg. *Georg.* III. 259; Ovid, *Epist.* XVIII.; and Byron, "Bride of Abydos":

"The winds are high on Hellas' wave,
As on that night of stormy water,
When Love, who sent, forgot to save
The young, the beautiful, the brave,
The lonely hope of Sestos' daughter."

— 'Αρίσβην: near Abydos.

837-839. ὄρχαμος, *file-leader*. — "Ἄσιος. Note the emphatic repetition. He was the brother of Hekuba, the wife of Priam, and was one of the bravest of the Trojan auxiliaries. — 'Αρίσβηθεν = ἐξ 'Αρίσβης. — αἰθῶνες, *fiery* (αἶθω). Autenrieth suggests *sorrel*. — Σελλήεντος. In v. 659, the Selleis is mentioned as a river of Egypt. He probably refers to a small stream flowing into the Propontis, east of Abydos.

840-843. Πελασγῶν: always kept distinct by Homer from Achæans, Athenians, or any of the subsequently called Hellenes. Argos in Thessaly is called Pelasgic, in direct contradistinction to Achæan Argos: vid. II. 681, and IX. 141. See Grote, II. 2; and Bishop Thirwall's "Greece," Cap. II. — Λάρισσαν: a town on the river Kāystros, a little to the north of the Maiandros. — 'Ιππόθοος is mentioned again in XVII. 287. — Πύλαιος: not mentioned again. — Δήθιοιο: see XVII. 288.

• 844, 845. Θρήϊκας: on the coast between the Hellespont and the Hebrus. — 'Ακάμας: slain by Ajax Telamon; VI. 8. — 'Ελλάσποντος: now *the Dardanelles*, which divide Europe from Asia, and unite the Propontis with the Ægean Sea. The Greeks derived the name from the mythic Helle. Here Homer calls it *strong-flowing*, on account of the strong currents arising from the conflux of the Ægean and the Euxine: in II. VII. 86, it is called *πλάτυς*, *broad*, because Homer conceived it as a wide river flowing through thickly wooded banks into the sea. Its breadth is about one mile in the narrowest part; in the broadest about ten. — ἐντός, i. e., within its own limits, as distinguishing the races of Thrace from the Asiatics on the Trojan side.

846-850. Εὐφρημος is not again mentioned. — Κικόνων: a Thracian tribe: vid. *Od.* IX. 39; Herod. VII. 59. — Πυραΐχμης: vid. XVI. 287.

— Παίονας: a Macedonian tribe. — Αμυδώνος: probably on the Axios. — 'Αξιού: the largest river of Macedonia. — ἐπικίδναται = ἐπιρῶει.

851-855. Παφλαγόνων: they dwelt in the south of Pontus. — Πυλαιμένεος: mentioned in V. 576 and XIII. 643. — λάσιον κῆρ, *the shaggy heart*: vid. I. 189. — ἐξ 'Ενετῶν. A band of these Paphlagonian Eneti, under Antenor, settled on the coast of the Adriatic; the modern Venetians (Verg. *Æn.* I. 242), according to some: the evidence is rather mythic than historical. — ἡμιόνων. The Scholiast says they were the first to breed mules. — Κύτωρον: a city of Paphlagonia, on the Pontus, the *Cytore buxifer* of Catullus, IV. 13. — Παρθένιον ποταμόν: the most important river on the west of Paphlagonia: its name is really a corruption of the native term *Bartine*, though the Greeks fabled that it was so called from Artemis, who bathed in its waters, or from the purity of its waters. — Κρῶμναν: a town on the coast between Kytoros and Sesamos.

856, 857. 'Αλιζώνων: Strabo considers these to be the same people as the Chalybes. — 'Οδίσος: mentioned again in V. 39. — ἐξ 'Αλίβης, *the country of the Chalybes*, whence silver came. As the Greeks called iron or steel χάλυψ, it is possible they received both the thing and the name from these ancient miners: vid. Xenophon, *Anab.* IV. 7. — ἀργύρου γενέθλη, *a silver mine*; lit., *the birthplace of silver*.

858-861. Μυσῶν. Their territory is nowhere defined, nor are their cities mentioned. — Χρόμις and 'Εννομος are both mentioned in XVII. 218. — οἰωνιστής, *the seer or augur*, lit., one who understands the flight of birds. — ἐρύσσατο, *warded off*. Vergil renders this verse (*Æn.* IX. 328) *Sed, non augurio potuit depellere pestem*. — Αἰακίδαο, i. e., Achilles, who was his grandson. — ἐν ποταμῷ: i. e., in the slaughter made by Achilles in the Skamander; vid. XXI. 15. — κερᾶϊζε: i. e., Achilles.

862-866. Φόρκυς: vid. XVII. 218, 312. — Φρύγας: mentioned in III. 184 seq. — 'Ασκανίης. There was a lake *Askania* a little to the south of the eastern extremity of the Propontis. The town later known as *Nicaea*, situated on it, is probably the one here referred to. — μέμασαν = pluperf. of μάομαι. — ὑσμῖνι: dat. sing. of ὑσμίνη. II. 213 D; C. 225, c; G. 60. — Μήοσιν: their country was afterward called *Lydia*. — Μέσθλης: vid. XVII. 216. — Γυγαίη λίμνη, *the Gygaian lake*, west of Sardis; now *Enli-Gheul*: vid. Herod. I. 93. — τέκε, i. e., they were born near the lake. — ὑπὸ Τμώλῳ, *at the foot of Tmolos*, a lofty mountain range dividing the valleys of the Hermos and the Kaÿster.

867, 868. Νάστης: of him nothing farther is mentioned. — Καρῶν: their country was south of *Lydia*. — βαρβαροφώνων. The term *βάρβαρος* is not used by Homer as a distinctive term, designating non-Hellenic as opposite to Hellenic, but in the wider sense implied in Ovid's line:

"Barbarus hic ego sum, quia non intelligor ulli."

The Egyptians had a word corresponding to this *βάρβαρος*: vid. Herod. II. 158. Compare Homer's description of the Sinties in *Od.* VIII. 294. — *Μίλητον*: in the western end, on the sea-coast. It was famous as the birthplace of Thales and Anaximander. — *Φθειρῶν ὄρος*, *the mountain Phtheiron*, i. e., the mount of pines (*φθείρ*, *pine*); either Mount Latmos or Grios. The pine spoken of is said to be the *pinus pinaster*.

869-872. *Μαϊάνδρου*, *the Mæander*, the chief river of Asia Minor. Its windings are so very numerous that it has become a common epithet of whatever is wandering or mazy. — *Μυκάλης*: a mountain opposite Samos, famous in later times for the victory gained by the Greeks over the Persians led by Xerxes. — *Ἀμφίμαχος*, *Νάστης*: of whom nothing farther is said. — *ὅς*, *he*, i. e., *Nastes*, as the sense requires. — *ἔν* = *ἦν*. — *ἡὔτε κούρη* is to be joined with *χρυσόν*. "It was customary for virgins to wear golden ornaments in great profusion."

873-875. *νήπιος*, *fool*. — *τόγ'*, i. e., *his gold*. — *ἐπήρκσε λυγρὸν ὄλεθρον*, *ward off bitter death*. — *ἐν ποταμῷ*: vid. note on v. 861. — *ἐκύμισσε*, *recovered, rescued* from the drowned body.

876, 877. *Σαρπηδών*: son of Zeus; one of the renowned heroes of the war. — *Λυκίων*: their country was southeast of Karia, on the Mediterranean. — *Γλαῦκος*: another famous hero, mentioned at length in VI. 145 seq. — *τηλόθεν*. The Lykians were the most distantly removed of all the Trojan allies. — *Ξάνθου*. The Xanthos, in Homer, is not only a river of Lykia (as here), but is also the sacred name of the famous Trojan river, the Skamander. It is a turbid and rapid stream whence its name. — *δινήεντος*, *eddying*.

*Gamma the single fight with Paris.
 Book Three and the Trojan fishing.
 Τῆμα δ' ὅτι ἀπὸ τῆς ἐξουσίας τοῦ Πάρις ἐκκρίνεται.
 Gamma — as frequent pro conjugate utique.*

BOOK THIRD.

SUMMARY.—This book resumes the narrative broken off at II. 483, by the catalogue of ships, and begins with a description of the advance of both armies (1–14). As they are about to join battle, Paris, springing forth alone from the Trojan lines, proposes to rest the issue on a single combat, and challenges the leaders of the Greeks to meet him; but, at sight of Menelaos, he starts back, turns, and flees to his friends (15–37). Here he encounters Hector, who upbraids him for his cowardice, whereupon he again musters courage and declares himself ready to meet Menelaos; Helen and her wealth to be the prize of victory (38–75). Hector then advancing, calls for a conference, and communicates to the Greeks the proposal of Paris, which they accept (76–104). A compact is arranged, and the preparations are made for the contest (105–120). Iris, goddess of the rainbow, carries the tidings to Helen and urges her to be present. She, thereupon, repairs to the Scæan gates, where she excites the admiration of the Trojan counsellors, and takes her seat by the side of Priam upon the watch-tower looking out over the camp of the Greeks. At his request she points out and describes the leaders of the Grecian force (121–244). A conference is then held, at which the terms of the combat previously arranged for are ratified by Priam and Agamemnon (245–313); after which the fight takes place, in which Paris is badly beaten, and saved only by the direct intervention of Aphrodite (314–382), by whom he is conveyed to his own home, and placed in Helen's chamber, whither she summons Helen, who at first resists, but afterward complies (383–427). She upbraids her husband for his weakness, and taunts him for his cowardice (428–448). Menelaos, meanwhile charges through the battle-field in search of Paris, whom he does not find, whereupon Agamemnon demands from the Trojans the performance of the stipulations of the combat (449–461).

This is considered the most pleasing book of the Iliad, as the incidents are numerous and very striking.

1. Αὐτὰρ ἐπεὶ κ. τ. λ. resumes the narrative from II. 483, where it was broken off by the catalogue of the ships. — κόσμηθεν: according to the plans carried out in II. 476 and 816 seq. — ἡγεμόνεσσιν =

ἡγεμόσι. — ἑκάστοι, = ἑκάτεροι, *they severally*, i. e., both Greeks and Trojans.

2. Τρῶες: including their allies; answered by οἱ δ' Ἀχαιοί in v. 8. — κλαγγῇ. The word is applied to the loud ringing notes of birds, dogs, eagles, etc., while ἐνοπῇ is any loud noise. II. 776; C. 467, a; G. 188. — ὄρνιθες. The -θες of ὄρνιθες is made long by the thesis. — ὥς, *as*, has the accent, since it follows its word. H. 112, b; C. 786, b; G. 29, N. 1.

3. ἥϋτε περ, *exactly as*, = ὥσπερ. περ is emphatic. The clause must be taken as explanatory of what precedes, as no correlative sentence follows. — οὐρανόθι πρό, *toward heaven*, lit., *before*, or *in front of*, *heaven*. H. 217; C. 191, 2; G. 61.

4. αἵτε is the subject of φύγον. — οὖν has no illative force here, but is used as a suffix to the conjunction. H. 285. — φύγον. The aorist is here used for the present to express a general truth. H. 840; C. 606, b; G. 205, 2. — χεῖμῶνα, i. e., from the north to the ocean in the south, as is implied from the mention of the Pygmies. — ἀθέσφατον ὄμβρον, *the terrible thunder-storm*. ὄμβρος usually has Διός joined with it. ἀθέσφατον is lit., *such as a god could not or would not say*.

5. ταίγε simply repeats αἵτε in v. 4. — πέτονται is an hist. present. II. 828; C. 609, a; G. 200, N. 1. — ἐπὶ ῥοάων = εἰς ῥοάς, according to the Scholiast, but the construction is found in other authors and passages. H. 799, b; C. 689, g; G. 191, VI. 2 (1), a. — Ὀκεανοῖο. *Okeanos*, according to Homer, was a large stream flowing round the earth, which was considered the center of the universe. The Pygmies lived near the ocean, on the southern margin; the Elysian Fields, or Isles of the Blest, were on the west.

6. Πυγμαίοισι. These famous Liliputians of old, whose height was no greater than the length of a man's arm from the *elbow* to the *closed fist* (πυγμῇ), are placed by later writers near the sources of the Nile, or in India. Many of the best minds of antiquity believed in their existence, and the observations of modern travelers do not invalidate it. — By φόνον φέρουσαι the hostile march of the Trojans against their enemies is signified.

619. 7. ἡέριαι, *at early dawn*: vid. note on ἡερίη, I. 497. — ταίγε refers to the cranes. — κακὴν ἔριδα προφέρονται, *wage a deadly contest*. Some say that the monkeys in Africa are signified by the Pygmies.

8. οἱ δ' refers to the Greeks, corresponding to Τρῶες μέν in v. 2. — σιγῇ, *in silence*, is opposed to κλαγγῇ in v. 2. — μένεα πνείοντες. The whole passage is imitated by Milton, "Paradise Lost," I. 559:

" . . . thus they,

Breathing united force with fixed thought,
Moved on in silence."

9. ἐν θυμῷ, *in mind*, is emphatic. — μεμαῶτες: see note on II. 818, and I. 590. — ἀλλήλοισιν. II. 767; C. 453, b; G. 184, 3, N. 3.

10. Εὖτ' ὄρεος . . . ὀμίχλην, *as when a south wind pours a mist over the brow of a mountain*. — εὖτ' = ὥς. — ὄρεος: *synizesis*. — κορυφῇσι: dat. of place. — κατέχευεν: vid. note on φύγον, in v. 4.

11. ποιμέσιν οὔτι φίλην: *as the flocks are exposed to thieves*. — κλέπτῃ . . . ἀμείνω, *better than night to a thief*: *as the sheep are then scattered and not folded, as at night, thus giving facilities for theft better even than darkness itself*.

12. τόσσον τίς . . . ὅσον . . . ἔησιν, *and one can see only so far as he casts a stone*. This refers to the density of the mist. For the use of τέ, II. 1041; C. 389, j. — The ἐπί in ἐπιλεύσσει “means *over (the country)*”, and the following ἐπί means ‘*as far as he can throw a stone over (the field)*.’” P.

13. ὥς ἄρα, *just in this manner*. — τῶν: emphatic. — ποσσὶ = ποσί. — κονίσαλος, *dust-whirl*. — ἀελλῆς, *thick*: probably from ἀ = ἄμα and εἰλεῖν, *to form into a compact body* = Lat. *glomerare*.

14. This verse = II. 785, which see.

15, 16. Οἱ δ' = the opposing armies. — δῆ, *almost*. H. 1037, 4; C. 685, c. — Τρῶσιν μὲν προμάχιζεν, *was fighting in front of the Trojans*, i. e., stood forth as champion for the Trojans. — Ἀλέξανδρος, *Man-defender*. Paris was so called by the shepherds of Ida, as he defended them against robbers. — θεοειδής, *beautiful as a god*; always used of outward beauty.

17-19. παρδαλέην, sc. δοράν. — ὧμοισιν is dat. of place. — αὐτάρ is here equivalent to δέ, *moreover*. — δοῦρε . . . χαλκῷ, *two spears pointed with bronze*. The heroes frequently carried two spears, so that, when one was broken, another was left. — Ἀργείων: part. gen., depends on ἀρίστους. — προκαλίζετο: by his actions.

21, 22. Τόν: emphatic by position. — ὥς, *when*. — Ἀρηΐφιλος, *beloved of Ares* = *brave*; a frequent epithet of Menelaos. — προπάροιθεν (= πρό) ὀμίλου, *before the host*. — μακρὰ βιβῶντα, *taking long strides*. H. 519 D. 7.

23. ὥστε, *as*, introduces a comparison extending to v. 26, which depends as a sort of second protasis on ἐχάρη in v. 27, which is the leading verb of the sentence. — ἐχάρη: gnomic aorist. — μεγάλῃ σώματι, *a huge carcass*. “It is said that a lion (in his natural state) will not eat flesh that he has found dead.” P. — Join ἐπί with κύρσας: ἐπικυρέω = ἐπιτυγχάνω. — Mark the lively effect produced by the dactyls in this verse.

25-27. πεινάων explains not only why he cares for hounds, but the unwonted act of devouring the dead body. — μάλα, *exceedingly, greedily*.

— γάρ τε explains πεινάων. — εἵπερ, *even if*. For the construction, see note on II. 597. — αὐτόν. ἐπί with the accus. more common with σεύω. — ὥς, *thus*. — θεριδεία is read with *synizesis* of the last two syllables.

28. ὀφθαλμοῖσιν ἰδών. This fulness of expression is not to be considered tautological, but as used for emphasis. — φάτο γάρ, *for he thought*, lit., he kept saying within himself. — τίσεσθαι: for the meaning, vid. M. 23, 2, N. 3. — ἀλείτην = Lat. *sceleratus*, *the scoundrel*, i. e., the adulterer, which term Menelaos here applies to his rival.

29. ὀχέων: plur. to denote the parts. He leaped from his chariot to meet Paris, who was already on foot, on equal terms. — ἄλτο: by syncope for ἤλετο. H. 489 D. 35; G. 125, 3. The aspirate is lost, though the digamma sound (*Φαλ* = *sal* in Lat. *salio*) may have been retained.

31, 32. προμάχοισι refers to the Grecian army. — κατεπλήγη is from καταπλήσσω. — ἄψ is to be taken with ἐχάζετο. — κῆρ': from κήρ, *fate*; not κῆρ, *heart*. — "The fear was perhaps rather from consciousness that he was in the wrong, and because he thought the gods would be against him. He is easily persuaded to engage in the fight by his brother, inf. 67. Hence, too, the sudden appearance of Menelaos, and the pallor caused by the surprise, are well compared to a traveler coming suddenly upon a snake. Heysch. Heyne, however, thinks that the terror of Paris arose from his being unequally armed to meet Menelaos." P.

33. ὥς δ' ὅτε: elliptical for ὥς ἔστι τότε, ὅτε, *and as when*. — τίς is here indefinite, and takes its accent from τέ. — ἀπέστη. H. 914 A; C. 641, e; G. 233, N. 1; M. 62, N. 3, b. This simile, comparing the terror of Paris to the fear which darts through one at the sight of a serpent, has been imitated by Vergil, *Æn.* II. 379; and so Macauley ("Lays of Ancient Rome"):

"As turns, as flies the woodman
In the Calabrian brake,
When through the reeds gleams the round eye,
Of that fell spotted snake."

34-37. ὑπό is separated from its verb ἔλλαβε by *tnesis*. — μιν εἶλε παρειάς, *seizes him by the cheeks*. παρειάς is partitive appos. with μιν. — ἔβη, *retired, slunk back*. — δέισας Ἀτρείος υἱόν, *because he feared the son of Atreus*. "There may be an allusion to the real or fancied etymology of the name ἀ + τρέω. Possibly, too, Ἀλέξανδρος, *man-defender*, conveys some irony." P. The conduct of Sextus Tarquinius, as related by Livy, bears a remarkable resemblance to that of Paris.

39, 40. Δύσπαρι, *O wretched Paris*. II. 590. It refers to the evils which resulted to Paris in consequence of his having been preserved, despite the omens attending his birth. — εἶδος ἄριστε, *most excellent in*

form (only): acc. of specification. This explains θεοειδής. — αὐτὸ ὄφελος . . . ἔμεναι: for this form of wish, H. 871 and a; C. 638; G. 251, 2; M. 83, 2. — ἄγονος, unborn. — ἄγαμός τ' ἀπολέσθαι, and (being born) to have died unwed. *Potential & Optative*

41, 42. καί κε τὸ βουλόμεν, *I could wish even this.* II. 872; C. 636; G. 226, 2; M. 52, 2. — κεν πολὺ κέρδιον ἦεν: μάλλον is to be supplied. For the construction, H. 895; C. 631, b; G. 222; M. 52, 2. — ἔμεναι, sc. σέ. — ὑπόψιον ἄλλων, *despised by others.* *A Power, Contrary to fact*

43-45. ἦ που, *doubtless.* — καγχαλώσῃ, *laugh you to scorn.* The theme is καγχ-, a lengthened form of καχ- in Lat. *cachinno*. — φάντες . . . ἔμεναι, sc. σέ, *thinking that you are the noblest of the chieftains.* — εἶδος ἔπ' = εἶδος ἔπεστι. Observe the accent of ἔπι. H. 109, b; C. 785; G. 23, 2. "The point of the ridicule consists in the association of good looks with good birth, and therefore naturally with bravery, according to the established Greek doctrine." — βίη, *resolution*, for attacking. — φρεσίν: dat. of place. — ἀλκή, *courage*; distinct from ῥώμη, *strength*, merely.

46-51. ἦ belongs to ἀνῆγες. — τοιόσδε, i. e., so cowardly and effeminate. The passage is highly ironical. — ἀγείρας: anterior to ἐπιπλώσας. — μυχθεὶς ἄλλοδαποῖσι, *having intercourse with those of another soil*, i. e., having formed the acquaintance of foreigners: passive in middle sense. — νυόν, *spouse*; properly, a *daughter-in-law*. It is supposed that allusion is here made to the fact that the hand of Helen was sought by all the Grecian princes. — πῆμα, χάρμα, κατηφείην: appos. with the preceding sentence. H. 626 and a; C. 396; G. 137, N. 3. — δυσμενέσιν: Paris's own enemies in Troy, of whom it is said he had many, inf. 454.

52-55. οὐκ ἂν δὴ μείνεις, *couldst thou not then* (with all thy daring) *wait one instant for?* Note the momentary action indicated by the aorist. — γνοίης χ', *thou wouldst* (in that case) *know.* The protasis may be omitted, as here, when it can be readily supplied. H. 903; C. 636; G. 226, 2; M. 52, 2. — οἷου: emphatic. — οὐκ ἂν τοι χαρίσμη, *can not at all avail thee.* ἂν in a negative sentence generally strengthens the negative force. Vid. note on I. 137. — τά τε δῶρ', ἦ τε κόμη, τό τε εἶδος. These demonstratives are here all *personal*, like the Latin *iste*: vid. note on I. 20. — ὅτε . . . μιν γείης denotes a mere conjecture. H. 917; C. 631, c; G. 224; M. 61, 4.

56, 57. μάλα modifies δειδήμονες. — δειδήμονες, sc. εἰσίν. The word does not occur elsewhere. — ἦ τέ κεν ἔσσο: condition omitted. εἰ μὴ δειδήμονες ἦσαν will complete the sense. — λάϊνον ἔσσο χιτῶνα: either of *stoning* to death (a common punishment for adultery), or, according to the Scholiast, of being *buried*. — ἔσσο: pluperf. 2d sing. of ἐννυμι.

58-75. Paris replies in terms in perfect keeping with his character as given in other portions of the Iliad. Naturally a brave man, but oppressed by a consciousness of his guilt, and enervated by his life of pleasure, he is sometimes weak, and justly deserves the reproaches of his warlike brother.

59-63. *ἐπεὶ με . . . αἶσαν*, since thou hast reproached me with propriety and not beyond propriety. Some would supply as an apodosis *τοῦνεκά τοι ἐρέω*; but the proper apodosis appears in *νῦν αὖτ' εἴ κ. τ. λ.*, v. 67. The repetition of the words in the affirmative and the negative forms adds great emphasis. — *πέλεκυς* modifies *κραδίῃ*. — *ὥς*: account for the accent. II. 112, b; C. 786, b; G. 29, N. 1. — *ἀτειρής*: predicate. — *ὄστ'* refers to *πέλεκυς*. — *εἰσιν*, is driven: 3d sing. of *εἶμι*, here equivalent to a passive verb. — *ὑπ' ἀνέρος*: *ὑπό* with the genitive often follows a verb that implies a passive notion. — *νήϊον*, sc. *δόρυ*. — *ἐκτάμνησιν*. H. 914 A; C. 641; G. 234; M. 62, N. 3. — *ὀφέλλει* is connected with *εἰσιν* by *δέ*. — *ἀτάρβατος* is best taken as an attributive.

64-66. *μή μοι*. Note the asyndeton showing the disturbed condition of the speaker's mind. The prose form would be *ἀλλὰ μή μοι*. *Bring not before me the lovely gifts of golden Aphrodite (as a reproach)*. — *χρυσέης* is an epithet given to anything which belongs to the gods. — *ἀπόβλητ'*, to be rejected. — *δῶρα*: subject of *ἐστί*. — *ὅσσα κεν . . . δώσιν*: vid. note on *κεν ἴκωμαι*, I. 139. — *αὐτοί*: emphatic. — *ἐκὼν δ' οὐκ* = *non arbitrio suo*.

68-70. *κάθισον*: causative; *cause them (at once) to sit down*, so that no unfair advantage may be taken on either side. — *συμβάλετ' μάχεσθαι* = *συμβάλετε ὥστε ἡμᾶς μάχεσθαι*; *at once match*. Mark the force of both aorists, and also the change in number. — *κτήμασι* refers to the treasures borne away with Helen from Sparta by Paris.

71-73. *νικήσῃ, γένηται*: for the mood, H. 916; 898, c; C. 641, a; G. 232, 3; M. 61, 3. — *ἐλὼν εὖ*, *having taken with a blessing*, i. e., to his good fortune. — *οἴκαδ' ἀγέσθω*, *let him lead to his own home*. Note the force of the middle. — *οἱ δ' ἄλλοι*: emphatic, *and may you, the others*. — *ὄρκια ταμόντες*, *having struck a faithful league*; a condensed expression, as in Latin *fædus ferire* for *ferienda hostia fædus facere*, and in English *to strike a bargain*. As *ταμόντες* strictly refers only to *ὄρκια*, we have here a *zeugma*. H. 1059; C. 68, 4, g.

74, 75. *ναίετε*, addressed by a Trojan to Trojans is virtually a good wish: sc. *ὕμεις*, which, with *τοὶ δέ*, is in part. appos. with *οἱ δ' ἄλλοι*: for the mood, H. 870; C. 638; G. 251; M. 82, N. 1. — *τοὶ δὲ νεέσθον*, addressed to the Greeks, is a command and a stipulation that they shall depart. — *Ἄργος*: the southern part of Greece. — *Ἀχαιΐδα*, sc. *γαίαν*: the territory of Achilles in Thessaly. The two together here denote the whole of Greece.

76-78. δ' in Ἑκτωρ δ' is copulative. — μῦθον. H. 742, C; C. 432, a and h; G. 171, 2, N. 1. — ἀκούσας: part. denoting cause. — καί ῥ', and forthwith. — ἀνέργε = ἀνείργε, he kept back. — μέσσου δουρὸς ἐλών, sc. ἔγχος, having grasped his spear by the middle of the shaft: the genitive indicating the part seized. H. 738, and a; C. 426; G. 171, N. — ἰδρύνθησαν has the middle signification.

79-81. τῷ δ' ἐπετοξάζοντο, began to shoot (with their bows) at him. — ἰοῖσιν . . . λάεσσι: dat. of instrument. — αὐτὰρ ὁ, but, he, Agamemnon. Mark the force of the pronoun. — μακρόν: cognate acc. "The incident is introduced to show the fairness of Agamemnon, who would not allow even an enemy to be insulted; or, perhaps, because he secretly wished for some agreement for honorably concluding the war. The Scholiast says the object of the Greeks in so acting was to bring on a general engagement." P.

82-85. Ἰσχεσθ': vid. note on ἴσχεο, I. 214. — μὴ βάλλετε, throw no more. Note the asyndeton denoting haste. — στεῦται, is standing—continues standing, as if to do something; hence, from the notion of maintaining one's ground, comes that of *insisting, determining*. — ἔσχοντο μάχης. H. 743; C. 403; G. 174. — ἄνω: cf. note on II. 323. — ἐσσυμένως (σένω), hastily.

86-91. Κέκλυτέ μεν . . . μῦθον, Hear from me, ye Trojans and well-greaved Greeks, the proposal. μεῦ. H. 750; C. 412; G. 176, 1. — μῦθον, the word, i. e., the proposition. — τοῦ εἵνεκα, on whose account. H. 275 D; C. 249; G. 140. — ὄρωρεν: vid. note on II. 797. — ἄλλους, the others, with which Τρῶας and Ἀχαιοὺς, are in apposition. — κέλεται, he exhorts; with αὐτόν, v. 90, he proposes. — ἀποθέσθαι, to lay aside. — οἷους μάχεσθαι, fight in single combat.

92-94 = vv. 71-73.

94-96. οἱ δ' ἄλλοι . . . τάμωμεν, and let us, the rest make. H. 866, 1; C. 628; G. 253; M. 85. — ἀκὴν σιωπῇ, mute in silence. A common and emphatic pleonasm, similar to the English *still and quiet*. σιωπή denotes absence of all sound, while σιγή is absence of articulate sound. — καὶ μετέειπε, also spoke, as Hector had spoken.

97-100. καί: as in v. 96, also. — ἄλγος, grief, on account of the length of the war. — θυμόν. H. 722; C. 472, g; G. 162. — ἐμόν, my; emphatic by position. — φρονέω . . . Τρῶας, I think that the Greeks and the Trojans are already separating; i. e., may no longer fight, but may become reconciled to one another. Note the confidence given to future event by the aor. — πέποσθε: 2d perf. of πάσχω; for πεπόνθατε. — Ἀλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης.

101-104. ἡμέων: part. gen. — ὅπποτέρῳ . . . τέτυκται, and to whichever one of us death and fate has been decreed. — θάνατος καὶ

μοῖρα is a hendiadys. — **τεθναίη**, *let him die*. H. 870; C. 638; G. 251. — **διακρινθεῖτε**: aor. opt. pass. of **διακρίνω**. — **οὔσσετε, ἄξετε**, *bring and drive* without delay. Not futures but Epic aorists. H. 428 D. b; G. 119, 8. — **ἄρν'**: for **ἄρνε**, masc. and fem. dual of **ἄρνός**, genitive of the stem **ἄρν-**, of an obsolete nom. **ἄρς**, the nom. in use being **ἄμνός**. H. 216, 2; C. 13, b; G. 60, 5, 4. — **ἕτερον . . . ἑτέην**, *the one . . . the other*: part. appos. with **ἄρν'**. Note the gender. — **λευκόν**: for the Sun-god; **μέλαιναν**: for the Earth-goddess. — **Γῇ** and **Ἡελίῳ** are dat. of advantage. — **οὔσομεν**: fut. ind.

105-107. **Πριάμοιο βίην**: vid. note on **βίη Ἡρακληείη**, II. 658. — **ὄφρ' ὄρκια τάμνη αὐτός**, *in order that he himself may strike the league*. — **οἱ**: what shows that this is not the demonstrative? — **παῖδες**, sc. **εἰσί**. — **ὑπερφίαλοι** (*quasi ὑπερβίαλοι*), *over-bearing*. This refers especially to Paris. — **μήτις** is used as the former sentence implies the notion of fear. — **Διὸς ὄρκια**, i. e., an oath to which Zeus is a witness.

108-110. **αἰεὶ δ'** introduces a second reason for bringing Priam. — **ἡερέθονται**, *are fickle*. Cf. II. 448, where this word refers to tassels hanging from the aegis of Athene. — **οἷς . . . μετέησιν** = **ἐὰν αὐτοῖς μετέησιν**. — **οἷς** is masc. — **ὁ γέρων**, *one who is old*, said here with reference to Priam. — **ἄριστα**: subj. of **γένηται**. — **μετ' ἀμφοτέροισι**, *between them both* in the counsels of whom he may take part. — **γένηται**. H. 885, c; C. 654; G. 217, N. 3; M. 45, N. 2.

111-115. **Ἀχαιοί** and **Τρῶες** are in part. appos. with **οἱ δ'**. — **ἐλπόμενοι** denotes the cause of **ἐχάρησαν**. — **πολέμοιο**. H. 748; C. 405; G. 174. — **ρ'**, *accordingly*. — **ἵππους . . . ἐπὶ στίχας**, *they drove their horses into ranks*, as described inf. 326, i. e., they did not allow any one to advance beyond a certain position. — **ἐκ δ' ἔβαν** = **ἔβησαν** (sc. **ἀρμάτων**), *alighted*. — **αὐτοί**, *they themselves*, in contrast with **ἵππους**. — **τεύχεα** refers to their spears and shields. — **τὰ μὲν**, *these*. H. 654; C. 518; G. 143. — **πλησίον ἀλλήλων**, *near each other*. Each placed his arms near those of his neighbor, but *kept* them *distinct*, and so ready for immediate use if required. — **ὀλίγη δ' ἦν ἀμφὶς ἄρουρα**: not said of *the space* between the two armies (**τὸ μεταίχμιον**), but = *there was a small space round about* (each pile): see preceding note.

116-120. **πρὸτί** = **πρός**. H. 805, 2; C. 688, c; 689, i; G. 191, VI. 6 (2). — **δύω**: note its use with the plural. — **καρπαλίμως** (*at tearing speed*) modifies **φέρειν**, and well illustrates the preceding aorists **οὔσσετε** and **ἄξετε**. — **φέρειν** and **καλέσσαι** denote the purpose. — **Ταλθύβιον**. *Talthybios* was the herald of Agamemnon, and has been before mentioned: vid. I. 320. — **Ἀγαμέμνων**: appos. with **ὁ**. — **νῆας ἔπι**. Explain the accent. H. 109, a; C. 785; G. 23, 2. — **οἰσέμεναι**: aor. infin. H. 539

D. 6. — ὁ δ' ἄρ' δῖω, and he, I assure you, did not fail to obey divine (noble) Agamemnon. *Litotes.*

121-244. "This part of the book gave it one of its ancient titles, *Τειχοσκοπία*, or the survey from the walls. It fills up the interval during the absence of the heralds for the purposes of the truce, and is an episode of remarkable beauty and naturalness of description." P.

121, 122. Ἴρις is the usual messenger of the gods according to Homer. Here, however, she seems to act without instructions from any one, but on her own impulse brings Helen, the cause and prize of the impending combat, before our eyes. — αἶθ', in the mean time. — εἰδομένη, making herself like to, resembling. — γαλόω = γάλω: from γάλως, sister-in-law.

123, 124. τήν, whom, introduced here as the object of εἶχε, attracts *Λαοδίκη*, which we should logically expect in appos. with γαλόω, into the acc. *Λαοδίκην*. — *Λαοδίκην*. *Laodike* is again mentioned in VI. 252, as the fairest of Hekuba's daughters. — εἶδος: acc. of specification.

125, 126. τὴν δ', i. e., Helen. — εὐρ', sc. Ἴρις. — ἐν μεγάρῳ = ἐν τῷ οἴκῳ. — ἡ δέ: Helen. — ιστόν, web. — δίπλακα, sc. χλαῖναν, double-folded mantle; i. e., a mantle so large that it was doubled, like a shawl, before being thrown upon the shoulders: appos. with ιστόν. — πορφυρέην, purple, i. e., the groundwork was purple. — πολέας = πολλούς. — ἐνέπασσεν, was sprinkling in: from ἐμπάσσω. That she was wearing figures in relief shows considerable advancement in the arts. — ἀέθλους = ἄθλους. ἄθλος is a struggle; but ἄθλον, the prize won by the struggle.

128. οὓς refers to ἀέθλους. — ἔθεν = οὖ = ἐαυτῆς. H. 261 D; C. 27, xv., f; G. 79, N. 2. Why accented? — εἵνεκα, on account of, governs ἔθεν. — ἔπασχον: imperfect; were suffering and had been suffering for the preceding nine years. — ὑπ' Ἀρης παλαμάων, at the hands of Ares.

130-135. νύμφα (voc. of νύμφη): a term of endearment when addressed to a married woman. It properly means a bride or young wife. — θέσκελα, wondrous. — οἱ πρὶν, who just now. The antecedent of οἱ is οἱ δὴ in v. 134. — ἐπ' ἀλλήλοισι, upon one another. — πολέμοιο. H. 742; C. 432, d; G. 171, 2. — οἱ δὴ νῦν, these now, I say. — ἔαται: for ἦνται, 3d plu. of ἦμαι. H. 483; C. 46, c; G. 127, V. — παρά (sc. αὐτοῦς), near them. — πέπηγεν, are planted: 2d perf. of πηγνυμι. H. 501.

137, 138. μακρῆς. The spears differed in length as they were designed for distant or close combat. Achilles's spear is called δολιχόσκιος, casting a long shadow. In VI. 319, Hector's is said to have been eleven cubits long. — μαχήσονται. The Latin language expresses this rather more accurately by *pugnaturi sunt*. — περὶ σείῳ, about the possession of thee. — τῷ δέ κε . . . ἄκοιτις, and thou shalt be called the dear wife of

him who may happen to conquer. *κέ* is to be taken with *νικήσαντι*. The fut. perf. *κεκλήσῃ* is to be translated by the simple future as the perf. *κέκλημαι* is present in meaning.

139-142. *θεὰ γλυκὺν ἕμερον, κ. τ. λ.*, the goddess infused (shot) into (Helen's) soul a delicious longing for her former husband, for her city, and for her parents. Observe that *ἀνδρός* (*Menelaos*), *ἄστεος* (*Sparta*), and *τοκῆων* (*Tyndareos* and *Leda*) are all *objective* genitives limiting *ἕμερον*. — *ὀθόνησιν*, in a linen veil. The plural denotes that it was long and flowing. In the early ages women never appeared abroad unveiled. — *τέρειν δάκρυ*, a tender tear. Our idiom requires the plural.

143-145. *οὐκ οἷη*, not alone. — *ἅμα τῇγε*, together with her, i. e., Helen. — *ἀμφίπολοι*, attendants: free-born and confidential. It was the custom for ladies of rank to be attended by a maid-servant on each side. — *Αἰθρη*. *Aithra*, the daughter of *Pittheus*, was the reputed mother of *Theseus*. She had been taken captive by *Kastor* and *Polydeukes*, the brothers of Helen, and by her had been carried to Troy. — *Κλυμένη*, *Klymene*, of whom nothing is known. — *Σκαιαί πύλαι*. The *Skaian gate*, so called as it was on the left side of the city, facing the sea and the Grecian camp. It was the principal entrance to the city, and is the only gate mentioned by name in Homer.

146-149. *Οἱ δ' ἀμφὶ Πρίαμον*, but *Priam and his suite*. H. 791, 3; C. 527, a; G. 191, VI. 1, 3. — *Πάνθοον . . . Ἰκετάονα*: included in *οἱ ἀμφὶ Πρίαμον*. They were all relatives of *Priam*: vid. XIV. 450; XX. 238. — *Οὐκαλέγων, Ἀντήνωρ*. "According to *Doederlein*, *Ucalegon* and *Antenor* were in attendance on *Priam* and his suite, not, indeed, as friends, but as representing the *Dardanian* interests. The change from the acc. to the nom. seems to favor this view. The common rendering is, *Priam and his suite with Ucalegon and Antenor*." — *εἶατο*: vid. note on v. 134. — *δημογέροντες*, elders of the people. Constr. ? — *ἐπὶ πύλῃσιν*, upon, probably refers to the tower beneath which the gateway passed.

150-152. *γῆραϊ*, on account of their old age: dat. of cause. — *ἀγορηταί*, speakers in council. — *τεττίγεσιν ἐοικότες*, like to the grasshoppers. The *cicadae* produce a peculiarly clear and sustained tone by striking the lower membrane of the wing against the breast; hence the ancient poets use it as a simile for sweet sounds. — *καθ' ὕλην* is to be taken with *δενδρέω* in the relation of a part to the whole. — *δενδρέω* is governed by *ἐπὶ* in composition. — *λειριόεσσιν*, small, delicate, lit., lily-white. A lily is called *λείριον* from the lightness or delicacy of its leaves, which was proverbial. — *ἱέσιν* = *ἱᾶσι*.

153-155. *τοῖοι ἄρα*, such then (were) the leaders (who) sat. *τοῖοι*, "thus aged, and, therefore, less likely to be struck by Helen's charms." P. — *ῥντ' = ῥντο*: vid. note on v. 134. — *εἶδονθ' = εἶδον*. — *ἦκα*: adv., in

a low voice, thus expressing deeper admiration. — The object of the council, we must suppose, was to consider the surrendering of Helen, which was always the policy of Antenor. Hence the expression ἐν νηυσὶ νέεσθω, v. 159, indicates the vote which they were prepared to give in support of the measure.

156, 157. Οὐ νέμεσις = οὐ νεμεσσητόν ἐστί, *we have no just cause for indignation that.* — Τρῶας — πάσχειν is the subject of ἐστί. — τοιῇδ' ἀμφὶ γυναικί, *on account of such a woman.* In post-Homeric Greek we should have περὶ with the genitive. These verses well illustrate the effect of Helen's beauty. These aged counselors, at seeing her approach, declare that even *they* can not "blame the Trojans and Greeks for having endured woes so long a time to gain possession of such a woman."

158-160. αἰνῶς, = δεινῶς, modifies ἔοικεν, *she is fearfully like (to).* — — εἰς ὦπα, *in looks.* Some understand this to mean *at a near view*, but the former is the more common rendering. — καὶ ὥς, *even thus*, i. e., although she is so beautiful. — ἐοῦσα: concessive. — πῆμα: appos. with the subj. of λίποιτο. — λίποιτο: opt. of wish: mid. in passive sense, *may she not be left.*

161-164. φωνῇ: dat. of manner. — δεῦρο . . . ἐμείο: construe ἐλθοῦσα δεῦρο, φίλον τέκος, ἴξεν πάροιθ' ἐμείο. H. 757; C. 420; G. 182, 2. — ὅφρα ἴδῃ: why subj.? — πηούς, *relations by marriage*, not by blood. — οὔτι μοι αἰτήν ἐσσί: vid. note on I. 153. This passage is imitated by Vergil, *Æn.* II. 601:

"Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris; divum inclementia, divum,
Has evertit opes, sternitque a culmine Troiam."

166-170. ὥς . . . ἐξονομήνης: the same construction as ὅφρα ἴδῃ above, the words οὔτι . . . Ἀχαιῶν being parenthetical; *that you may at once name* (aor. subj.). — πελώριον, *huge, vast.* — ὅστις ὅδ' ἐστίν explains τὸν ἄνδρα more fully, *who is that.* — ἦτοι, *surely.* — κεφαλῇ is to be taken with μέζονες as dat. of the degree of difference. H. 781; C. 468; G. 188, 2. — καὶ μέζονες, *even taller.* — καλόν and γεραρόν qualify the omitted obj. of ἴδον. — οὔπω, *never yet.* — γεραρόν, *kingly*, one who holds a γέρας: vid. inf. 211. — βασιλῆϊ ἀνδρί. H. 625, a; C. 393, e. This idea of the regal bearing and dignity of a king distinguishing him from all others is common in the poets, both ancient and modern.

171, 172. διὰ γυναικῶν, *most divine of women*: the positive in a superlative sense: a poetical construction. Note the distinguishing accent of διὰ. γυναικῶν: part. genitive. — αἰδοῖός τέ μοί ἐσσι, *thou art both revered and feared by me.* Reverence and fear "were the combined sentiments which subjects felt toward kings." — φίλε ἐκρυνέ. Both final

ε's receive the accent of the foot, thus taking the place of long syllables. — δεινός denotes reverential fear.

173-175. ὥς ὄφελεν κακός, *would that wretched death had pleased me*: vid. note on I. 415. — ἀδεῖν: 2d aor. infin. of ἀνδάνω. — ὅππότε. An ellipsis: *rather than to have done as I did* (is to be supplied), *when*, etc. — γνωτοῦς: relations generally, but usually applied to brothers. — παῖδά τε τηλυγέτην (i. e., Hermione, daughter of Menelaos), *my darling daughter*; lit., *latest born*, hence *dearest*. — ὀμηλικίην = ὀμήλικας.

176-180. ἀλλὰ τέτηκα, *but these things did not come to pass* (i. e., I did not prefer death), *therefore* (τό = διὰ τοῦτο) *I pine away with weeping*. — ὃ με: two accusatives with the verb of asking. H. 724; C. 480, c; G. 164. — οὗτος, sc. ἐστί. — ἀμφοτέρων, *at once*; τέ, τέ, *both, and*. This was the favorite verse in Homer of Alexander the Great. — δαῖρ αὐτ' ἔην γε, *moreover, he was the brother-in-law of me, the shameless one, if it was really he*. — ἔσκε. H. 478 D; C. Page 73; G. 127, I. N. 2. — κυνώπιδος: appos. with ἐμοῦ implied in the possessive pronoun ἐμός. H. 633, b; C. 394, c; G. 137, N. 1. — εἴποτ' ἔην γε seems to imply a doubt in the mind of Helen as to whether Agamemnon ever was her brother. Some take it as a wish that he were so now.

181-183. τόν: Agamemnon. — ἠγάσσατο, "*gazed admiringly at*." — μοιρηγενές, "*born with happy destiny*, i. e., *to be a great king*." — ὀλβιόδαιμον, "*favored of heaven*." — ἦ ρά Ἀχαιῶν, *truly, as I now see, many Achaian youths were made subject to thee* (but I did not know until now how many). "He speaks as an eastern potentate, who views subjects rather as slaves than as free people." P. — δεδμήατο = δέδμηντο. H. 376 D. d; C. 300, c; G. 119, 3. The use of ρά νύν and of the pluperfect suggests an ellipsis. — κοῦροι: vid. II. 562.

184-187. ἤδη, *before now*. — καὶ Φρυγίην, *Phrygia also*, besides other places. By *Phrygia* the poet here means the portion of Greater Phrygia lying east of the Troad along the banks of the Sangarios, in later times a portion of Bithynia. — ἀμπελόεσσιν: a general epithet of Phrygia. — αἰολοπώλους, *with swift steeds*. — Ὀτρῆος and Μύδονος were brothers of Hekuba, the wife of Priam. — ἀντιθέοιο, *match for a god*. — ἐστρατόωντο, *were encamped*: for ἐστρατώντο: plur. imperf. ind. mid. of στρατάω. The regular form would be ἐστρατεύοντο, from στρατεύω. — Σαγγαρίοιο: now *Sakari* (Turkish, *Ayala*), one of the chief rivers of Asia Minor; so called from the town Σαγγία in Phrygia, near which were its sources.

188-190. ἐπίκουρος ἐών. The story was that Priam, with a body of auxiliaries, went into Phrygia, to aid Otreus and Mydon, kings of that country, against the Amazons. — μετὰ τοῖσιν ἐλέχθην, *with these I was numbered*. — ἡματι τῷ, *on that eventful day*: vid. II. 482. — Ἀμα-

ζόνες = "female warriors of mythical antiquity, said to have dwelt on the banks of the Thermōdon." — ἀντιάνειραι (each) a match for a man. — ἀλλ' οὐδ' οἱ, but not even these, i. e., our combined forces. οὐδέ is emphatic, not connective.

191-194. Δεύτερον αὐτ', a second time, again, modifies ἐρέειν'. — εἴπ' ἄγε μοι (μοι limits εἶπε), at once name to me. Mark the force of the aorist. — τόνδε, used proleptically, is the ὅδε of ὅστις ὅδ' ἐστίν. — μείων κεφαλῇ, shorter by a head. As it appears from v. 168 that Agamemnon was a head shorter than others, and as Odysseus is a head shorter than he, we are here to infer that Odysseus was two heads under ordinary height. The name Ὀδυσσεύς (of which the older form appears to be the Latin *Olixes*) means shorter, Ὀλίζων. — εὐρύτερος ιδέσθαι, broader to look upon. H. 952; C. 663, d; G. 261, 1 and 2; M. 93, 2, N. 3, b. — ὤμοισιν, στέρνοισιν. H. 780; C. 467, b; G. 184, 5. — ιδέ = ἡ δέ = καί.

195-198. οἱ may be regarded as possessive or ethical. H. 767; 770; C. 453, b; 462, c; G. 184, 3; 184, 3, N. 6. — αὐτός: antithetical to τεύχεα. — κτίλος ὥς, like a tame ram, trained to precede and lead the flock home. So in Daniel VIII. 3, the king of Persia is represented as a ram. — ἐπιπωλεῖται (moves about among) = Lat. *obit* (spoken of the leader, who went his rounds to inspect). — ἄρνεω . . . πηγεσιμάλλω, for my part, I liken him to a thick-fleeced ram. πηγεσιμάλλω = πηγέτι μαλλῶ. — ὅτων limits πῶϋ, which is itself governed by δία in διέρχεται, keeps passing through. These last two verses, considered by some as tautological, are not vain repetitions, but are added to make the comparison plainer.

199-202. ἐκγεγαυῖα: 2d perf. part. fem. of ἐκγίγνομαι. — οὗτος δ αὖ is contrasted with οὗτος γε in v. 178. — Λαερτιάδης, sc. ἐστί. — τράφη, grew up: 2d aor. pass.; but ἐθρέφθη (aor. pass.), was brought up. — δῆμω, land. The word is often used by Homer in this sense. — περ, a short form of περισσῶς, exceedingly, is used as an intensive particle: here with κραναῆς. — πυκνά, wise.

203-206. ἀντίον ἡὔδα, addressed, takes the acc. (τήν) like the compound προσέφη. — ὦ γύναι, O woman: "the courteous form of address down to the Christian era." — ἤδη γὰρ καὶ ποτ', for on another occasion also. — δεῦρο ἦλυθε. Odysseus and Menelaos went to Troy, from Tenedos, after the arrival of the Greeks there, but before the declaration of war, to demand the restoration of Helen, and to bring about a peaceful settlement of the difficulties, and they had been entertained in the house of Antenor, who had advocated their views. Through the influence of Antimachos, however, whom Paris had bribed, their mission was fruitless. — σεῦ ἔνεκ', respecting thee. — ἀγγελίης: nom. sing. masc. in appos. with Ὀδυσσεύς; = ἄγγελος.

207-211. ἐξείνισσα, *I received* (them) *as guests*. — ἐν μεγάροις φίλησα, *I entertained* (them) *in my halls*, lit., made friends of them. — φύην ἐδάην, *I became acquainted with their make*, i. e., their personal appearance, not natural talents. — ἀγρομένοισιν: syncop. 2d aor. mid. part. of ἀγείρω. — ἔμιχθεν = ἐμίχθησαν. — στάντων (sc. αὐτῶν): gen. abs. — ὦμους (sc. Ὀδυσσῆος): acc. of specification. — ἄμφω ἐζομένῳ, *when both were sitting*: nom. abs. for ἄμφοιν ἐζομένῳ. — Ὀδυσσεύς: part. appos. with ἄμφω; the other part, Μενέλαος δὲ ἦπτον γεραρός, being omitted.

212-215. πᾶσιν, *before all*; local dat. for ἐνὶ δῆμῳ. — ὕφαινον, *they wove or began to weave*. Compare Shakespeare, *Henry VI.*, Pt. II., Act III., Sc. 2:

“My brain, more busy than the laboring spider,
Weaves tedious snares, to trap mine enemies.”

— ἐπιτροχάδην, *glibly*, i. e., without dwelling on the points made. — παῦρα μὲν . . . ὕστερος ἦεν, *few words indeed, but very clearly, since he was not loquacious nor rambling in speech, although he was younger by birth*. — λιγέως = Lat. *liq-* in *liquidus*. — πολύμυθος = πολὺ + μῦθος, *of many words*. — ἀφαρματοεπῆς = ἀπό + ἀμαρτάνω + ἔπος, *wandering from the subject or missing the point*. The Laconians were remarkable for their brevity of speech; hence the term *Laconism* for a short, pithy saying.

216-219. ὅτε δῆ. Force of δῆ? — ἀναΐξειεν, *sprang up*. ὅτε with the optative denotes indefinite frequency. H. 914 B; C. 641; G. 233; M. 62. — στάσκειν, ἴδεσκε, ἔχεσκειν: iterative forms of ἵστημι, εἶδω, and ἔχω respectively. — κατὰ χθονός, *down on the ground*, repeats the idea in ὑπὰ ἴδεσκε. “This is a rare use of the genitive which commonly means ‘down from.’” — σκῆπτρον . . . ἐνώμα, *and he did not move his scepter backward and forward*, i. e., he used no gestures. — ἀλλ’ ἀστεμφές ἔχεσκειν, sc. σκῆπτρον: *fixed*, e. g., as leaning on it. — ἀτρεΐ, *stupid, unskilled in the art of addressing an assembly*.

220-224. φαίης κε, *you would say*: vid. note on ἔλοι, II. 12. — ζάκοτόν τέ τιν’ ἔμμεναι, *that he was a surly fellow*. ἔμμεναι = εἶναι. — ἀφρονά (= *amentem*) τ’ αὐτως, *and likewise a simpleton*; lit., and even so a simpleton. — ἀλλ’ ὅτε δῆ ῥ’, *but when now, I say, when*. Note the force of ῥα. — μεγάλην, *loud*. — ἔει: imper. ind. of ἵημι. Some editors read εἶη to correspond with the opt. after ὅτε in v. 216. — ἔπεα . . . χειμερίησιν, *words like wintry snow-flakes*, i. e., falling thick and fast as snow-flakes. A beautiful comparison. — ἂν ἐρίσσειε, *could (for an instant) contend with*. Observe the force of the aorist. Vid. φαίης κε above. — ᾧδ’ modifies ἀγασσάμεθ’. — ἰδόντες denotes the cause of their admiration.

225-227. Τὸ τρίτον αὐτ', *in the third place, again*. — Αἶαντα: the son of Telamon. — τίς τ' ἄρ': *vid. note on I. 8*. — ἔξοχος Ἀργείων, *out-topping the Argives*. H. 753, g; C. 406, a; G. 180, 1. This may be construed as the genitive after the comparative implied in ἔξοχος. — κεφαλὴν and ὤμους are acc. of specification, denoting the part to which ἔξοχος applies.

228-231. τανύπεπλος, *richly clad*. — διὰ γυναικῶν: cf. v. 171. — Αἶας, *Ajax*, the son of Telamon; from the island of Salamis. — πελώριος, *huge, gigantic*. — ἔρκος, *bulwark*: used of Achilles in I. 284. — Ἰδομενεύς, *Idomeneus*: king of Crete. — ἐτέρωθεν, *on the other side*; *lit., from another point*, denoting direction from where Idomeneus stood. Observe that, although Priam had not asked his name, Helen proceeds to speak of him, and to narrate her own pleasant recollections of him. H. 217; C. 192; G. 61. — θεὸς ὥς: *vid. note on v. 2*. — ἀγοί = ἡγεμόνες. — ἡγέρονται: from ἡγέρομαι = Attic ἀγείρω.

232-238. πολλάκι, *often*. — ὅποτε . . . ἵκοιτο: *indefinite frequency*. *Vid. note on ἀνατίξειεν in v. 216*. — οὓς κεν ἐὺ γνοίην, *whom I might know well*. H. 872, a; C. 636, a; G. 226, 2 (b), N. 1; M. 52, 2. — τοῦνομα = τὸ οὔνομα, *sc. ὦν*. — δσιώ = δύο. H. 290 D. 2; C. 25, b; G. 77, N. 1. — Κάστορα, Πολυδεύκεια, *Kastor and Polydeukes*, twin brothers of Helen. "The ancient critics remarked that Helen is strangely described as missing her brothers for the first time in the ninth year of the war." P. — πύξ, *in boxing*: an adverb. — μοι depends on μία (= μοι ἡ αὐτή), and explains αὐτοκασιγνήτω; *lit., whom one mother with me brought forth*. Note that no allusion is here made to the egg of Leda, which Euripides speaks of in *Hel.* 258.

239-242. ἐσπέσθην, ἔποντο. Note the change in person. — αὐτ' answers μέν in the preceding verse. — οὐκ ἐθέλουσι . . . ἀνδρῶν, *they are not willing to plunge into the fight of heroes*. — αἴσχεα καὶ ὀνειδέα, *taunts* (that I had disgraced myself) *and jeers*. — δειδιότες: 2d perf. part. of δέιδω. For constr. H. 969, b; C. 674; G. 277, 2; M. 109, 4. — ἃ μοί ἐστιν = Lat. *quæ mihi sunt*.

243, 244. These verses are thrown in by Homer to inform the reader that they were already dead (which Helen does not seem to know), having fallen in combat with Lynceus and Idas while besieging Sparta. Hygin. Poet. Ast. II. 22. Although in Pindar, *Pyth.* XI. 62, and the *Odyssey* XI. 299-304, they are said to come to life every other day, and to enjoy divine honors, "here they seem spoken of as dead, and without any allusion to deification or hero-worship; though this may be the result of studied brevity." — τοὺς δέ: Kastor and Polydeukes; obj. of κάτεχεν. — ἤδη, *already*. — αὐθι, *there*, = ἐν Λακεδαίμονι: *vid. I. 492*.

245, 246. The narrative is now resumed from v. 120. — Κήρυκες:

Trojans, who now brought the victims provided by Trojans, to the Skaian gate, through which they descended to the plain to meet the Grecian envoys. — ἀνὰ ἄστυ, *throughout the city*. — θεῶν limits ὅρκια πιστά, *firm pledges* = the victims (pledges of faithful oaths), which were necessary for the ratification of the truce. — εὐφρονα, “*that maketh glad the heart of man*.” — καρπὸν ἀροῦρης: not used merely as poetical, “*but because it represented a fruit-offering, as the lambs did the blood-offering*.”

247-249. ἀσκῶ ἐν αἰγείῳ, *in a goat-skin bottle*. They are still used in Spain for carrying wine. Cf. St. Matt. IX. 17. — κρητῆρα, *mixer*, i. e., the vessel in which on ordinary occasions the wine and water were mixed. It stood on a tripod in the most conspicuous portion of the room, and near to the most distinguished guests. It was now to contain the wine of both parties (for the σπονδαὶ were ἄκρητοι) mixed together, and this was to be drawn from it in cups (κύπελλα). Vid. note on μίσγον, v. 270. — Note the frequent use of the epithet χρύσεος. — ὥτρυνεν γέροντα, *he urged on the old man* (Priam).

250-258. Ὅρσεο: 2d sing. 2d aor. inv. of ὀρνυμι. — καλέουσιν, sc. σοί. Vid. note on v. 259. — καταβῆναι: infin. denoting purpose. H. 951; C. 671, a and e; G. 265, N. — ἵνα τάμητε: final clause denoting the purpose of καταβῆναι. The subjects of τάμητε are συ, understood, and ἄριστοι. — αὐτὰρ ἔποιτο (opt. of wish): vid. notes on vv. 136-138, to which these are very similar. — οἱ δ' ἄλλοι καλλιγύναικα: vid. notes on vv. 73-75. ναλοῖμεν: opt. of wish. — νεόνται, *let these return*: subj. with short mood vowel.

259-263. ῥίγησεν δ' ὁ γέρων, *shuddered lest he might lose his son*. — ἐκέλευσε δ' ἑταίροις, *but yet he ordered his companions*, in spite of his fear. This is an Epic construction: In Attic we have the acc. with the infin. after κελεύω. — τοὶ δ' refers to ἑταίροις. — ἄν (= ἀνά) is to be joined with ἔβη, i. e., mounted the chariot. The poet has not yet mentioned Priam's descent from the tower. — κατὰ τείνεν, *and drew back the reins*, i. e., toward himself, to keep the horses from starting until Antenor had ascended. — οἱ is governed by πᾶρ = παρὰ, *beside him*. — δίφρον = εἰς δίφρον. H. 722; C. 472, g; G. 162. — Σκαιῶν, sc. πυλῶν: cf. v. 145. — ἔχον, *held*, “*kept in hand*,” i. e., directed.

264-269. Ἀλλ' ὅτε δῆ: vid. note on v. 221. — ἵππων is here used for δίφρον. — ἐς μέσσον, *into the space between*. — ἐστιχόωντο, *they strode, went on foot with solemn measured tread* = Lat. *incedebant*: from στιχάω. — ὥρνυτο δ' αὐτίκ' ἔπειτα, *and then straightway uprose*, so as to receive them politely. — ἄν (vid. ἄν above), sc. ὥρνυτο: quasi-elliptical. — κήρυκες: on both sides, “*who now brought together the victims provided by both Greeks and Trojans*.” — κρητῆρι: local dat. II. 783; C. 469, b; G. 190. Vid. note on v. 247.

270. *μίσγον*, *mixed the wine* of the Greeks and the Trojans together, as a symbol of their union; *not* of mixing with *water*, which is expressed by the verb *κεράσαι*. Again, it was the *very essence* of the *σπονδαί* that they should be perfectly pure; hence *ὁ ἄκρατος*, without *οἶνος*, came to mean *pure wine*. — *βασιλεῦσιν*, *of the leaders*: dat. of advantage. — *ἔχευαν*: from *χέω*.

271-275. *μάχαιραν*, a short *knife* or *dagger*, kept in a sheath for any emergency like the present; *not* a *saber* nor *curved sword*. — *οἱ*: vid. note on I. 104. — *πάρ* = *παρά*. — *ἔωρτο*: pluperf. pass. of *αἰίρω*. II. 518 D. 2. — *Τρώων . . . ἀρίστοις*, *distributed it* (sc. *τρίχας*) *to the chieftains of the Trojans and the Achaeans*. This was done that each might be a party to the oath, and have a token, as a sign of the necessity of his using his utmost endeavors to secure a fulfillment of the treaty. — *τοῖσιν*: vid. note on I. 58. — *μεγάλ'*, *earnestly*, or perhaps *loudly*, so that all might hear.

276-278. *Ζεῦ πάτερ*: cf. II. 412. — *Ἰδηθεν*, *from Ida*, where he had an altar and sanctuary. — *Ἥελιός θ'*: nom. for voc. — *ὅς πάντ' ἐφορᾷς*: in his daily course. The *active* interest taken in the world, and all things on it, by the Sun-god, is here beautifully expressed by the *ἐπί* in composition with *both* verbs (*ὁράω*, *to see*, simply, but *ἐφοράω*, *to watch with superintending care*; so *ἀκούω*, *to hear*, but *ἐπακούω*, *to hearken unto*). — *Ποταμοί*, *river-gods* of the Trojans. — *Γαῖα*, *Gaia* or *Earth*. — *οἱ ὑπένερθε*, *ye who below*, i. e., *Hades* and *Persephone*, as is shown by the dual *τίνυσθον*. — *καμόντας*, "*who now rest from their labors*": a euphemism for *θάνοντας*.

279-287. *ὅτις* = *ὅστις*. — *ἔστε*: imperative; as an indicative it would have no accent. — *φυλάσσετε*, *preserve*. — *πιστά*, sc. *ὥστε εἶναι*. — *εἰ μὲν κεν* = *ἐὰν μὲν*. — *αὐτός* is opposed to *ἡμεῖς* in the next verse. — *νεώμεθα*, *let us go*. — *Τρώας . . . ἀποδοῦναι*, sc. *δός* from v. 322 (II. 957; C. 670; G. 269; M. 101), *grant that the Trojans may at once restore Helen*. Observe the force of the aorist, as denoting *immediate* restitution. — *τιμήν* = *ποινήν*, *quit money for bloodshed*. Perhaps an equivalent of the expenses of the war is meant. — *ἦντιν' ἔοικεν*, sc. as subj. *ἀποτινέμεν*. — *πέληται*, *shall remain*; either in the sense of establishing a precedent, or so great as to be accepted in all time as a full acquittance of the claim. For the mood, II. 851, a; C. 613, b; G. 213, 2, R; M. 12 (b).

288-291. The phrase *εἰ δ' ἂν . . . οὐκ ἐθέλωσιν*, = *ἐὰν δὲ μὴ ἐθέλωσιν*, is remarkable. We must regard *οὐκ ἐθέλωσιν* as one word. H. 1028; G. 219, 3 and N. For the form of the sentence, II. 898; C. 631, c; G. 223; M. 50, 1, and N. 2, b. — *Ἀλεξάνδροιο πεσόντος*. II. 971, b; C. 675, a; G. 183; 277, 4; M. 111. — *αὐτὰρ ἐγὼ καὶ ἔπειτα*, *I, however, even*

after that, even if Helen be regained. — εἶως = ἔως. H. 1055, 7; C. 701, h; G. 239. — τέλος, *end*, i. e., the true end, the capture and destruction of the city. — κιχέω: for the form, vid. I. 26; for the mood, H. 921; C. 641; G. 239, 2; M. 66, 2.

292-297. ἀπὸ + τάμε: from ἀποτέμνω, *he cut open*. — στομάχους, *throats*. — χαλκῶ = μαχαίρῃ of v. 271. — ἀσπαίροντας, *panting*. — θυμοῦ (= ψυχῆς), *life*. — δευομένους: pres. part. of δέομαι. — μένος (= θύμος), *strength of life*. — εἶλετο: from αἰρέω. — δεπάεσσιν: dat. of place with ἀφυσσάμενοι. — ἔκχεον, *they poured it out* on the ground as a libation. — τίς = ἕκαστος, *each one*. — εἴπεσκεν, *kept repeating*.

299. ὁππότεροι πημήνεια, sc. ἀλλήλους (*grant that*), *whichever of the two parties shall first do wrong contrary to the sworn truce*. The optative here denotes simply a possibility without any expectation of reality. πρότεροι is here strictly personal. — ὑπέρ, lit., *over, beyond*. This use is poetical.

300. ὦδε: explained by ὡς ὕδε οἶνος. In pledging oaths of covenant the victims were not eaten, as on ordinary occasions of sacrifice, but, if sacrificed by people of the country, were buried in the ground; if, however, by strangers, they were thrown into the sea or a river. — σφ' = σφί = σφίσι. — ἐγκέφαλος, sc. μυελός, *head-marrow*, i. e., *brains*. — ῥέοι: opt. of wish.

301. αὐτῶν and τεκέων limit ἐγκέφαλος instead of a dat. in appos. with σφί, which we would expect. — ἄλλοισι = ἐπ' ἄλλων. — δαμείν, *be made subject*, as slaves and concubines. II. 869; C. 638, f; G. 213, 3, R. "So above, 183, πολλοὶ δεδμήατο κοῦροι refers to the entire control over subjects." P.

302, 303. οὐδ' ἄρα πῶ, *but not just yet*: vid. note on II. 419. — τοῖσι: vid. note on I. 58. — Δαρδανίδης. Priam was removed from Dardanos by five generations, II. XX. 220 seq. The royal line was: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

304-309. μεῦ. H. 742; C. 432, a; G. 171, 2. — ἠνεμόεσσαν: vid. II. 606. Compare Scott's "Albyn's hills of winds." — οὐπω here is *in no way*. — ἐν ὀφθαλμοῖσιν ὁρᾶσθαι, *to see with my own eyes*. Observe the force of the middle. ἐν ὀφθαλμοῖσιν strengthens the idea in the verb. — Μενελάω. H. 772; C. 450; G. 186, N. 1. — Ζεὺς μὲν που ἄλλοι, *Zeus and the other deathless gods, no doubt, know this*, but I do not know. He does not doubt that the combatants will fight to the death. — τόγε is explained by the next verse. — θανάτοιο = gen. of cause (II. cf. 729, a, R; C. 410; G. 173), *produced by death*. — πεπρωμένον ἐστίν. Note the fatalism which distinguishes Priam's character and compare v. 164 sup.

310-313. ἐς δῖφρον ἄρνας θέτο: that he might carry them to the city

for burial, as they could not be eaten, being victims of malediction. The Greeks threw their portion of the victims into the sea. — ἄν δ' ἄρ' . . . βήσατο δίφρον: vid. vv. 261 and 262. — ἄψορροι = pred. adj. modifying τώ, where our idiom requires an adverb. For the number, II. 634; C. 494.

314-316. The μονομαχία, or third part of the book, commences here. — χῶρον . . . διεμέτρεον, *measured out the lists*, "perhaps, as in modern duels, to define the distance of the throw, or, as the Scholiast thinks, to assign a limit, beyond which a retreat would be a defeat." P. — αὐτάρ responds to μέν (II. 1047, 2; C. 701, b), and ἔπειτα to πρῶτον. — ἐν κυνέῃ (sc. δόρα), *in a dog-skin (helmet)*; hence used of any helmet. — πάλλον, *were shaking them*. Some read βάλλον, on the ground that only one person shook the lots (cf. v. 324), but both authorized the act, and so may be said to have performed it.

317-319. ὀππότερος . . . ἀφείη. II. 932, 2; C. 643, a; G. 243; M. 71. — ἤρήσαντο, from ἀράομαι, is used absolutely. *What* they prayed is given below vv. 320-323. — θεοῖσι . . . ἀνέσχον, *and held their hands uplifted to the gods*. — τίς, *each one*.

320-323. Ζεῦ . . . μέγιστε: cf. v. 276. — ὀππότερος . . . εἴσω. This prayer must refer to Paris, as he was universally considered the author of the war, and was generally disliked by his own citizens, inf. 454. — τάδε ἔργα refers to the war. — ἔθηκεν, *caused*. — τὸν δός, *grant now that*, etc. Observe the force of the aorist. — δόμον "Αἴδος εἴσω, i. e., to the lower world. — ἡμῖν δ' is opposed to τόν (μέν). — αὐ, *on the other hand*.

324-328. πάλλεν, *shook* them. — ἄψ ὀρόων, *looking back*; thus avoiding even the appearance of partiality in dealing the lots. — Πάριος = Πάριδος: gen. limiting κλῆρος. — ἐκ-ἔρουσεν, *leaped forth*: of course drawn out by Hector. — οἱ μέν: both Greeks and Trojans. — ἕζοντο, lit., *scated themselves*. — κατὰ στίχας: vid. above 113. — ἐκάστω = ἐκάστου. — ἔκειτο, *lay*: an instance of *zeugma*. II. 1059; C. 68, 4, g. It really belongs to both ἵπποι and τεύχεα, but is appropriate only with the latter, as the horses stood (ἵσταντο), while the arms only *were lying* on the ground. — ἐδύσετο. Note the force of the middle.

330-333. κνημίδας, *greaves*. — κνήμησιν, *the shins*, or front of the leg from the ankle to the knee. — ἐπισφυρίοις, *ankle-clasps*, by which the plates of the greaves were fastened together. — ἀραρυίας: 2d perf. part. fem. of ἀραρίσκω. — δεύτερον αὐ, *then*, responds to μέν πρῶτα. — θώρηκα is modified by Λυκάονος. As he had not expected the single combat with Menelaos, he did not have his own armor there. — ἤρμοσε δ' αὐτῷ, *and it fitted him*. Observe that the verb is here used intransitively.

334-337. ξίφος: vid. note on II. 45. — σάκος: obj. of βάλετο. The σάκος, made of wicker and leather, was longer than the ἀσπίς (made

of metal), but Homer uses them indiscriminately. — ἰφθίμῳ = αὐτοῦ ἰφθίμου ἕντος. — κυνέην: vid. note on κυνέη in v. 316. — ἵππουριν, *crested with a horse's tail*. Cf. Verg. *Æn.* X. 869: "Aere caput fulgens *cristaque hirsutus equina*." — δεινόν. The design of these crests was to strike terror upon the foe. — ἔννευ, *kept nodding*. Observe the force of the imperfect.

338, 339. παλάμηφιν. H. 221 D; C. 190; G. 61, N. 3. — ἀρήρει: 2d perf. as imperf. Vid. v. 331. — "It is to be observed that Paris, who was armed as a ψιλός (or in light armor) in v. 17, here puts on heavy armor in no respect differing from that of a Grecian ὀπλίτης." — ὥς δ' αὐτως = ὡσαύτως δέ, *and thus in like manner*.

340-342. ἐκάτερθεν = ἐκατέρωθεν, *on each side*, i. e., each on his own side. — ὀμίλου depends on ἐκάτερθεν. H. 757; C. 420; G. 182, 2. — θάμβος δ' ἔχεν, *and amazement seized*. "This is one of the less obvious phases of that personification, mixed up so essentially with the spirit of the Greek language, that transfers active agency from the living being to his affections, states, feelings, and conditions. In English we speak of 'our having a dread'; in Greek this dread is conceived as having us. Thus in Greek, longing, desire, paleness, trembling, wrath, anguish, woe, indeed almost all passions and states, are conceived as 'seizing us' or 'holding us.' In point of fact, they influence us, more than we can be said to influence them." Leary.

344-347. στήτην. Note the interchange of dual and plural (ἐστίχωντο, δερκόμενοι, σείοντε, κοτέοντε), probably due to the necessities of the metre. — διαμετρητῷ: vid. above 315. — ἀλλήλοισιν κοτέοντε. Menelaos was angry on account of his wrongs; Paris, like all bad men, because he had wronged Menelaos. — πρόσθε: cf. v. 317. — βάλεν Ἀτρεΐδαο. This may be construed according to H. 739; C. 427; G. 171; or Ἀτρεΐδαο may limit ἀσπίδα. In the former case βάλεν is to *cast at*; in the latter, to *cast at and hit*. — ἀσπίδα πάντοσ' ἐΐσην, *equal on all sides*, i. e., having its rim everywhere equally distant from the center.

348-350. χαλκόν, *nor did it (the spear) break the shield*. Vid. note on σάκος, v. 335. — οἱ αἰχμή: vid. note on I. 104. — δεύτερος, *next in order of throwing*. — ὤρνυτο χαλκῷ, *rushed on (him) with his spear*. H. 774; C. 467; G. 188, 5. — ἐπευξάμενος. Zeus Ξένιος is justly invoked by Menelaos, as the injured party, against the one who began the wrong. Note the force of ἐπί, "*having breathed a prayer upon the thrust*."

351, 352. ἄνα, *sovereign supreme*: applied to gods and the chief king; hence Agamemnon is always called ἄναξ ἀνδρῶν. Distinguish ἀνά, *up*, from this ἄνα, the voc. of ἄναξ. — δὸς τίσασθαι, *now, even now, grant that I may take immediate vengeance upon, etc.* Observe the force of the aorists. — ὄ = ὄς. H. 275 D; C. 249; G. 140. — μέ, κάκα. H. 726; C. 480,

a; G. 159, N. 4. — *ἔοργεν*: an Epic perf. subj. of a theme *Φεργ* (*έρδω*, or *ρέζω*). — *δῖον* has no reference to his character, but solely to his illustrious birth. — *δάμασσον*, sc. *αὐτόν*.

353, 354. *τις*, *every one*. — *ἑρρίγῃσι*: perf. subj. of *ρίγέω*. For the ending, H. 383 D, 1; G. 119, 12, d. For the mood, H. 581; C. 624; G. 215 A; 216. — *καί*, *even*. — *ὀψιγόνων ἀνθρώπων* (*of future men, posterity*) limits *τίς*. — *ξεινοδόκον* (*a host, an entertainer of strangers*) *κακὰ ῥέξαι*: vid. *μέ . . . καί' ἔοργεν* in v. 351. "The crime of Paris was greatly increased by his violation of the sacred laws of hospitality." — *ὁ* refers to *ξεινοδόκον*. — *παράσχη*: from *παρέχω*. For the mood, H. 916; C. 641; G. 232, 3; M. 61, 3.

355–360. *ἀμπεπαλὼν* = *ἀναπεπαλὼν*: Epic reduplication for *ἀναπαλὼν* (H. 436 D; C. 284, f; G. 100, N. 3 and 4), *brandishing on high*. — *δι᾽ ἄμῃν*: a tribrach, lengthened into a dactyl by the ictus. — *φαεινῆς*: because it was made of, or plated with, bronze. — *ὄβριμον*, *impetuous*. — *ἡρήριστο*, *had been driven home*: pluperf. pass. of *ερείδω*. The absence of connectives and the order of the words denote rapidity of action, while this pluperf. implies that it was done in an instant. — *ἀντικρὺ . . . ἔγχος*, *and right on, along the flank, the lance moved (its way) through the tunic*. — *ὁ δ'*, *and he*, i. e., Paris. — *ἐκλίνθη καὶ ἀλεύατο* = *κλινθεὶς ἀλεύατο*, *avoided by turning aside*. — *Κῆρα μέλαιναν* = *θάνατον*.

362–364. *ἀνασχόμενος* (from *ἀνέχω*), *raising himself up* (middle); not, as some say, *lifting his lance*. — *φάλον*, *the boss or plate on the helmet*, serving partly for ornament and partly for defence: obj. of *πλήξεν*. — *αὐτῷ = φάλω*. — *τριχθὰ τε καὶ τετραχθὰ* = *τριχὰ . . . τετραχὰ*. This verse is a fine example of *onomatopœia*, the sound of the words being a perfect echo of the sense. — *διατρυφέν* (2d aor. pass. part. of *διαθρύπτω*, by a change in the place of aspiration), sc. *ξίφος*, *but around it* (the boss) *the sword, being shivered into three or four pieces, fell from his hand*. — *ῥῖμωξεν*: from *οἰμώζω*.

365–368. *σεῖο*: gen. after the comparative *ὀλώτερος*. — *θεῶν*: part. gen. limiting *οὔτις ἄλλος*. — *ἐφάμην*, *I thought*, lit., *spoke with myself*. — *τίσεσθαι*, *that I should avenge myself on*: vid. note on v. 38. — *κακότητος*: gen. of cause. — *μοί*, dat. of interest, in sense modifies both *χείρεσσιν* and *ξίφος*. — *ἄγη* = Attic *έάγη*: 2d aor. pass. of *ἄγνυμι*. — *έκ* is to be joined with *ῥέχθη*: 1st aor. pass. of *άίσσω* with active meaning, *rushed forth*. — *παλάμηφιν* is here to be considered a gen. of *παλάμης*: cf. note on v. 338. — *οὐδ' ἔβαλόν μιν*, *and I have not hit him for the reason given in v. 360*.

369–372. *έπαύξας*, sc. *Ἀλεξάνδρῳ*. — *κόρυθος*: gen. of the part taken hold of. H. 738; C. 426, a; G. 171, 1, N. — *λάβεν*, sc. *αὐτόν*. — *έπιστρέψας*: toward the Greeks, and away from his own friends.

— μετ', *toward*. — ἄγχε = ἤγχευ: from ἄγχω. — ἱμάς: the strap which fastened the helmet under the chin; subj. of ἄγχε. — ὅς, the subject of τέτατο, relates to ἱμάς. — οἱ: dat. of interest. — τέτατο: from τείνω. — τρυφαλείης: a name given to the helmet, commonly derived from τρίς + φάλος, *thrice bossed*. Buttman, however, derives it from τρύω + φάλος, *pierced to receive the plume*.

373-376. καί . . . εἵρυσσέν . . . καὶ . . . ἦρατο . . . εἰ μὴ . . . Ἀφροδίτη, *and now he would both have dragged him away, and would have gained for himself infinite glory, had not Aphrodite, the daughter of Zeus, just then quickly perceived it*. Cf. note on εἰ μὴ . . . ἔειπεν, II. 156. — οἱ, i. e., Menelaos: dat. of disadvantage. — βοὸς ἱφὶ κταμένοιο, *of an ox killed by violence*. The thong made from the hide of an ox put to death was believed to be stronger than that made from one that died a *natural* death. — κεινὴ = κενή, *empty*, as it was no longer fastened to Paris; but κείνη = ἐκείνη, *that*.

377-379. τὴν μέν = τρυφάλειαν, i. e., the helmet. — ἐπιδινήσας, *whirling it round*, so as to give an impulse to the throw. — κόμισαν . . . ἑταῖροι. They carried it to their ships as a trophy of victory. — αὐτὰρ ὁ, *but he*, refers to Menelaos. — ἄψ, *again*. — κατακτάμεναι, sc. αὐτόν, i. e., Paris.

380-382. ἔγχεϊ: dat. of instrument. Menelaos had probably recovered his own spear already cast, or received one from his companions; perhaps it may refer to the second spear (δύο δοῦρε, v. 18), which a hoplite usually carried. — τὸν δέ, *and him*, i. e., Paris. — ἐξήρπαξ': from ἐξαρπάζω. — ὥστε θεός, *as a goddess*, i. e., because she was a goddess. — κάδ = κατὰ + εἶσε = καθεῖσε. — ἐν θαλάμῳ: his own, in the city. — εὐώδεϊ, κηῶεντι, *fragrant and perfumed with burning fragrant wood* = fragrant with burning scent-wood.

383-385. αὐτή, i. e., in person. — καλέουσ' = καλέσουσα: fut. part. (H. 422; C. 50 καλέω; G. 110, II. N. 1 [a]) denoting purpose. H. 969, c; C. 598, b; G. 277, 3. — ἔε = ἤει: imperf. of εἶμι. H. 477 D; C. Page 74; G. 127, II. N. 3. — τήν = Helen. — πύργῳ ἐφ' ὑψηλῷ: vid. v. 153. — περὶ δὲ . . . ἦσαν, *and around her were many Trojan women*. Cf. v. 143. — χειρί: dat. of means. — ἑανοῦ (II. 738; C. 426, a; G. 171, 1, N.) limits λαβοῦσα. — ἐτίναξε, sc. αὐτήν. — λαβοῦσα, sc. Ἀφροδίτη.

386-389. γρηῖ limits εἰκυῖα (from ἔοικα). — μιν = ἐαυτήν: obj. of προσέειπεν. — εἰροκόμῳ, a wool-carder: appos. with γρηῖ. — οἱ, = αὐτῇ, *for her*. — Λακεδαίμονι: local dat. — ναιεταώσῃ limits οἱ and denotes time, *when she was dwelling*. — ἥσκειν: 3d sing. imperf. of ἄσκέω; contracted from ἥσκεεν. — μίν, sc. τὴν γραύν. — φιλέσκειν, *she (Helen) was wont to love*: iterative form of φιλέω. — τῇ, i. e., τῇ γρηῖ. — μίν, Helen, object of προσεφώνεε.

390-394. οἰκόνδε. II. 217; C. 688, c; G. 61. — κείνος: adj. for adv. ἐκεῖ. II. 619 and b; C. 509, f; G. 138, N. 7. This is said as if she had pointed to the spot. — δινωτοῖσι, *turned* in a lathe, i. e., “elegantly and richly made, Paris being always described as a man of refined taste.” — λέχουσιν. What is signified by the plural? — κάλλεϊ . . . εἵμασιν, *resplendent both in beauty and in attire*. — οὐδέ κε . . . ἀλλὰ (sc. φαίης κε) . . . ἔρχεσθαι, *you would not say* (i. e., no one would think) *that he had returned, after having just contended with a hero, but that he was going to the dance, or that just ceasing from the dance he had sat down*.

395-398. τῇ, i. e., Helen. H. 766; C. 460; G. 184. — θυμὸν . . . ὄρινεν: vid. note on II. 142. — καὶ ῥ’ ὥς . . . δειρήν, *and when therefore she perceived her beautiful neck through this guise of an old woman*. Cf. Verg. *Æn.* I. 402: “*Dixit, et avertens rosea cervice refulsit.*” As soon as Helen perceives that it is Aphrodite who is addressing her, she becomes indignant at the recollection of her wrongs, and banishes from her breast the love which the mention of his name and beauty had excited. — ἡμερόεντα, *lovely*. — ἔπειτα responds to ὥς in v. 396.

399-402. μέ: obj. of ἡπεροπεύειν. — ταῦτα: acc. of specification. — ἦ πῇ με . . . ἄξεις, *wilt thou lead me farther on to some one of the populous cities?* προτέρω is to be taken with ἄξεις. For the construction of πολίων, vid. H. 757; C. 420; G. 182, 2. — Φρυγίης limits πολίων. Helen seems to fear that Aphrodite intends to repeat the circumstances and incidents attending her adventures with Paris. — τοί limits φίλος. — καὶ κείθι, *there also*. — φίλος: to whom you have promised a fair bride.

403-406. οὐνεκα, *because*. — δῆ νῦν, *just now*. δῆ marks exactness of time, and adds sarcastic force to the relative, and to the antecedent clause (v. 405). H. 1037, 4; C. 685, c. — στυγερήν, *hateful one*. — ἄγεσθαι: according to the terms of the combat. — τοῦνεκα, *on this account*. In I. 111, the order of οὐνεκα and τοῦνεκα was inverted. — παρέσσης, *art thou come, lit., standest near*. — ἦσο: inv. of ἦμαι. — παρ’ αὐτόν belongs to ἰοῖσα and παρ’ αὐτῷ is implied with ἦσο. — ἰεῦσα = ἴθε. — θεῶν . . . κελεύθου, *withdraw from the path of the gods*, i. e., give up all intercourse with them, but not your divinity.

407-409. μηδ’ ἔτι, *and no longer*. — πόδεσσιν: dat. of means. — ὑποστρέψαις: opt. of wish. For the optative and imperative combined see above 74. — Ὀλυμπον: end of motion. — περὶ κείνον ὀὔνε, *but always sit grieving by his side*. The idea is that a goddess degrades herself by marriage with a mortal as in the case of Thetis. Perhaps there is a reference to the legend of the marriage with Anchises. — εἰσόκε . . . ποιήσεται (= ποιήσεται): vid. note on II. 332. — ὄγε. Note the contempt: *such a man as he*. — δούλην = παλλακίδα. This is the only

passage in Homer in which δοῦλος is found, or its feminine. It is said with bitterness, as describing her own position, real or fancied.

410-412. κείσε, *thither*, i. e., to the chamber of Paris, as you suggest. — εἶμι: present = future. — νεμεσσητόν . . . εἴη. What is the protasis? — νημεσσητόν, *reprehensible*; since, by the terms of the combat, she belongs no longer to Paris, but to Menelaos. — κείνου: still contemptuous. — πορσυνέουσα, *sharing*, lit., *preparing*: denotes the purpose. — ὀπίσσω, *ever hereafter*. — μωμήσονται, “*will mock at*. The derision of society seems to have been not less dreaded then than now.” Boisc. — ἄχ’ ἄκριτα, *woes without number*, on account of my present condition, without the reproach of her companions for an act which would prolong the war.

414-417. μή μ’ ἔρεθε: vid. I. 32. — σχετλίη, *wretched woman*, lit., *able to hold out, stubborn*. — μεθείω: for μεθῶ; from μεθήμι: vid. note on I. 26. — τῶς (= οὕτως) . . . ὥς, *as much . . . as*. — ἀπεχθήρω: aor. subj. of ἀπεχθαίρω. — ἐκπλαγλ’: neuter plural used as an adverb; *vehemently*. — μέσσω (local dative) δ’ ἀμφοτέρων (H. 757; C. 420; G. 182, 2), *in the midst of both Trojans and Greeks*. “If the verse be genuine ἀμφοτέρων, which should refer to Helen and Paris, may refer primarily to Paris and Menelaos, and so indirectly to both Trojans and Greeks. — οἷτον ὄλῃαι: acc. of cognate notion. — The four verbs, μεθείω, ἀπεχθήρω, μητίσομαι, and ὄλῃαι, are all in the same construction.

419, 420. κατασχομένη, *having covered herself*: 2d aor. mid. part. of κατέχω. — εἰνῶ, *courtly robe*; but εἰνῶ is the dat. of the adj., εἰνός, *flexible*. — σιγῇ: dat. of manner; belongs to βῆ. — λάθεν = ἔλαθεν, *escaped the notice of*. — ἦρχε δὲ δαίμων, *and the goddess (Aphrodite) led the way*.

421-427. Αἱ, *these two*: made emphatic by position. — δόμον: limit of motion. H. 722; C. 472, g; G. 162. — ἀμφίπολοι: named in v. 144. — ἡ δ’ . . . δία: vid. note on ἡ and γυνή in I. 348. — τῇ: dat. of interest. — φιλομμειδής: a common epithet of Aphrodite, usually translated *laughter-loving*, but it is more properly rendered *sweetly-smiling*. μειδάω, *to smile*; γελάω, *to laugh*. “The goddess, it is probable, still retains the guise of the old woman, and as such performs the menial office of handing the chair.” P. — ἀντί’ = ἀντία, *in front of*. — θαύ: appos. with Ἀφροδίτη. — ὅσσε πάλιν κλίνασα (Vergil’s *aversa tuctur*), *turning away her eyes*. — ἡνίπαπε: from ἐνίπτω.

428-431. Ἦλυθες ἐκ πολέμου. Imagine the tone in which this was said. — ὥς ὄφελες: vid. note on I. 415. — αὐτόθ’, i. e., on the field of battle. — ἀνδρί. H. 769; C. 461; G. 188, 3. — ἦ μὲν δὴ πρίν γ’ εὐχέ’, *ay, forsooth, formerly thou wert wont to boast*. Note the particles. — Μενελάου depends on φέρτερος. — βίη, χερσί (*skill in the use of*

weapons), and ἔγχεϊ limit φέρτερος as dat. of respect. — φέρτερος is nominative to agree with the subject of εὔχεο. H. 940; C. 667; G. 134, 3.

432-436. ἀλλ' ἴθι Μενέλαον, *but come now, challenge Menelaos beloved of Ares*. — ἔγωγε, *I for my part*. — παύεσθαι, sc. πολέμου. — μηδέ, *and not*. — ἀφραδέως, *unadvisedly*. — μήπως, *lest perchance*. — τάχ', *speedily*. — ὑπ' αὐτοῦ δουρί, *beneath his spear*. — δαμῆης = δαμῆς: from δαμάζω. — This passage is wonderfully sarcastic, and the taunts in themselves are intensified by particles, epithets, and cool advice. It well illustrates the character of Helen's love toward Paris, that she can so wound him in one breath, and in the next make love to him.

437-440. μύθοισιν is to be taken with προσέειπεν. — μή με θυμὸν ἐνιπτε. Note the double accusative, according to the figure σχῆμα καθ' ὅλον καὶ μέρος, the part being put in apposition to the whole. H. 625, c; C. 417, a; G. 137, N. 2. — γύναι: respectful. — νῦν σὺν Ἀθῆνῃ, *now by the aid of Athene*. Pope remarks that Paris could make no other answer under such circumstances. — αὐτίς, *in turn*, i. e., on some future occasion. — ἐγώ, sc. νικήσω. — παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν, *for we too have gods with us*, i. e., *on our side*. Here παρὰ is adverbial and ἡμῖν limits εἰσί.

441-446. ἀλλ' ἄγε δῆ, *but (on the other hand) come now*. δῆ is here a particle of transition, and ἄγε is hortatory. — τραπέομεν: 2d aor. subj. pass. of τέρπω (not τρέπω), for τραπέωμεν = τράπωμεν. — εὐνηθέντε: dual. — οὐ γὰρ ἀμφεκάλυψεν, *for never yet did love my senses* (vid. v. 438) *so envelop in darkness*. He means that his love is so intense as nearly to becloud his reason. ὦδε is the antecedent of ὥς in v. 446. — οὐδ' ὅτε, *not even when*, οὐδέ being here emphatic. — ἔπλεον, ἀρπάξας. These words imply forcible abduction. — ἐν Κρανάῃ: variously identified. "More probably the island Kranaa, in the Laconian gulf, opposite Gythium, now called *Marathonisi*, and described by a modern traveler as 'low and flat, and at a distance of only a hundred yards from the shore.'" — ὥς: corrél. to ὦδε, v. 442. — σεο-ἔραμαι. H. 742; C. 432, c; G. 171, 2. — καὶ με γλυκὺς ἥμερος αἰρεῖ, sc. ὥς σεο νῦν, *and as now a delicious longing for thee possesses me*.

"Nägelsbach remarks, in a note on this passage, that Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet—though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer, and has declared that, now that he has been vanquished by Menelaos, it would be a shame to go to him—she does not resist his allurements, and at last follows him not unwillingly. And thus, before ever Pandaros's arrow had wounded Menelaos, the two original causes of the war, Helen and Paris, had broken the compact." Keep.

448-452. Τῷ μὲν, these two then: opposed to Ἀτρείδης δ' in the next verse. — τρητοῖσι, *inlaid*; opposite of στιβάς, the straw bed of the lower classes. — ἀν' (= ἀνά) ὄμιλον, sc. Τρώων, *through the crowd*. — ἐφοίτα, *was* (in the meantime) *wandering*. — θηρί: "scenting his prey, or rather, when it has escaped from him." — εἴ που . . . θεοειδέα, *if perchance, he might anywhere perceive the godlike Alexander*: vid. note on I. 66. — δείξαι, *to point out*: for Aphrodite had concealed and removed him.

453-455. οὐ μὲν γὰρ . . . εἴ τις ἴδοιτο, *for they had not concealed him out of friendship (nor would they conceal him) if any one of them should see him*. The best explanation of this passage is that one here given by Faesi, that the true apodosis of εἴ τις ἴδοιτο is οὐκ ἂν κευθάνοιεν, implied from the first clause, οὐ . . . ἐκεύθανον, as the above translation shows. — ἴσον Κηρὶ μελαίνῃ, *equally with black death*. μελαίνῃ has the sense of *gloom*. — γάρ introduces the reason why they would not conceal Paris. — ἀπήχθετο: from ἀπεχθάνομαι. — Ἀγαμέμνων, "who had drawn the treaty now announces the result, and awards the victory to Menelaos. Had this decision been carried out, there would have been an end of the war: but the treachery of Pandaros, in the next book, gives a new turn to affairs." P.

457-461. φαίνεται, sc. οὔσα (*seems to be, and is*), is for the more common impersonal construction τὴν νίκην εἶναι Μενελάου, φανερόν ἐστι. — Μενελάου: pred. gen. — ἔκδοτε, *at once give up*: aor. impv. — τιμὴν: vid. above 286 and 290. — ἀποτινέμεν: infin. as impv., joined by καί to ἔκδοτε without any apparent difference of force. — ἦτε . . . πέληται: vid. notes on v. 287. — ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί, *and the other Greeks shouted assent thereto*. Note the force of ἐπί, and that the Trojans are silent, thus virtually admitting the justice of the demand of Menelaos.

APPENDIX.



*A. O. N. X. Menelaos (Menelaos, 1100),
 B. T. Δ, E, Z, H, I K, Ψ, Ω, and the Odyssey
 These latter, I add, taken to be the work of one
 author, the former of another. He attributes the
 Achilleid to a Thessalian author and
 the Odyssey and Ulyssian cantos to Omy
 (vide pp. 20). The author of the Achilleid
 by the same APPENDIX. author, considered
 a Thessalian; but Omyros, an Ionian. (Ibid.
 31)*

THE HOMERIC QUESTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them can not date much before the Christian era, while most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than four hundred years, viz., from the middle of the eleventh to the latter half of the seventh century B. C. Herodotus would put him some four hundred years before his own time (cf. Hdt. 2, 53, 'Ἡσίοδον γὰρ καὶ "Ὀμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B. C. *850 B.C. according to Smith, pp. 42.*

Equally great is the uncertainty about the poet's birthplace. As the epigram expresses it:

ἐπὶ πόλεις διερίζουσιν περὶ ρίζαν Ὀμήρου,
 Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honor.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of the Iliad and the Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name "Ὀμηρος" has been rendered "uniter," or "compiler" (from ὁμοῦ and ἄρω), or interpreted as representing some fictitious personage whom the Homeridæ (or guilds of Epic poets and reciters) claimed as their founder; just as the Eumolpidæ referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was

** See his "Problem of the Homeric Poems."*

given by the publication of the "Prologomena ad Homērum" (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented :

- § 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them ; for—
- (A.) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
 - (B.) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
 - (C.) Before the time of Peisistratus these poems did not exist as a whole.
 - (D.) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.
- § 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By-and-by these lays were combined into groups, more or less comprehensive, and, long afterward, were united by one man (called, in virtue of his task, Homer) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called Diasceustæ, and finally fixed by Aristarchus the Grammarian, of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or, reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterward expanded, till, after many years of oral transmission (greatly facilitated by the work of the *Homeridæ* and other guilds of poets and reciters), the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his "History of Greece." Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. i., viii., xi.—xxii., the 23d and 24th being

later), and an Iliad proper, consisting of libb. ii.—vii. and x. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the Odyssey, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz., a Telemachia and an Odysseia (vid. “Die Telemachie,” Hennings, Leips., 1858).

But as the “Homeric Question” implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A.) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp., iii. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys., 33). The poems of the Icelandic Skalds were preserved for more than two hundred years by oral transmission; and the songs of the national bards of the Kalmuck Tartars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνή μνημοσομήτωρ*, Æsch. P. V., 461); but it is at least open to doubt whether Wolf’s view of the late introduction of writing into Greece is not overstated.
- (B.) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C.) This statement is directly denied. An Iliad existed as a whole before the first Olympiad (776 B. C.). The arrangements made by Solon for the recitations at the Panathenæa presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D.) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Vergil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he can not descend to all the minutiae of detail. But, while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

§ 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and these moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters; but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign different authors to the Iliad and the Odyssey was the decision of some of the older critics, e. g., Xenon and Hellanicus, circ. 100 B. C. Those who supported this view were called *Χωρίζοντες* or "separaters." They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the Iliad (xviii. 382) the wife of Hephaistos is Charis; in the Odyssey she appears (viii. 274) as Aphrodite. Neleus in the Odyssey has three, in the Iliad twelve sons. Neoptolemus is but a child in the Iliad, a young warrior in the Odyssey. The Dioscuri are mortals in the Iliad; in the Odyssey they are deified. The gods of the Iliad live on the Mysian Olympus; the sovereignty of Zeus is hardly acknowledged. In the Odyssey the gods live in a supramundane region, and Zeus is unquestioned arbiter. In the two poems the state of society is different. The Iliad represents the feudal system in its strictest form; in the Odyssey the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences in the language of the two poems, it may be said that there is a far greater number of abstract words in the Odyssey, and that the same word has not always the same meaning in both. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musæus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the Iliad and Odyssey do not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusions in the Homeric poems to other bards, such as Phemius in Ithaca,

and Demodocus at the Phæacian court, besides those mentioned in Od. iii. 267, and iv. 17; and by the allusions to the adventures of heroes and heroines which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called ἐπικὸς κύκλος. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with the Iliad and the Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight Epics:

1. Τὰ Κύπρια (ἔπη), by Stasinus. The poem begins with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. Αἰθίοπης, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans, and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Æthiopians and son of Eos.
4. Ἰλιάς μικρά, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. Ἰλίου πέρσις, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, etc.
6. Νόστοι, by Agias of Trœzen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.
8. Τηλεγονία, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic hexameter, unbroken by stanza or antistrophe. (Cf. Hesiod. Fragm., ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.) In later times they wore a distinguishing costume, viz., a long flowing cloak of crimson when they were reciting from the Iliad, of blue when they declaimed the Odyssey. The κιθάρη or φόρμιγξ, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (ἀναβολή), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again

at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps only knowing one or two divisions of the poems (called *ῥαψωδίαι*), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean "according to cue, or hint," thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenæa, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (ἐξ ὑπολήψεως).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some the work of individual scholars (*αἱ κατ' ἄνδρα*), others the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolators and emenders (*διασκευασταί*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B. C.), and enlarged by his son, was said to contain four hundred thousand books. The most famous of the librarians were Zenodotus, to whom we owe the present division into books of the Iliad and the Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus; and the last of the commentators is Eustathius, Bishop of Thessalonica in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσσειαν* we still possess.—(From MERRY'S "Odyssey.")

THE VERSIFICATION OF HOMER.

I. RHYTHM AND METRE.

1. Greek verse, like English, has *rhythm* (ῥυθμός), or *regular movement*; and *metre* (μέτρον), that is, definite *measurement*, by feet and lines of a given length.

2. It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction, while an English verse is a regular combination of *accented and unaccented* syllables.

3. Greek versification is based on QUANTITY. Syllables are combined into certain groups called FEET; and feet, singly or in pairs, are combined into VERSES.

II. THE STRUCTURE OF THE VERSE.

1. The measure of the Homeric verse is the *Hexameter*, which consists of six portions called *feet*. Each of these feet is either a *dactyl* or a *spondee*. A dactyl (δάκτυλος, *a finger*) consists of a long syllable followed by two short ones (— ∪ ∪, or in musical notation, ♩ ♪ ♪); a spondee (σπένδω, *to offer a libation*), of two long syllables (— — or ♩ ♩).

2. The fundamental foot is the *dactyl*, but a *spondee* is very often used instead: at the end of the verse it is invariably used. Therefore, the first four feet may be either dactyls or spondees, the fifth foot is *generally* a dactyl, and the sixth a spondee. The following is the scheme:

Ἄνδρα μοι	ἔννεπε	Μοῦσα, πο-	λύτροπον	ὅς μάλα	πολλά.
θώρη-	κας ῥή-	ξιν δηϊ-	ων ἄμ-	φί στή-	θεσσιν.
πλάγθῃ ἐ-	πεὶ Τροί-	ης ἰε-	ρὸν πτολί-	εθρον ἔ-	περσεν.

REMARK 1.—The fifth foot is so commonly a dactyl, that when a spondee is admitted to this place the verse is called *spondaic*. The proportion of spondaic verses is about one in twenty.

REMARK 2.—A succession of dactyls produces a quick and lively motion, and a succession of spondees, a slow and heavy motion. The best effect is produced in successive verses by a variety in the number and arrangement of the dactyls and spondees.

III. ICTUS.—THESIS AND ARSIS.

1. The first syllable of each foot is pronounced with a *stress* or *elevation* of voice, which is called the *ictus* or rhythmic accent; the following short syllables (or the long one, if the foot be a spondee) are pronounced with a *depression* of voice. The ictus has nothing to do with the written word-accent, which was disregarded in versification.

2. That part of the foot which has the ictus is called the *Thesis* (θέσις, *down-beat*); the other part is called the *Arsis* (ἄρσις, *up-beat*).

REMARK 1.—The ictus is marked in the scheme by a stroke (┘).

REMARK 2.—“The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus part, and *thesis* for the other.” H.

IV. CÆSURA AND DIÆRESIS.

1. In every well-constructed Hexameter there is at least one *Cæsura* (τομή, *cutting*), which is a break occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should *not* coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several cæsuras in an Hexameter; e. g.: in the verse,

χωόμενον | κατὰ θυμὸν | ἐϋζώνοιο | γυναικός,

the ending of the foot and of the word coincide only in the word κατὰ.

2. In a dactyl the word may end with a long syllable in the thesis (┘ | ◡ ◡), or with the first short in the arsis (┘ ◡ | ◡). In the former case the cæsura is called *masculine*, in the latter *feminine*.

3. The principal cæsuras are the following:

(a.) The most usual cæsura is the *feminine* in the *arsis* of the third foot; e. g.:

┘ ◡ ◡ ┘ — ┘ ◡ ◡ ┘ — ┘ ◡ ◡ ┘ —
οὐλομέ- | νην ἦ | μυρὶ' || 'A- | χαιοῖς | ἄλγε' ἔ- | θεκεν.

NOTE.—In the first book of the Iliad, out of 611 verses, 356 have this cæsura.

(b.) Somewhat less common is the *masculine* after the *thesis* of the third foot; e. g.:

┘ ◡ ◡ ┘ ◡ ◡ ┘ — — ┘ ◡ ◡ ┘ ◡ ◡ ┘ —
μῆνιν ἄ- | εἶδε, θε- | ᾶ, || Πη- | ληϊά- | δέω 'Αχι- | λῆος.

NOTE.—In the first book of the Iliad, 247 verses have this cæsura.

(c.) A third cæsura is the *masculine* after the *thesis* of the fourth foot; this is usually preceded by a masculine cæsura in the second foot; e. g.:

$\frac{\text{—}}{\text{—}} \cup \cup \quad \frac{\text{—}}{\text{—}} \text{—} \quad \frac{\text{—}}{\text{—}} \text{—} \quad \frac{\text{—}}{\text{—}} \text{—} \quad \frac{\text{—}}{\text{—}} \cup \cup \quad \frac{\text{—}}{\text{—}} \text{—}$
 ἀρνύμε- | νος || ἦν | τε ψυ- | χῆν || καὶ | νόστον ἐ- | ταίρων.

NOTE.—This cæsure occurs 6 times in the first book of the Iliad.

(d.) Besides these principal cæsuras there are still other subordinate ones.

4. Besides the cæsure, the DIÆRESIS (διαίρεσις) also is of frequent occurrence; i. e., a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diæreses:

(a.) After the *first* foot; e. g.:

ἦσθιον · || αὐτὰρ ὁ | τοῖσιν ἄ- | φείλετο | νόστιμον | ἦμαρ,

(b.) After the *second* foot; e. g.:

ἀλλ' ὅτε | δὴ ἔτος || ἦλθε, πε- | ριπλομέ- | νων ἐνι- | αὐτῶν,

(c.) After the *fourth* foot; e. g.:

ἦρώ | ων, αὐ- | τοὺς δὲ ἐ- | λώρια || τεῦχε κύ- | νεσσιν.

NOTE.—This last, called the BUCOLIC DIÆRESIS, is the most rythmical division, and consequently the best place for a pause in the sense.

REMARK.—Diæresis may occur after the *third* foot, but this is regarded as a blemish in the verse, unless preceded by a well-marked cæsural pause: that is to say, there must be no break which would allow the verse to fall into two equal parts; e. g.:

ἐννῆ- | μαρ μὲν ἄ- | νὰ στρατὸν || ὥχετο | κῆλα θε- | οῖο.

V. QUANTITY.

1. Quantity is the time occupied in pronouncing a syllable.

2. Syllables are in quantity either *long* or *short*.

NOTE.—A long syllable has in general twice the value of a short syllable, and is indicated by the sign —, or by a quarter note in music, ♩. This unit of measure is also called a *time* or *mora*.

REMARK.—A syllable is called *doubtful* when its vowel may be *either* short or long. By some writers such a syllable is called *common*.

RULES OF QUANTITY (Compare H. 92–94; C. 725–739; G. 19, 20).

PRELIMINARY REMARK.—Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the short vowel *ε* or *ο*, followed by another vowel, or by a single consonant, is *short* by nature; e. g., τέκος, θεός, βόη.

2. A syllable which has the long vowel *η* or *ω*, or a diphthong, is *long* by nature; so all contracted and circumflexed syllables are *long* by nature; e. g., ἥρως, οὐρανός; ἄκων (for ἀέκων), ἐτίμα (for ἐτίμαε), πᾶς, σῆτος, ψῦχος, νῦν.

3. A syllable which has a doubtful vowel, *α, ι, υ*, followed by another vowel, is *doubtful*; e. g., ἰλᾱος and ἰλᾶος. So most verbs in -ιω and -υω, comparatives in -ίων, nouns in -ιη, etc. In most cases, however, when so used, or when followed by a single consonant, or when used at the end of a word, it is *short* by position; e. g., αἰδόντες, δαιμονίη, φύή, μάχη, φίλος, ἀργύρεος.

Exceptions to 3.

- (a.) *α* of nouns in the first Dec., which have the Gen. in -ας, is long in all the cases in which it occurs; e. g., ἡμέρᾱ, φιλιᾱ, ᾱς, ᾱ, ᾱν, etc.
- (b.) *α* in the Dual of all nouns of the first Dec. is long; e. g., Nom. Sing. λῑαινᾱ, Dual λεαινᾱ.
- (c.) *α* is long in the Gen. Sing. in -αο and Gen. Plur. in -ᾶων; e. g., Ἀτρείδᾱο, ἀγορᾶων.
- (d.) The ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Plur.; e. g., Nom. ταμίᾱς, Gen. σκίᾱς, Acc. Plur. δόξᾱς.
- (e.) *α* of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν has been dropped; e. g., ἀκούσᾱς (ἀκούσαντς), ἀκούσᾱσα, ιστᾱς, βᾱς; γίγᾱς (γίγαντς), μέλᾱς (μελανς).
- (f.) *α* is long in the third Pers. Plur. Perf. Ind. Act.; e. g., τετύφᾱσι.
- (g.) *υ* is long in the Sing. of the Pres. and Imperf. Ind. Act. of verbs in -υμι, also in the masc. and fem. Sing. of the participle; e. g., δεικνῡμι, ἐδεικνῡν, δεικνῡς, δεικνῡσα.—Other exceptions may be learned by observation.

4. A syllable which has a short or a doubtful vowel, followed by two consonants or a double consonant, is *long* by position; e. g., ικέσθαι, ἐκατόμβη, δέξᾱσθαι, ἔχθιστος, φύλλον.

5. In Homer a mute with a liquid commonly make a syllable *long* by position.

6. The final syllable of a word in verse is uniformly long by position—

- (a.) when it ends with a consonant, and the next word begins with a consonant; e. g., καὶ κάθι- | σὸν Τρώ- | ας; also (b.) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants which are not a mute and a liquid; e. g., ἀδμή- | την, ἦν | οὔπω ὕ | πὸ ζυγὸν | ἥγαγεν | ἀνήρ. A mute and a liquid, in this case, always makes the syllable in the thesis long, while the syllable in the arsis may be either long or short, according to the necessities of the verse; e. g., μή μοι | δῶρ' ἔρα- | τὰ πρόφε- | ρῆ χρυ- | σέης Ἀφρο- | δίτης; on the contrary, in the arsis, αὐτὰρ ὃ | πλησίον | ἐστέ- | κει.

7. A long vowel or diphthong at the end of a word is usually made

short in Homer before a word beginning with a vowel, but it remains long when it is in the thesis, or when the following word has the digamma (II. § 1); e. g., ἡμένῃ | ἐν βέν- | θεσσιν; — υῖες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | Ἀκτορί- | ωνος; — αὐτὰρ ὁ | ἔγνων | ᾗσιν ἐ- | νὶ φρεσὶ | φώνη- | σέν τε (ᾗσιν = *Fῆσιν*).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g., ἐπειή (— — —), ἔμπαιος (— — —), οἶος (— — —), βέβληται.

9. The ictus can make a short syllable long, both at the beginning of a word—e. g., ἀσπίδος | ἀκάρμα- | τον πῦρ—and also at the end, in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g., καὶ πεδί- | ἄλω | τεῦντα; — θυγατέ- | ρᾱ ἦν (= *Fῆν*).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the arsis is measured as long when it stands between two long vowels; e. g., ὕπο- | δέξι- | ῃ.

THE DIALECT OF HOMER.

THE language of Homer and his school is the older Ionic. These poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric, the chief peculiarities of which are hereafter given.

I. THE DIGAMMA.

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *w*. From its form *F*, which resembles one gamma standing upon another, it is called *Digamma* (double gamma).

2. The Æolians retained this character the longest; among the other Grecian tribes it disappeared very early. "In Ionia neither the character nor any sound answering to it was known in historical times. In all probability, indeed, the letter never was used for the Ionic dialect." Monro.

3. Its sound, however, was in some instances changed into the smooth labial β , e. g., $\beta\acute{\iota}\alpha$, arising from *Fis* (later *is*), Lat. *vis*. In some instances it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*; e. g., *ναῦς* instead of *νᾶFs*, *navis*, *βοῦς* (*βόFs*), *bōos*, *bōs*, Gen. *bō-vis*. In others still it was merely changed into a smooth breathing, which at the beginning of the word is indicated by the *spiritus lenis*, but in the middle of the word and before ρ it was not indicated by any character; e. g., *Fis*, *vis*, *is*; *εἰλέω*, *volvo*; *ῥFis*, *ovis*; *Φρόδον*, *ρόδον*. Finally, it was also changed at the beginning of some words into a rough breathing, which was indicated by a *spiritus asper*; e. g., *ἑσπερος*, *vesperus*, *ἑννῦμι*, *vestio*.

4. In the Homeric poems, the character denoting the breathing *F* does not exist; but it is very clear that in the time of Homer many words were pronounced with the digamma; e. g., *ἄγνῦμι*, *ἄλις*, *ἄλῶναι*, *ἄναξ*, *ἄνδάνω*, *ἄστυ*, *ἔαρ*, *ver*, *ἔδνον*, the forms of *εἶδω* (*video*), *εἵκοσι* (Dor. *Ἴκατι*, Lat. *viginti*), *εἵκω*, *εἵλω*, *εἴρω*, *ἕκαστος*, stem *έκα-* (*έκηβόλος*, etc.), *έκητι*, *έκῶν*,

έκυρός, έλιξ, έλπομαι, έξ, έου, έο, οί, έ, έπος, ειπον, έργον, έρρεω, έρύω, Root *Feσ-* (έννυμι, έσθής, ειμα), Lat. *vestis*, έσπερος, Lat. *vesper*, έτης, έτος, ήδύς, ιάχω, ιαχή, root *Fiκ-* (ίκελος, είκελος, ζοικα), ίον violet, Lat. *viola*, Ἰρις, ἴς, ἴφι, ἴσος, ἰτέη, οἶκος, cf. Lat. *vicus*, οἶνος (*vinum*), ὅς ἢ ὄν *his*.

5. This is obvious from several facts:

- (a.) Words that have the digamma cause no hiatus; e. g., πρὸ έθεν (= προ *Fέθεν*).
- (b.) Hence also a vowel capable of elision, when placed before such a word can not be elided; e. g., λίπεν δέ έ (= δέ *Fe*), instead of δ' έ.
- (c.) The ν *έφελκυστικόν* is wanting before words which have the digamma; e. g., δαίέ οί (= δαίέ *Foi*), instead of δαίέν οί.
- (d.) οὐ instead of οὐκ is found before the digamma; e. g., έπει οὐ έθέν έστι χερείων (= οὐ *Fεθεν*), instead of οὐχ έθεν.
- (e.) In compounds neither elision nor crasis takes place; e. g., διαειπέμεν (= δια*Fei*πέμεν), instead of διειπέμεν, ααγής, instead of α*Fe*αγής.
- (f.) Long vowels are not shortened (I. v. 7) before words that have the digamma; e. g., κάλλεί τε στίλβων καὶ ειμασι (= καλ *Fείμασι*).

II. CHANGE OF VOWELS.

1. SUBSTITUTION.

1. η and ε are interchanged; e. g., ήύς and έύς, νηός and νεός (Gen. of νηύς).

2. Diphthongs interchange with short vowels, viz., αι, ει, οι, with ᾱ, ε, ο; e. g., βαθείης and βαθεης, ὀλοιός and ὀλοός, αἰετός and αετός.

3. ει and ου are commonly found where the Attic uses ε and ο; e. g., ξεῖνος for ξένος, πουλύς for πολύς.

4. Similarly η is used instead of long ᾱ after ε, ι, and ρ; e. g., Βορέης, φιλιήν, ἀγορή for Βορέας, φιλιάν, ἀγορά.

5. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Gen. ending -εω for -ᾱο: the Subj.; e. g., στέω-μεν and φθέωμεν for στήομεν and φθήομεν; so also the particle εἶος for έως. This is called *Metathesis of Quantity*.

2. CONTRACTION.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g., ἀέκων and ᾤκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations.

2. Contraction is comparatively rare; but, when it does occur, the rules are the same as in Attic (H. 37-41; C. 118-123; G. 9), except that εο and εου contract into ευ, and οη contracts into ω in the verbs βοᾶν, *to cry*, and

- (a.) With long vowels or diphthongs, either in the thesis, e. g., ἀντιθέ | ω Ὀδν | σῆϊ, or in the arsis, in which case the long vowel or diphthong is short; e. g., οἴκοι ἔ | σαν.
- (b.) When the vowel does not admit elision, or but seldom; e. g., παιδὶ ἀμύνεν.
- (c.) When two words are separated by a punctuation-mark; e. g., ἀλλ' ἄνα, εἰ μέμονας γε.
- (d.) In the feminine cæsure, after the first short syllable in the third foot of the verse: e. g., κεινὴ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χεῖρη.
- (e.) In the diæresis, after the first and fourth foot of the verse; e. g., ἔγχει | Ἰδομενῆος; — πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὐλον Ὀνειρον.
- (f.) When the first word has the apostrophe; e. g., δένδρε' ἔθαλλεν.
- (g.) Words which have the digamma occasion no hiatus, as the concurrence of vowels is only apparent.

7. ELISION.

1. Elision occurs very frequently, namely:

- (a.) The α in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending σα; e. g., ἄλειψ' ἐμέ; usually in the particle ἄρα.
- (b.) The ε in the personal pronouns ἐμέ, μέ, σέ, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb; and in particles, e. g., δέ, τέ, τότε, etc. (but never in ἰδέ).
- (c.) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such that it could not be mistaken for the Acc.; e. g., χαῖρε δὲ τῷ ὕρνιδ' Ὀδυσσεύς; in ἄμμι, ὕμμι, and σφι; in adverbs of place in -δι, except those derived from substantives; in εἵκοσι; finally, in all the endings of the verb.
- (d.) The ο in ἀπό and ὑπό (but never in πρό), in δύο, in neut. pronouns (except τό), and in all endings of the verb.
- (e.) υ is never elided.
- (f.) αι in the endings of the verb, -μαι, -σαι, -ται, -σθαι, -νται.
- (g.) οι in μοι, σοι, and in the particle τοι.

2. For the rules of Elision, vid. H. 79–82; C. 127–129; G. 12.

8. APHÆRESIS.

1. Aphæresis, i. e., the elision of ε at the beginning of a word after a final vowel or diphthong, is found especially with μή and ἦ; e. g., μὴ ἴγώ for μὴ ἐγώ.

2. Similarly initial ε followed by a vowel may often be dropped; e. g., ἐ-έλωμαι and ἔλωμαι, ἐ-εἵκοσι and εἵκοσι.

9. APOCOPE.

1. Apocope (ἀποκοπή), i. e., the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions ἄν, κάτ, πάρ, for ἀνά, κατά, παρά, seldom in ἀπ and ὑπ for ἀπό and ὑπό, and in the conjunction ἄρ for ἄρα.

2. The apocopated forms are used both as separate words and in composition; the accent recedes to the first syllable, and the final consonant is assimilated as follows:

- (a.) ν, before β, π, φ, μ, is changed to μ; e. g., ἄμ βωμοῖσι, ἄμ πέλαγος, ἄμ φόνον, ἀμμένω.
- (b.) κάτ assimilates its τ to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g., καδ δύναμιν, κακ κεφαλῆς, καγ γόνυ, καπ φάλαρα. Examples of ἀπό and ὑπό are ἀππέμψει and ὑββάλλειν, instead of ἀποπέμψει and ὑποβάλλειν.

III. CHANGE OF CONSONANTS.

1. δ and θ remain before μ (contrary to H. 53; C. 148; G. 16, 3); e. g., ἴδμεν and κεκορυθμένος instead of ἴσμεν and κεκορυσμένος.

2. The metathesis of ρ with a preceding vowel occurs not unfrequently; e. g., κραδίη for καρδία, κάρτερος for κράτερος, βάρδιστος (from βραδύς); also in the second Aor.: ἔπραθον, ἔδραθον, ἔδρακον (from πέρθω, δαρθάνω, δέркоμαι).

3. A parasitic β is often found after μ before ρ and λ; e. g., βροτός for μβροτός (root μορ-, μρο-; Lat. μοι-ιόν), με-μβλωκα (from root μολ-, μλω). At the beginning of a word the μ is dropped; but it remains in composition; e. g., ἄ-μβροτος.

4. Aspiration is often transposed; e. g., κιθών, Καλχηδών for χιτών, Χαλκηδών; the smooth is often used for the rough, especially in words which are strengthened in some other way; e. g., εὔκηλος, οὔλος, ἥελιος, ὕμμες, for ἔκηλος, ὄλος, ἡλιος, ὕμεις.

5. In Homer consonants *can* be doubled after short vowels, according to the necessities of the verse, in the following cases:

- (a.) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g., ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσευα; also in composition; e. g., ἄρρηκτος (ρήγνυμι).
- (b.) In composition, also, the liquids and σ are doubled; e. g., νεόλλουτος (from νέος and λούω).
- (c.) The σ in the inflection of the Dat. in -σι, and of the Fut. and Aor.; e. g., νέκυσσιν, φράσσομαι, κάλεσσα.
- (d.) The σ in the middle of several words; e. g., ὄσσον, τόσσον, ὀπίσσω, etc.
- (e.) Of the mutes π is doubled in the interrogatives which begin with ὅπ-;

e. g., ὄππως, etc.; — κ in πέλεκκον, πελεκκάω; — τ in ὅττι, ὅττεο, ὅττεν; — δ in ἔδδεισε, ἄδδεές, ἄδδην.

REMARK.—The doubling of ρ, when the augment is prefixed and in composition (H. 49; C. 146; G. 15, 2), can be omitted if the verse requires it; e. g., ἔρεζον (from ῥέζω), χρυσόρυτος. For the same reason, though but seldom, one of the consonants which otherwise usually occur doubled is omitted; e. g., Ὀδυσεύς, Ἀχιλεὺς, φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

IV. THE DECLENSIONS.

1. SPECIAL TERMINATIONS.

1. In addition to the marks for the cases, the Homeric dialect has the suffix -φι(ν), which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged theme of the word, is confined, for the most part, to certain oft-recurring words and phrases, and (except θεόφιν) is not found with a word denoting a person; e. g.:

I. Dec. only in the Sing.: ἀγέληφι, ἀπὸ νευρῆφι.

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (όφι): θεόφιν (for θεῶν), ἀπ' ὀστέφιν (for ὀστέων), *of bones*.

III. Dec. almost exclusively in the Plur.: ὄρεσφι(ν), *upon the mountains*, ἐκ στήθεσφι, ναῦφι.

2. There are three local suffixes:

(a.) Answering to the question *where?* in -θι, as οἴκοθι, Ἰλιόθι, οὐρανόθι.

(b.) To the question *whence?* in -θεν, as οἴκοθεν, θεόθεν; also with prepositions, as ἀπ' οὐρανόθεν, κατὰ κρῆθεν. This is often equivalent to the genitive ending.

(c.) To the question *whither?* in -δε appended to the accusative case, as ἀγορήνδε, λόχονδε, ἄλαδε (also εἰς ἄλαδε), and the analogous forms φύγαδε, οἴκαδε.

2. FIRST DECLENSION.

1. Instead of the long \bar{a} , η is used through all the cases of the Sing.; e. g., Πηνελοπείης, Πηνελοπείῃ, from Πηνελόπεια; φρητρή, γενεή, Βορέης, Βορέῃ, Βορέην.

Exceptions: θεᾶ, goddess, $\bar{a}s$, \hat{a} , $\hat{a}\nu$; Ναυσικάᾶ, Φειᾶ; Αἰνείās, Αὐγείās, Ἑρμείας, and other proper names in -as pure. The Voc. of νύμφη is νύμφα.

2. Abstract substantives in -εια and -οια, derived from adjectives in -ης and -ους, and also some other feminines, change short \bar{a} of the Attic dialect into η ; e. g., ἀληθείη, ἀναιδείη, εὐπλοίη, κνίσση, instead of ἀλήθεια, ἀναΐδεια, εὐπλοια, κνίσσᾶ.

3. The Nom. Sing. of masculines, in a great number of words, has the ending -ᾶ (like the Latin), instead of -ης, according to the necessities of the verse; e. g., ἰππότᾶ, αἰχμητᾶ, μητίετα, εὐρύοπα. The Voc., in all these, retains the ending -ᾶ.

4. In the Gen. Sing. of masculines Homer has the following endings: -ᾶο, -ω, and -εω; of which ᾶο is the original form; ω is a contraction of αο, and used after vowels; εω is the true Ionic form, and is always pronounced as one syllable by *synizesis*, and in relation to the accent ω is always considered short; e. g., Ἑρμείας, Gen. Ἑρμείᾶο and Ἑρμείω; Βορέης, Gen. Βορέᾶο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾶο and Ἀτρείδεω.

5. The Gen. Plur. of masculines and feminines has the ending -άων, and -έων, rarely contracted into ῶν. εων is regularly pronounced with *synizesis*; e. g., κλισιάων, κλισιῶν, πυλάων, πυλέων.

6. The Dat. Plur. ends in -ησι(ν), -ης, and -αις (only in θεαῖς and ἀκταῖς); e. g., κλισίησι(ν), πέτρης πρὸς μεγάλησι.

3. SECOND DECLENSION.

1. In the Gen. Sing. Homer has two forms -ου and -οιο; e. g., ὤμου, ὤμοιο, from ὤμος, ὅ, *shoulder*.

2. In the Gen. and Dat. Dual he has -οιιν (instead of -οιν); e. g., ὤμοιιν.

3. In the Dat. Plur.: -οισι(ν) and -οις; ὤμοισιν, ὤμοις.

NOTE.—In the *genitive singular* the case ending -ιο with ο- of the stem gives the ending -ο-ιο, as given above: thence comes -ο-ο and by contraction -ου.

4. THE ATTIC DECLENSION. In the Gen. Sing. Homer has -ῶο, instead of -ω; e. g., Πενελεῶο, from Πηνέλεως. In γάλως, *sister-in-law*, Ἀθως, and Κῶς, the ως produced by contraction is resolved by ο; e. g., γαλόως, Ἀθόως, Κόως.

5. CONTRACTED FORMS of the Second Dec. occur but seldom, νοῦς, usually νόος, χειμάρρους and χειμάρροος, Πάνθους, Πάνθου, Πάνθω. With those in -εος, -εον, Homer either lengthens the ε to ει, or employs *synizesis*, as the nature of the verse requires; e. g., χρύσειος.

4. THIRD DECLENSION.

1. In the Gen. and Dat. Dual Homer has -οιιν (as in Decl. II) for -οιν; e. g., ποδοῖιν.

2. In the Dat. Plur. he has both -σι(ν) and -εσσι(ν), e. g., παισί (for παιδ-σί) and παῖδ-εσσι. Rarely also -εσι; e. g., αἶγ-εσι. He has also sometimes -σσι after vowels; e. g., νέκυ-εσσι. In some words like ἔπεσ-σι, δέπασ-σι, ποσ-σί (= ποδ-σί), ἱρισσι (= ἱριδ-σι), the first σ belongs to the stem.

3. The Acc. Sing. of those in *-us* sometimes has the ending *-α*; e. g., εὐρέα πόντον, ἰχθύα, νέα, instead of εὐρύν, ἰχθύν, ναῦν.

4. Those in *-is*, Gen. *-idos*, especially proper names, *often* have the inflection *-ios*, etc., and in the Dat. always; e. g., Θέτι, ἔριν. In the Acc. we *always* have Ἴριν, Θέτιν, θοῦριν. Note that no oxytones ever form the Acc. in *-ιν*.

5. The words γέλως, *laughter*, ἰδρώς, *sweat*, and ἔρως, *love*, which properly belong to the third Dec., in particular cases in Homer are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα; γέλῳ, instead of γέλωτι; ἰδρῶ, ἰδρῶ, instead of ἰδρῶτα, ἰδρῶτι; ἔρῳ, instead of ἔρωτι.

6. The neuter οὔς, ὠτός, *ear*, in Homer has the form οὔας, οὔατος, Pl. οὔατα, οὔασι, once ὠσί. The neuters στέαρ, *fat*, οὔθαρ, *breast*, and πεῖραρ, *issue*, have *-ατος* in the Gen.: στέατος, οὔθατα, πείρατα, πείρασι. In the neuters τέρας, κέρας, and κρέας, the *τ* is dropped; e. g., τέραα, -άων, -άεσσι; Dat. κέρα, Plur. κέρα, κεράων, κεράεσσι, and κέρασι; Plur. κρέα, κρεάων, κρεῶν, and κρειῶν, κρέασιν.

7. In the words mentioned in H. 188; C. 210; G. 57, Homer can either retain or omit *ε*, as the verse may require; e. g., ἀνὴρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc. (but only ἀνδρῶν, ἀνδράσι, and ἀνδρέσσι); γαστήρ, -έρος, -έρι, and γαστρός, γαστρί, γαστέρα, γαστέρες; Δημήτερ, Δήμη (τερος) τρος, Δήμη (τερα) τρα; θυγάτηρ, θυγα (τέρος) τρός, etc., θυγατέρεσσι, but θυγατρῶν; πατήρ and μήτηρ, -τέρος and -τρός, etc.

8. The word ἰχώρ, *blood of the gods*, in the Acc. has ἰχῶ instead of ἰχώρα, and κυκεών, *mixed drink*, in the Acc. has κυκεῶ or κυκειῶ.

9. To H. 206; C. 212; G. 53; 54, belong *-aus*, *-eus*, *-ous*. Of γραῦς, these occur in Homer only Nom. γρηῦς, γρηῦς, Dat. γρηῖ, and the Voc. γρηῦ and γρηῖ. The word βοῦς does not admit contraction, thus: βόες, βόας, Dat. Plur. βόεσσι and βουσί.

10. H. 206; C. 212; G. 53, 3. In common nouns in *-εύς* and in the proper name Ἀχιλλεύς, *η* is used instead of *ε* in all the forms in which *υ* (*F*) of the stem is dropped; e. g., βασιλεύς, Voc. -εῦ, Dat. Plur. -εῦσι (except ἀριστήεσσιν, from ἀριστεύς), but βασιλῆος, -ῆϊ, -ῆα, -ῆες, -ῆας (*α* in the Acc. Sing. and Plur. is short). Among the proper names, the following are to be specially noticed: Ὀδυσσεύς, Ὀδυσσῆος and Ὀδυσῆος and Ὀδυσσέος, also Ὀδυσσεῦς (contracted), Ὀδυσῆϊ and Ὀδυσεῖ, Ὀδυσσῆα and Ὀδδυσέα, also Ὀδυσῆ; Πηλεύς, Πηλῆος and -έος, -ῆϊ and -εῖ, -ῆα. The others, as Ἀτρεύς, Τυδεύς, generally retain *ε*, and contract *-eos* in the Gen. by *synizesis*, and sometimes *-εα* in the Acc. into *η*, thus: Τυδέος, -εῖ, -έα and -ῆ.

11. Nouns in *-ης* and *-ες*, Gen. *-eos*, retain for the most part the uncontracted forms. The Gen. Sing. remains uncontracted; the Nom. Plur. is *-ees* and *-eis*; the Gen. Plur. remains uncontracted (except when the end-

ing *-εων* is preceded by a vowel, in which case contraction takes place; e. g., *ζαχρεῶν* from *ζαχρηέων*, which is from *ζαχρηής*, *impetuous*), also the Acc. Plur. *-εας*. *Ἄρης* is thus declined: *Ἄρης* and *-εος*, Dat. *Ἄρηϊ*, *Ἄρη*, *Ἄρεϊ*, Acc. *Ἄρη* and *Ἄρην*; Voc. *Ἄρες* and *Ἄρες*.

12. Proper names in *-κλῆς* contract *εε* into *η*; e. g., *Ἡρακλῆς*, *-κλῆος*, *-ῆϊ*, *ῆα*, Voc. *Ἡράκλεις*; but adjectives in *-έης* have both *-ει* and *-η*; e. g., *ἄκλεής*, *ἄκληϊς*, *ἀγακλῆος*, but *εὐκλείας* (Acc. Plur.) from *εὐκλής*, Gen. *εὐρρέϊος*, from *εὐρρέης*. So the forms *δυσκλέα*, *ὑπερδέα*, instead of *-εέα*, occur.

13. Of words in *-ως*, Gen. *-ωος*, in Homer the contracted forms *ῥω* Dat. and *Μίνω* Acc. occur. Of the words in *-ός* and *-ω*, Gen. *-όος*, only *χρῶς* and its compounds are uncontracted: *χροός*, *χροῖ*, *χροά*.

14. Of the words in (a.) *ας*, Gen. *ας*. The Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g., *γῆραῖ* and *γῆρα*. But the Nom. and Acc. Pl. are always contracted; e. g., *δέπα*.—(b.) *ος*, Gen. *ος*. According to the necessities of the verse, both the uncontracted and contracted forms are used (except in the Gen. Pl., which always remains uncontracted; also in the Gen. Sing., except in some substantives which contract *εος* into *εὐς*; e. g., *Ἐρέβεος*, *θάρσεος*); Dat. *ἑρεῖ* and *ἑρει*, *κάλλεϊ* and *κάλλει*. Nom. and Acc. plurals in *εα* commonly remain uncontracted, but must be pronounced with *synizesis*; e. g., *νείκεα*, *βέλεα*.—In *σπέος*, *κλέος*, *δέος*, *χρέος*, *ε* is sometimes lengthened into *ει*, sometimes into *η*, thus: Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dual *σπέσσι* and *σπήεσσι*; *χρέος* and *χρεῖος*; *κλέα* and *κλεῖα*.

15. *ις*, Gen. *ις*; *υς*, Gen. *υς*. The Dat. Sing. is contracted; e. g., *δίζυϊ*, *πληθυϊ*, *νέκυι*. The Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g., *ιχθὺς*, instead of *ιχθύας*, *δρὺς*. The Nom. Pl. never suffers contraction, but is pronounced with *synizesis*; e. g., *ιχθύες* (dissyllable). The Dat. Pl. ends in *ύσσι* and *έσσι* (dissyllable); e. g., *ιχθύσσι* and *ιχθύεσσι*.

16. *ις* and *ι*, Gen. *ις* (Att. *εως*); *υς* and *υ*, Gen. *υς* (Att. *εως*). (a.) Words in *ις* retain the *ι* of the stem through all the cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl.; e. g., *πόλις*, *ιος*, *ι*, Pl. *ιες*, *ίων*, *ισι*, *ιας*, and *ις*. The Dat. Sing. has also the endings *εῖ* and *ει*; e. g., *πόσεῖ* and *πόσει*, from *πόσις*. In some words the *ι* of the stem is changed into *ε* in other cases also; e. g., *ἐπάλξεις* (Acc.), *ἐπάλξεσιν*, especially in *πόλις*, which, moreover, as the verse requires, can lengthen *ε* into *η*, thus: Gen. *πόλιος*, *πόλεος*, and *πόληος*, etc., and in *ὄϊς*, *οὐίς*, Dat. Pl. *ὄϊεσσι*, *οῖεσσι*, *οῖεσσι*. (b.) Words in *υς*, which in the Att. Gen. end in *εως*, have *εος*, and in the Dat. Sing. both the uncontracted and contracted forms; e. g., *εὐρέϊ*, *πήχει*, *πλατεῖ*. In the other cases the uncontracted forms

are commonly used, though these are generally to be pronounced with *synizesis*.

5. ANOMALOUS WORDS (Cf. H. 216; C. 21; G. 60, 5).

1. Γόρυ (τό, *knee*) and δόρυ (τό, *spear*):

Sing.	γούνατος and γουνός	δούρατος and δουρός, δούρατι and δουρί
Pl. N.	γούνατα and γούνα	δούρατα and δουρα; Dual δουρε
G.	γούνων	δούρων
D.	γούνασι (σσι) and γούνεσσι	δούρασι and δούρεσσι.

2. Κάρα (τό, *head*):

Sing. N.	κάρη			
G.	κάρητος	καρήατος	κρατός	κράατος
D.	κάρητι	καρήατι	κρατί	κράατι
A.	κάρη (κᾱτα, <i>Masc.</i> , <i>Od.</i> VIII. 92).			
Plur. N.	κάρᾱ	καρήατα (and κάρηνα)		
G.	κράτων	(and καρήνων)		
D.	κρασί			
A.	κράατα	(and κάρηνα).		

3. Ναῦς (ῆ, *ship*):

Sing N.	νηῦς	Plur.	νηῆς and νέες
G.	νήος and νεός		νηῶν and νεῶν
D.	νηϊ		νηυσί, νήεσσι, νέεσσι
A.	νηᾱ and νέᾱ		νηας and νέας.

4. Χείρ (ῆ, *hand*), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσιν, χείρεσσιν, and χερσί.

5. Υἱός (ὅ, *son*), is declined in Homer with three stems,—

- υἱο: N. υἱός, A. υἱόν, V. υἱέ (υἱοῦ and υἱῶ are very rare);
 υἱν: G. υἱέος, D. υἱέϊ (υἱεῖ), A. υἱέα, Plur. υἱέες (υἱεῖς), υἱέας (υἱεῖς);
 υἱ: G. υἱός, D. υἱί, A. υἱᾱ, Plur. υἱες, υἱάσι, υἱας, Dual υἱε.

6. ADJECTIVES.

1. The feminine of Adjectives of the First and Second Declensions is regularly formed in η instead of ᾱ, as *ὁμοίη*, *αἰσχροή*, except *διᾱ*.

2. Adjectives in -os are sometimes of two, sometimes of three, terminations. The Attic rule, that compound adjectives have only two terminations, is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

3. The Adjectives *βαθύς* and *ώκός* sometimes have the feminine form *-έα* or *-ή* instead of *-εία*; e. g., *βαθέης*, *βαθέην*, *ώκέα*.

4. Adjectives in *-ήεις*, *-ήεσσα*, *-ήεν* often occur in the contracted form: *-ῆς*, *-ῆσσα*, *ῆν*; e. g., *τιμῆς*. Those in *-όεις*, *-όεσσα*, *-όεν* contract *οε* into *ευ*; e. g., *λωτεῦντα* for *λωτόεντα*.

5. Of *πολύς* (stems *πολυ-* and *πολλο-*) Homer has the forms *πᾶλλός*, *-ή*, *-όν* regular. He has besides these, the following forms:

Nom. Sing. *πολύς* and *πουλύς*, *πολύ* and *πουλύ*, *πολύν* and *πουλύν*;

Gen. *πολέος*; Acc. *πολύν* and *πουλύν*; Nom. Plur. *πολέες* and *πολεῖς*;

Gen. *πολέων*; Dat. *πολέσι*, *πολέσσι*, and *πολέεσσι*; Acc. *πολέας* and *πολεῖς*.

6. In the COMPARISON of adjectives the endings *-ώτερος* and *-ώτατος* are sometimes used, even when the vowel of the preceding syllable is long; e. g., *διζυρώτατος*, *λαπρώτατος*, *κακοξινώτερος*. Adjectives in *-ύς* and *-ρος* have comparison in *-ίων* and *-ιστος*, though sometimes also the regular form; e. g., *γλυκός*, *γλυκίων*; *βαθύς*, *βάθιστος*; *οἰκτρος*, *οἰκιστος* and *οἰκρότατος*. In fact, the forms in *-ίων* and *-ιστος* are much more frequently used than in Attic.

7. The following ANOMALOUS FORMS OF COMPARISON OCCUR:

ἀγαθός, Comp. *ἀρείων*; *λωῖων* and *λωίτερος*; Sup. *κάρτιστος*.

κακός, Comp. *κακώτερος*; *χερείων*, *χερειότερος*, *χειρότερος*; Sup. *ῥικιστος*.

ὀλίγος, Comp. *ὀλίζων*.

πολύς: defective forms *πλέες*, *πλέας*.

ρήιδιός, Comp. *ρήίτερος*; Sup. *ρήίστος* and *ρήίτατος*.

βραδύς, Comp. *βράσσων*; Sup. *βάρδιστος*.

μακρός, Comp. *μάσσων*.

παχύς, Comp. *πάσσων*.

(*κερδαλέος*, *gainful*, from *κέρδος*, *gain*), Comp. *κερδίων*; Sup. *κέρδιστος*.

(noun *ῥίγος*, *cold*), Comp. *ῥίγίων*; Sup. *ῥίγιστος*.

(*κηδεῖος*, *dear*, from *κῆδος*, *care*), Sup. *κήδιστος*.

7. THE ARTICLE.

In Homer the article is usually a demonstrative pronoun, and has the following peculiar forms: Gen. Sing. *τοῖο*; Gen. and Dat. Dual *τοῖιν*, Nom. Plur. *τοί* and *ταί*; Gen. Fem. *τάων*; Dat. *τοῖσι*, *τῇσι*, and *τῇς*.

8. PRONOUNS.

1. The forms of the Personal Pronouns are as follows:

	(a.) <i>First Person.</i>	(b.) <i>Second Person.</i>	(c.) <i>Third Person.</i>
S. N.	ἐγώ, before a vowel ἐγών	σύ, τύνη	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) ἐμεῖο, ἐμέθεν	σέο, σεῦ (σευ) σεῖο, σέθεν, τεοῖο	ἐο, εὔ (εὐ), οὔ εῖο, ἐθεν
D.	ἐμοί, μοι	σοί, τοι, τέϊν	ἐοί, οἷ (οἶ)
A.	ἐμέ, με	σέ (σε)	ἐέ, ἐ (έ), μιν
Dual N.	νῶϊ	σφῶϊν, σφῶϊ, σφῶ	
G. and D.	νῶϊν	σφῶϊν, σφῶν	σφῶϊν (σφῶϊν)
A.	νῶϊ and νῶ	σφῶϊ and σφῶ	σφῶέ (σφῶε)
Plur. N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	
G.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων (σφεων), σφῶν (σφων), σφείων
D.	ἡμῖν, ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
A.	ἡμέας, ἡμας, ἄμμε	ὑμέας, ὕμμε	σφέας (σφεας), σφᾶς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαντοῦ, σεαντοῦ, etc., never occur in Homer; instead of them he uses the personal pronouns and the pronoun αὐτός *separately*; e. g., ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἐ αὐτήν, αἱ αὐτῇ.

3. The special forms of the Possessive Pronouns are:

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
First Person		νῶϊτερος, -ᾱ, -ον	ἄμός and ἁμός (ᾱ), -ή, -όν (Attic ἡμέτερος).
Second Person	τεός, -ή, -όν (Attic σός)	σφῶϊτερος, -ᾱ, -ον	ὑμός, -ή, -όν (Attic ὑμέτερος).
Third Person	έός, -η, -ον (Attic ὅς)		σφός, -ή, -όν (Attic σφέτερος).

4. In the Demonstratives the poets have κεῖνος for ἐκεῖνος. For τοῖσδε, from ὅδε, Homer rarely has τοῖσδεσσι and τοῖσδεσι. For the rare forms of δ, ἡ, τό, vid. 7 above.

5. In Relative Pronouns, Homer has *ὅ* for *ὅς*; *οἷο*, *ὅκυ*, and *ὅο*, for *οὗ*; *ἧς* for *ῆς*; *ῆσι* and *ῆς*, instead of *αῖς*.

6. The Pronouns *τίς*, interrogative, and *τις*, indefinite, have in Homer the following forms:

INTERROGATIVE.				INDEFINITE.			
Singular.		Plural.		Singular.		Plural.	
M. F.	N.	M. F.	N.	M. F.	N.	M. F.	N.
N. <i>τίς</i>	<i>τί</i>	<i>τίνες</i>	<i>τίνα</i>	<i>τις</i>	<i>τι</i>	<i>τινές</i>	<i>τινά</i> and <i>ἄσσα</i>
G. { <i>τέο</i> <i>τέυ</i>		<i>τέων</i>		{ <i>τεο</i> <i>τευ</i>		<i>τεῶν</i>	
D. <i>τέφ</i>		<i>τέοισι</i>		{ <i>τεῷ</i> <i>τῷ</i>		<i>τέοισι</i>	
A. <i>τίνα</i>	<i>τί</i>	<i>τίνας</i>	<i>τίνα</i>	<i>τινά</i>	<i>τι</i>	<i>τινάς</i>	<i>τινά</i> and <i>ἄσσα</i>

7. The following are the forms of the Indefinite Relative *ὅστις*:

Singular.	Plural.
N. <i>ὅστις</i> , <i>ὅτις</i> ; <i>ῆτις</i> ; <i>ὅ</i> , <i>τι</i> , <i>ὅ</i> , <i>ττι</i>	<i>οἷτινες</i> ; <i>ἄτινα</i> and <i>ἄσσα</i>
G. <i>ὅτευ</i> , <i>ὅτεο</i> , <i>ὅττεο</i> , <i>ὅττευ</i>	<i>ὅτεων</i>
D. <i>ὀτέφ</i> , <i>ὀτφ</i>	<i>ὀτέοισι</i>
A. <i>ὄντινα</i> , <i>ὄτινα</i> ; <i>ῆντινα</i> ; <i>ὅ</i> , <i>τι</i> , <i>ὅ</i> , <i>ττι</i>	<i>οὔστινας</i> , <i>ὄτινας</i> ; <i>ἄστινας</i> ; <i>ἄτινα</i> and <i>ἄσσα</i> .

NOTE.—“Homer also uses *ὅς τε*, which may be regarded as *ὅς-τις* with the second stem undeclined.” Monro.

V. THE VERB.

1. AUGMENT AND REDUPLICATION.

1. The augment, either syllabic or temporal, is prefixed or omitted, as the verse requires; e. g., *λῦσε*, *θέσαν*, *ὀρᾶτο*, *ἔλε*. In the Perf. the temporal augment is omitted only in single words; e. g., *ἄνωγα*.

NOTE.—In connection with his use of the augment, Homer has several peculiar usages: (a.) After the syllabic augment *λ*, *μ*, *ν*, and *σ* are often doubled; (b.) *ρ* may be doubled or not at will; e. g., *ῥρρον*, *ῥρεξα*; (c.) When the augment is omitted, the accent is thrown back toward the beginning of the word as far as possible; and, (d.) All monosyllabic forms having a long vowel are circumflexed.

2. Words which have the digamma always take the syllabic augment; e. g., *ἀνδάνω*, *ἔαδον*; *εἶδομαι*, *ἔεισάμεν*, and also in the Part. *ἔεισάμενος*. The

ε seems to be lengthened on account of the verse in εἰοικυῖα and εὐαδε (ἔφαδε from ἀνδάνω).

3. The verbs οἶνοχοέω and ἀνδάνω take the syllabic and the temporal augment at the same time, viz., ἐφνοχόει, yet more frequently φνοχόει, ἐήνδανε and ἥνδανε.

4. The second Aor. Act. and Mid. frequently take the reduplication; this remains in all the moods, and also in the Infin. and Part. The simple augment ε is but seldom prefixed to this in the indicative; thus, e. g., κέλομαι, *to command*, ἐκεκλόμην; φράζω, *to say*, πέφραδον, ἐπέφραδον; φένω, ἔπεφνον and πέφνον; πείθω, πεπίθοιμεν; λαγχάνω, λέλαχον, λαμβάνω, λελαβέσθαι.

5. Some of the reduplicated Aorists give also a reduplicated Future; e. g., πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι, κεχαρήσομαι.

6. The reduplication of ρ occurs in ῥερυπωμένος, from ῥυπώω, *to make foul*. On the contrary, the Perfects ἔμμορα (from μείρομαι) and ἔσσυμαι (from σεύω), are formed according to the analogy of the reduplication of verbs beginning with ρ.

7. Κράομαι makes ἔκτημαι in the Perf. In δέγμαι (from δέχομαι) the reduplication is lost; in δείδεγμαι and δείδια it is irregular. In ἐνίπαπον (from ἐνίπτω) and ἐρύκακον the reduplication is peculiar, the *last* consonant being repeated after an α.

8. The following are examples of Homeric Perfects with the Attic reduplication: ἀλάομαι, *to wander*, ἀλ-άλημαι; ἄλκω (ἀκαχίζω), *to grieve*, ἀκ-ήχεμαι, ἀκ-άχημαι; ἐρείπω, *to demolish*, ἐρ-ερίπτω; ἐρίζω, *to contend*, ἐρ-ήρισμαι.

9. Homeric Aorists with the Attic reduplication: ἀλέξω, *to ward off*, ἤλ-αλκον, ἀλ-αλκεῖν, ἀλαλκῶν; ἐνίπτω, *to chide*, ἐν-ἐνίπον; ὕρνυμι, *to excite*, ὦρ-ορε; and with the reduplication in the middle: ἐρύκω, *to restrain*, ἥρύκακον, Inf. ἐρυκακέειν, and ἐνίπτω, ἥνίπαπεν.

2. PERSONAL ENDINGS, AND MOOD VOWELS.

1. First Pers. Sing. Act. Several subjunctives have the ending -μι; e. g., κτείνωμι, instead of κτείνω, ἐθέλωμι, ἵδωμι, τύχωμι, ἴκωμι, ἀγάγωμι.

2. Second Pers. Sing. Act. The ending -σθα occurs in the second Pers. Pres. Ind. of verbs in -μι; e. g., τίθησθα, διδοῖσθα; also frequently in the Subj. of other verbs; e. g., ἐθέλῃσθα, εἴπῃσθα; more seldom in the Opt.; e. g., κλαίοισθα, βάλοισθα. The ending -σί occurs in ἐσ-σί, *thou art*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending -σι(ν); e. g., ἐδέλῃσι(ν), ἄγῃσι, ἀλάλῃσι, δῶῃσι (instead of δῶ), μεδίῃσι; the Opt. only in παραφθαίῃσι.

4. Personal endings of the Plup. Active:

First Pers. Sing. *εα* (so always); e. g., *πεποίθεα, έτεδήπεα, ήδεα*, instead of *έπεποίθειν*, etc.

Second “ “ *εας*; e. g., *έτεδήπεας*, instead of *έτεδήπεις*.

Third “ “ *εε(ν)*; e. g., *έγεγόνεε, καταλελοίπεε, έβεβρώκεεν*.

REMARK.—The third Pers. Sing. Plup. Act. in *ει*, and also the same Pers. of the Impf. in *ει*, occur in Homer before a vowel with *ν* *έφελκυστικόν*; e. g., *έστήκειν, βεβλήκειν, ήσκειν*, Impf. from *άσκέω*.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: *τον* and *σθον*, instead of *την* and *σθην*; e. g., *διώκετον, θωρήσσεσθον*, instead of *διωκέτην, θωρησσέσθην*.

6. The second Pers. Sing. Mid. appears either in the uncontracted form *εαι, ηαι, εο, αο*—e. g., *λείπαι, λιλαίαι, άφίκηαι, έρύσσαι, επαύρηαι, υπέλυσαι, έγείναι*—or in the contracted form *η* (from *εαι, ηαι*), *ευ* (from *εο*), *ω* (from *αο*); e. g., *άφίκη, έπλευ, έρχεν, έκρέμω*. The endings *εαι* and *εο* are also lengthened into *ειαι* and *ειο*, or one *ε* is dropped; e. g., *μυθείαι, νείαι, έρειο, σπείο*;—*μυθείαι* (instead of *μυδέαι*), *πωλείαι, εκλεο, επώλεο*.—In the Perf. and Plup. Mid. or Pass. *σ* is sometimes dropped; e. g., *μέμναι* (and *μέμνη*, formed from *μέμνε-σ-αι*), *βέβληαι, έσσυο*.

7. The first Pers. Dual and Pl. Mid. ends in *μεσθον* and *μεθον, μεσθα* and *μεθα*; e. g., *φραζόμεσθα* and *μεθα*.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass. and Opt. Mid. has the ending *αται, ατο*, instead of *νται, ντο*; e. g., *άκηχάται, πεφοβήατο, έστάλατο, άρησαίατο, γενοίατο*. Before these endings smooth or middle labial or palatal mutes become rough; e. g., *τετράφαται*; from *τρέπω*.

9. The third Pers. Pl. Aor. Pass. has the ending *εν* (instead of *ησαν*); e. g., *τράφεν*, instead of *στρέφησαν*. In the Subj. the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η* while the connecting vowel in the Dual and Plur. is shortened; e. g., *δαείω (εδάην), μιγήης, μιγέωσι*.

10. The long mood-vowels of the Subj., viz., *ω* and *η*, are frequently shortened into *ε* and *ο*, as the verse may require; e. g., *ίωμεν*, instead of *ίωμεν, στρέφεται*, instead of *στρέφηται*. The shortened form does not appear in the Sing. nor in the third Pers. Plur. Act. It is very common in the first Aor. Subj., which thus has the same form as the future Ind.

11. The Inf. Act. has the endings *έμεναι, έμεν, and ειν* (*ε* being the mood-vowel and *μεναι* the ending); e. g., *τυπτέμεναι, τυπτέμεν, τίπτειν*. Verbs in *άω* and *έω* have *ήμεναι* (the *η* arising from the contraction of the mood-vowel *ε* and the final vowel of the stem); e. g., *γοήμεναι (γοάω), φιλήμεναι (φιλέω)*. With the ending *ήμεναι*, that of the Pass. Aorists corresponds; e. g., *τυπήμεναι*, instead of *τυπήναι*. In the Pres. of verbs in *μι*,

the endings *μεναι* and *μεν* are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g., *τιθέ-μεναι*, *τιθέ-μεν*; *ιστά-μεναι*; *διδό-μεναι*, *δεικú-μεναι*; *δέ-μεν*, *δό-μεναι*. There is an exception in the case of the second Aor. Inf. Act. of verbs in *α* and *υ*, which, as in the Ind., retain the long vowel; e. g., *στή-μεναι*, *δύ-μεναι*. The second Aorist Inf. Act. sometimes ends in *-έειν*; e. g., *ιδέειν*.

12. The Impf. and Aor. Ind. take the endings *σκον*, *ες*, *ε(ν)*, in the Mid. *σκόμην*, *ου* (*εο*, *ευ*), *ετο*, when a *repeated* action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g., *δινεύ-ε-σκον*, *βοσκ-έ-σκοντο*, *νικά-σκομεν*, *καλέ-ε-σκε*, *έλάσ-α-σκειν*, *δό-σ-κε*, *δύ-σκε*, *στά-σκε*.

REMARK.—In verbs in *ω*, the mood-vowel of the Ind. is used before these endings; in those in *άω*, *άεσκον* is abridged into *άσκον*, which, as the verse may require, can be lengthened into *άασκον* (e. g., *ναιετάασκον*); those in *έω* have *έεσκον*, seldom *εσκον* (e. g., *καλέσκειτο*), also *είεσκον* (e. g., *νεικέεσκον*); in verbs in *μι* the mood-vowel is omitted.

3. CONTRACTION AND RESOLUTION IN VERBS.

1. A. Verbs in *άω*. In these the uncontracted form occurs only in single words and forms, e. g., *πέραον*, *κατεσκίαον*; always in *ύλλάω* and those verbs which have a long *α* for their characteristic, e. g., *διψάων*, *πεινάων*, *ἔχραε* (from *χράω*, to attack). In some verbs *α* is changed into *ε*; e. g., *μενοίνεον*, from *μενοινάω*, *ήντεον*, from *αντάω*, *όμόκλεον*, from *όμοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable by a similar vowel, *ā* (*α*) being resolved into *āā* (*ᾶα*) or *ā̄ā* (*ᾷα*), and *ω* into *οω* or *ωω*; e. g., *όράασθαι* (instead of *όράσθαι*), *μενοινάα* (instead of *μενοινᾶ*), *όρόω* (instead of *όρῶ*), *δρώωσι* (instead of *δρῶσι*).

REMARK.—In the Dual forms, *προσανδητήν*, *συλήτην*, *συναντήτην*, *φοιτήτην* (from verbs in *άω*), *αε* is contracted into *η*, and in *όμαρτήτην* and *άπειλήτην* (from verbs in *έω*), *εε* is contracted into *η*, instead of into *ει*.

3. When *ντ* comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g., *ήβώντα*, instead of *ήβῶντα*, *γελώντες*. In the Opt. also the protracted *ωοι*, instead of *ω*, is found in *ήβώοιμι*, instead of *ήβάοιμι* (= *ήβῶμι*).

4. B. Verbs in *έω*. Contraction does not take place in all the forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι*, and *ου*, e. g., *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others, contraction is omitted or takes place, as the verse may require; e. g., *φιλέει*, *έρέω*, *ότρυνέουσα*; *αίρεύμην*, *γένευ*, the changes being *εε* and

εει into ει, sometimes εε into η, εο or εου to ευ. Sometimes ε is lengthened into ει; e. g., ἐτελείετο, μιγείη (instead of μιγῇ, second Aor. Pass.).

5. C. Verbs in όω. These follow either the common rules of contraction, e. g., γουνούμαι; or they are not contracted, but lengthen ο into ω, so that the forms of verbs in όω resemble those of verbs in άω, e. g., ιδρώονται, ιδρώουσα, ύπνώοντας (comp. ήβώοντα); or they become wholly analogous to verbs in άω, since they resolve οῦσι (third Pers. Pl. Pres.) into όωσι, οὔντο into όωντο, οἷεν into όφεν; e. g. (ἀρό-ουσι), ἀροῦσι, ἀρόωσι (comp. όρώωσι); (δηϊόοντο) δηϊοῦντο, δηϊόωντο (comp. όρώωντο); (δηϊόοιεν) δηϊοῖεν, δηϊόφεν (comp. όρόφεν).

4. FORMATION OF THE TENSES.

1. The Attic Fut. occurs in verbs in ίζω; e. g., κτεριούσι. In verbs in έω, the ending έω is often used instead of έσω; e. g., κορέεις, instead of κορέσεις, μαχέονται, instead of μαχέσονται. In verbs in άω, after dropping σ, a corresponding short vowel is placed before the vowel formed by contraction; e. g., αντιόω, έλώωσι, δαμάα. Of verbs in ύω, έρύουσι and τανύουσι occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending σω and σα: κείρω, to shear off (κέρσαι); κέλλω, to land (κέλσαι); είλω, to press (έλσαι); κύρω, to fall upon (κύρσω); ἄρῶ (ἀραρίσκω), to fit (ἄρσαι); ὕρ-νυμι, to excite (ὕρσω, ὠρσω); διαφθείρω, to destroy (διαφθέρσαι); φύρω, to mix (φύρσω).

3. The following verbs form the Fut. without the tense-characteristic σ: βέομαι or βείομαι (second Pers. βέη), I shall live; δήω, I shall find; κείω or κέω, I shall lie down.

4. The following form the first Aor. without the tense-characteristic σ: χέω, to pour out, έχευα; σεύω, to put in motion, έσσευα; αλέομαι and αλεύομαι, to avoid, ηλεύατο, αλευάμενος, αλέασθαι; καίω, to burn, έκηα and έκεια.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, έβήσετο, Imp. βήσεο; δύομαι, to plunge into, έδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, to lead, ἄξετε, ἄξέμεν; ίκνέομαι, to come, ίξον; έλέγμην, I laid myself down to sleep, Imp. λέξο, λέξεο; ὕρ-νυμι, to incite, Imp. ὕρσεο (ευ); φέρω, to bear, οἷσε, οἷσέμεναι; αείδω, to sing, Imp. αείσεο.

6. The Future of liquid verbs is commonly uncontracted; e. g., ἀγγελέω.

7. In the first Aor. Pass. of some verbs, ν is prefixed before the ending θην, as the verse may require, viz., διακρινθῆτε, κρινθείς, εκκλίνθη, ιδρύνθη (from ιδρύω), ἀμπνύνθη (from πνέω).

8. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g., ἔδρακον, instead of ἔδαρκον (from δέркоμαι), ἔπραθον (from πέρθω), ἔδραθον (from δαρθάνω), ἔμβροτον, instead of ἤμαρτον (from ἁμαρτάνω). In like manner, on account of the meter, a vowel of the stem is dropped; e. g., ἀγρόμενος, from ἀγερόμην (ἀγείρω, *to assemble*); ἔγρετο, from ἐγερόμην (ἐγείρω), *to awaken*, πέφνον, ἔπεφνον (ΦΕΝΩ, *to put to death*).

9. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume ε in forming the tenses, or are subject to metathesis; e. g., χαίρω, κεχάρηκα (from ΧΑΙΠΕΩ); βάλλω, βέβληκα (from ΒΛΑ). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the κ in single persons and moods, and regularly in the Part.: thus these forms become analogous to those of the second Perf.; e. g., κεκμηώς, from κάμνω; κεχαρηώς, from χαίρω; βεβᾶώς, from βαίνω (ΒΑΩ).

5. CONJUGATION IN ΜΙ.

1. Even in Homer the forms of έώ and όώ occur in the second and third Pers. Sing. Pres. and Impf.; e. g., ἐτίθει, διδοίς, διδοῖ. Also a reduplicated Fut. of δίδωμι occurs: διδώσομεν and διδώσειν.

2. Verbs in νμι form an Opt. both in the Act. and Mid.; e. g., ἐκδύμεν (instead of ἐκδυίμεν), from ἐκδύω; φῦη (instead of φυίη), from φύω; δαινύτο. So also φθῖο, φθῖτο, Opt. of ἐφθίμην, from φθίω.

3. The third Pers. Pl. Impf. and second Aor. in ε-σαν, η-σαν, ο-σαν, ω-σαν, υ-σαν, is shortened into εν, ᾶν, ον, ὤν; e. g., ἔτιθεν, instead of ἐτίθεσαν; ἔθεν, instead of ἔθεσαν; ἔσταν, instead of ἔστησαν; ἔδιδον, instead of ἐδίδοσαν; ἔδον, instead of ἔδοσαν; ἔφυν, instead of ἔφυσαν.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ and uses the uncontracted form; e. g., δαίνυο (instead of δαίνυσο), μάρναο, φάο, σύνθεο, ἔνθεο.

5. The short stem-vowel is lengthened before the personal endings beginning with μ and ν, as the verse may require; e. g., τιθήμενος, διδοῦναι (instead of διδόναι), δίδωθι, ἴληθι.

6. THE FOLLOWING FORMS OF SO-CALLED IRREGULAR VERBS IN -ΜΙ ARE NOT FOUND IN THE ATTIC DIALECT.

1. The principal peculiarities of the verbs ἵστημι, τίθημι, ἵημι, δίδωμι, are given as follows:

	ἴστημι	τίθημι	ἵημι	δίδωμι
Indic. Pres.				
2d Sing.		τιθησθα	ἴεις	{ διδοῖσθα διδοῖς
3d Sing.		τιθεῖ	ἴει	διδοῖ
3d Plur.		τιθεῖσι	ἰέεισι	διδούσι
Indic. 1st Aor.			ἔηκα	
" Imperf.			ἴειν	ἐδίδων
Imperat.	ἴστα			δίδωθι
Infin. Pres.	ιστάμεναι	τιθήμεναι	ἰέμεν[αι]	{ διδόμεν διδούναι
" 2d Aor.	στήμεναι	θέμεν[αι]	έμεν	δόμεν[αι]
" Perf.	έστάμεν[αι]			
Subjunctive				
2 Aor.				
1st Sing.	στέω (στέλω), βείω	θέω (θείω)	μεθ-είω	
2d Sing.	στήης	θήης (θείης)		[δῶσι
3d Sing.	στήη, ἐμβήη, φήη	θήη (θείη)	ῆσι, ἀν-ήη	δώσι, δώη,
Dual	παρ-στήετον	θείετον		
1st Plur.	στέωμεν(στέλομεν)	θέωμεν(θείομεν)		δώομεν
2d Plur.	στήετε	θείετε		
3d Plur.	περι-στήωσι	θέωσιν, θείωσι		δώωσι

2. In the third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν*, *ἴεν*: also *ἔσαν* and *σταν* = *ἔστησαν*, *ἔφαν* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βάν* = *ἔβησαν*. Notice also the forms *ἑσταώς*, *ἑστατε*, and for *τιθήμενος*.

3. *Εἵμι* (*ibo*) has the following peculiar forms:

	Pres. Indic.	Subjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἴησθα		ἵμεν(αι), ἵμεν
Third Sing.		ἴησιν	ἰείη	
First Plur.		ἴομεν		

Imperf. First Sing. ἦια, ἦιον

Third Sing. ἦιε(ν), ἦε, ἴε(ν)

Dual ἴτην

First Plur. ἦομεν, ἵμεν

Third Plur. ἦϊσαν, ἴσαν, ἦϊον

Fut. εἴσομαι Aor. I. εἰσάμην, ἐεισάμην

Dual III. ἐεισάσθην

4. *Εἶμι* (*sum*) has the following:

	<i>Pres. Indic.</i>	<i>Conjunct.</i>	<i>Opt.</i>	<i>Imp.</i>
<i>First Sing.</i>		ἔω, μετ-είω		
<i>Second Sing.</i>	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
<i>Third Sing.</i>		ἔησι, ἦσι, ἔη	ἔοι	
<i>First Plur.</i>	εἰμὲν			
<i>Second Plur.</i>			εἴτε	
<i>Third Plur.</i>	ἔασι	ἔωσι	εἶεν	

Inf. ἔμμεν[αι] and ἔμεν[αι].

Particip. ἔων, ἐούσα, ἐδν, Gen. ἐόντος.

Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἦην, Third Plur. ἔσαν, εἶατο (instead of ἦντο, from ἦμην).

Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἔσσειται.

5. Under φημι we find φήη (Third Sing. Conjunct.), φὰς (Particip.), φάο (Imp. 2d Sing.).

6. Under κεῖμαι we have κέαται, καάται, and κέονται, = κείνται: κέατο, κέατο = ἔκειντο; κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

7. Under ἦμαι, ἔαται, εἶαται for ἦνται: ἔατο, εἶατο for ἦντο.

8. Under οἶδα. Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

Subjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδυῖα, Inf. ἴδμεναι, ἴδμεν.

Imperf. Second Sing. ἠείδης, Third ἦδεε, ἠείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

7. VERBS IN ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERF. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN μι.

1. Second Aor. Act. and Mid.

A. THE CHARACTERISTIC IS A VOWEL: α, ε, ι, ο, υ.

βάλλω, to throw, second Aor. Act. (ΒΛΑ-, ἔβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of -ῆναι); second Aor. Mid. (ἐβλημην) ἔβλητο, ξύμβληντο, Subj. ξύμβληται, βλήεται, Opt. βλεῖο (from ΒΛΕ-), Inf. βλῆσθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or γηράσκω, to grow old, second Aor. Act. third Pers. Sing. ἐγήρᾱ, Part. γηράς.

κτείνω, to kill, second Aor. Act. ἔκτᾱν, Pl. ἔκτᾱμεν, third Pers. Pl. ἔκτᾱν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

οὐτάω, *to wound*, second Aor. Act. third Pers. Sing. οὐτα, Inf. οὐτάμεναι, οὐτάμεν; second Aor. Mid. οὐτάμενος, *wounded*.

πελάζω, *to approach*, second Aor. Mid. ἐπλήμην, πλήτο, πλήντο.

πλήθω (πίμπλημι), *to fill*, second Aor. Mid. ἔπλητο, Opt. πλείμην (from ΠΛΕ-), Imp. πλήσο.

πτήσσω, *to shrink with fear*, second Aor. Act. third Pers. Dual καταπτήτην.

φθάνω, *to anticipate*, second Aor. Mid. φθάμενος.

REMARK.—From ἔβην come the forms βᾶτην (third Pers. Dual) and ὑπέρβᾶσαν (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-), ἐδάην, *I learned*, Subj. δαείω, Inf. δαήμεναι.

φθί-νω, *to destroy and vanish*, second Aor. Mid. ἐφθίμην, Opt. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, *to eat*, second Aor. Act. ἔβρων.

πλώω, *to swim*, second Aor. Act. ἔπλων, Part. πλώς, Gen. -ῶντος.

κλύω, *to hear*, second Aor. Act. Imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

λύω, *to loose*, second Aor. Mid. λῦτο, λύντο.

πνέω, *to breathe*, second Aor. Mid. (ΠΝΥ-), ἄμπνῦτο, instead of ἀνέπνῦτο, *he took breath*.

σεύω, *to put in motion*, second Aor. Mid. ἐσσύμην, *I strove*, ἔσσυο, σύτο.

χέω, *to pour*, second Aor. Mid. χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἀραρίσκω (ἌΡΩ), *to fit*, second Aor. Mid. ἄρμενος, *fitted to*.

γέντο, *he seized*, arising from *φέλτο* (from ἐλεῖν, second Aor. of αἰρέω).

δέχομαι, *to take*, second Aor. Mid. ἔδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. ἐδέγμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify *expect*.

ἐλελίζω, *to whirl*, second Aor. Mid. ἐλέλικτο.

ικνέομαι, *to come*, second Aor. Mid. ἵκτο; ἵκμενος, *favorable*.

λέγομαι, *to lie down, select, to count over*, second Aor. Mid. ἐλέγμην, ἔλεκτο, λέκτο.

μιαίνω, *to soil*, μιάνθην (third Pers. Dual, instead of ἐμιάν-σθην).

μίγνῦμι, *to mix*, second Aor. Mid. μίκτο.

ὀρνῦμι, *to excite*, second Aor. Mid. ὤρτο, Imp. ὄρσο, ὄρσεο, Inf. ὄρθαι, Part. ὄρμενος.

πάλλω, *to brandish, hurl*, second Aor. Mid. πάλτο, *he sprang*.

πέρθω, *to destroy*, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.

πήγνῦμι, *to make firm, to fix*, second Aor. Mid. πήκτο, κατέπηκτο.

2. *Perf. and Plup. Active.*

A. THE STEM ENDS IN A VOWEL.

γίγνομαι, *to become*, Perf. Pl. γίγαμεν, -ᾱτε, -ᾱσι(ν), Inf. γεγάμεν, Part. γεγαώς, Plup. ἐκγεγάτην.

βαίνω, *to go*, Perf. Pl. βέβαμεν, etc.; Plup. βεβασαν.

δείδω, *to fear*, Inf. δειδίμεν, instead of δειδιέναι, Imp. δειδίθι, δειδίτε; Plup. ἐδειδίμεν, ἐδειδισαν.

ἔρχομαι, *to come*, Perf. Pl. εἰλήλουθμεν.

δνήσκω, *to die*, Perf. Pl. τέθναμεν, τεθνᾶσι, Imp. τέθναθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plup. Opt. τεθναίην.

τλαω, *to dare*, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετληώς.

μαω, *to desire*, Perf. Pl. μέματον, -ᾱμεν, -ᾱτε, -ᾱσι, Imp. μεμάτω, Part. μεμαώς, -ῶτος and -ότος; Plup. μέμασαν.

B. THE STEM ENDS IN A CONSONANT.

PRELIMINARY REMARK.—The τ of the inflection-ending, when it comes immediately after the stem-consonant, is changed into θ in some Perfects.

ἄνωγα, *to command*, ἄνωγμεν, Imp. ἄνωχθι, ἀνώχθω, ἄνωχθε.

ἐγρήγορα, *to awake* (from ἐγείρω, *to awaken*), Imp. ἐγρήγορθε, Inf. ἐγρηγόρθαι; hence ἐγρηγόρθασι, instead of ἐγρηγόρασι.

πέποιθα, *to trust* (from πείθω, *to persuade*), Plup. ἐπέπιθμεν.

οἶδα, *to know* (from ΕΙΔΩ, *video*), ἵδμεν, instead of ἴσμεν, Inf. ἴδμεναι.

ἔοικα, *to be like* (from ΕΙΚΩ), second and third Pers. Dual ἔϊκτον; third Pers. Plup. Dual ἔϊκτην; hence, Perf. Mid. or Pass. ἔϊκτο.

πάσχω, *to suffer*, Perf. πέποσθε, instead of πεπόνθατε.

3. *Present and Imperfect.*

ἀνύω, *to accomplish*, Opt. Impf. ἄνῡτο(ᾶ).

τανύω, *to expand, to stretch*, τάνῡται (instead of τανύεται).

έρύω and εἰρύω, *to draw*, εἰρύαται, instead of εἴρυνται, Inf. ἔρυσθαι, εἴρυσθαι, in the sense of *to protect, to guard*.

ἔδω, *to eat*, Inf. ἔδμεναι.

φέρω, *to bear*, Imp. φέρτε, instead of φέρετε.

8. MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:

The *Aorist* is used of a *single* action or event (or of any series of events regarded as a single fact).

The *Perfect* is used of a *state* of things.

The *Present* is used of progressive or repeated action—an event or series of events regarded as a *process*.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past *state*, the Imperfect (Pres. with Augm.) a *process* going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

1. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The *Aorist* is used of an action *just completed*, where we should use the Perfect with “have”; as Il. I. 362, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; *why dost thou weep* (Pres.), *and what sorrow has touched thy heart?* II. 114, νῦν δὲ κακὴν ἀπάτην βουλευσάτο, *now he has resolved on a wicked deceit*: XXII. 393, ἡράμεθα μέγα κῦδος, ἐπέφρομεν Ἑκτορα δῖον, *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο, *when they had made their prayer*: II. 642, οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος, *nor was he himself still living, and Meleager had died*.

2. The *Aorist* is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a.) In *general sayings*; as Il. I. 218, ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ, *whoso obeys the gods, him surely they hear*. This is the “Gnomic Aorist,” or Aor. of maxims.

(b.) in *Comparisons*, as Il. III. 23, ὥστε λέων ἐχάρη, *as a lion rejoices*.

2. The Perfect.

1. The *Perfect* in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἔστηκα, *I stand*, γέγηθα, *I rejoice*, μέμνημαι, *I remember*, are not exceptional, but the contrary. Accordingly—to take a few examples from the first book of the Iliad—

ἔμμορε is not “has divided,” but *has for his share*;

εἰρύαται is not “have saved,” but *keep safe*;

προ-βέβουλα is not “I have wished rather,” but *I prefer*; and so generally.

2. Note the number of Homeric Perfects, expressing states of mind or body, *temper, attitude*, etc.: κέκμηκα, *I am weary*; ἔρριγε, *shudders*; τέττηκα, *I waste away*; ὄρωρε, *is astir*; ἔολπα, *I hope*; μέμονα, *I am eager*;

τέθηπα, *I am in amazement*; σέσηπε, *is rotten*; δεδεγμένος, *in waiting*; πεποτήσεται, *are on the wing*; δέδορκε, *is gazing*; ἔσσυμαι, *I am in hot haste*; δεδάκρυσαι, *art in tears*; τέτληκας, *thou hast the heart*; πεφυζότες, *in flight*.

3. Verbs expressing *sustained sounds*, especially the cries of animals, are usually in the Perfect; e. g., βέβρυχε, *roars*; γέγωνε, *shouts aloud*; κεκληγώς, *μεμηκώς*, *τετριγώς*, *λεληκώς*, *ἀμφ-ιαχυῖα*.

3. The Present and Imperfect.

The *Imperfect* is used of an action the time of which is fixed by reference to some other event, as in Il. I. 424, χθιζὺς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο (= the gods all following). So in v. 496, Θέτις δ' οὐ λήθετ' ἐφετμέων, *Thetis meanwhile did not forget*: Il. 85, οἱ δ' ἐπανεστήσαν πείθοντό τε, *they rose up in obedience to*, etc.

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g.:

Il. XXII. 277, ἂψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἑκτορα (= διδοῦσα ἔλαθε).

Il. XV. 372, εἴ ποτέ τίς τοι . . . εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = "if, when any one prayed to thee, thou didst promise."

4. Transitive and Intransitive Tenses.

1. The Present is often *Transitive* in meaning, when the Second Aorist and Perfect are *Intransitive*, as in ἵστημι, φύω, etc. Homeric instances of this are:

ἐλπω, *I encourage*;

Pf. ἔολπα, *I am in hope*.

τεύχω, *I make*;

Pf. τέτευχε, *is made, subsists*.

ὀρνυμι, *I rouse*;

Pf. ὄρωρεν, *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, etc.

2. The *Reduplicated Aorist* is nearly always Transitive or Causative: ἐκ-λέλαθον, *made to forget* (Il. II. 600); ἤραρε, *fitted*; ἤκαχε, *vexed*; πέφραδε, *showed, set forth*; δέδαεν, *taught*; πεπιθεῖν, *to persuade*. Sometimes it is *intensive*, as ἐκέκλετο, *shouted*; τεταλὼν, *seizing*; λελαβέσθαι, *to seize hold of*.

3. The *First Aorist* is usually Transitive: ἔβησα, ἔστησα, ὤλεσα, ὤρσα. Hence the Middle in εἶσατο, *he made himself like*; εἶσατο, *he went*, etc.

9. MEANINGS OF THE MOODS.

1. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker *wills* or *purposes*, or (2) what he *insists upon* as sure to happen.

1. Simple *will* is expressed by the First Sing., as ἀλλ' ἄγε . . . ἀρήϊα τεύχεα δύνω, *come, I will put on my armor*; (εἰ δέ κε μὴ δώσωιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι, (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English, *I will* to *I shall*.

2. In the First Plur. the Subj. acquires a "*Hortatory*," and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes "*Deliberative*,"—"shall I," or "shall we," do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of *insistence* or *confident expectation*, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt, he shall*, etc.; as Il. I. 205, τάχ' ἂν ποτε θυμὸν ὀλέσση, *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase, καὶ ποτέ τις εἴπησι, *men shall one day say*, used in sanguine anticipations.

5. With μή the Subj. expresses either *Prohibition* (as in Attic) or *Fear*, warning, etc., as Il. II. 195, μὴ τι χολωσάμενος ῥέξῃ κακόν, *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Future meaning, as Il. I. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *I never saw, and never may see, such men*.

2. The Optative in Principal Clauses.

1. The Opt. without ἂν or κεν (i. e., in unconditional sentences, see § 3) usually expresses a *Wish* or *Prayer*.

2. In the *Second Person* it is equivalent to a gentle or respectful Imperative; as Il. XI. 791, ταῦτ' εἵποις Ἀχιλῆϊ, *suppose you say this to Achilles*: Od. IV. 192, πίθοιό μοι, *I pray you listen*.

3. The Opt. of *Wish* is also found with εἰ or αἶ (more commonly εἴθε, αἶθε, εἰ γάρ, αἶ γάρ); e. g., Il. XXIV. 74, ἀλλ' εἴ τις καλέσειε, κ. τ. λ., *would that some one would call*. It is usual to complete such sentences by supplying καλῶς ἂν ἔχοι, or the like; but probably in these cases εἰ does not mark a condition at all. Note that εἴθε (or αἶθε) is generally used in hopeless wishes, as Il. XI. 670, εἴθ' ὦς ἠβώοιμι, κ. τ. λ.

4. Sometimes the Opt. expresses not so much wish as *Concession*, willingness that something should take place; as Il. IV. 18, ἦτοι μὲν οἰκέοιτο πόλις, κ. τ. λ., *the city may as well continue to be inhabited*. So in the First Person, Il. XXIII. 151, Πατρόκλῳ ἥρωϊ κόμην ἐπάσαιμι φέρεσθαι, *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with ἂν or κεν (see § 3, 4) usually expresses *Supposition*, willingness to admit something to be true, as Il. I. 100, τότε κέν μιν ἱλασσάμενοι πεπείθοιμεν, *then we may hope to appease him*.

6. Homer sometimes has the Opt. with ἂν or κεν to express what *would*

have taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. V. 311, καὶ νύ κεν ἔνθ' ἀπόλοιτο εἰ μὴ ἄρ' ὀξὺ νόησε, *would then have perished, if, etc.*; XVII. 70, ἔνθα κέ ῥεῖα φέροι εἰ μὴ, κ. τ. λ.

3. Use of ἄν and κεν in Principal Clauses.

The general rule is that ἄν or κεν is used in order to show that a particular occasion or state of things is contemplated.

1. The Subj. of *Purpose* in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. XVI. 129, δύσσο τεύχεα θᾶσσον ἐγὼ δέ κε λαὸν ἀγείρω, *put on your armor and (while you do so) I will collect the people*; so Il. I. 137, 183, etc.

2. The Subj. of *emphatic prediction* usually takes ἄν or κεν, as Il. III. 54, οὐκ ἄν τοι χραίσμη (when you meet Menelaus), *it shall not avail you*. But the Subj. is unqualified whenever the speaker avoids confining himself to a particular occasion: as in καὶ ποτέ τις εἴπησι, and the use with οὐ, § 1, 6.

3. The Opt. of pure *Wish* never takes ἄν or κεν—a wish as such being unconditional. When the Opt. expresses *Concession* or readiness to accept a state of things, κεν may be used; but only (it seems) in disjunctive sentences, as Il. XXII. 253, ἔλοιμί κεν ἢ κεν ἀλοίην, *I am ready to slay or be slain*: cf. § 5, 1, f.

4. The Opt. of *Supposition* generally takes ἄν or κεν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally, however, Homer expresses the *unconditional possibility* of an event by the unqualified Opt.: as Od. III. 231, ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. XIX. 321, οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, *I do not suppose I can suffer a worse ill*. This last use is the counterpart of the Subj. with οὐ (§ 1, 6).

4. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.:

1. *Conditional* Clauses, together with such Relative and Temporal Clauses (i. e., Clauses with ὅς, ὅτε, ἕως, etc.), as have the effect of imposing a condition or limitation upon the Principal Clause.

2. *Final* Clauses, viz., those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause; thus:

(1) A Clause introduced by a Relative may express—

(a.) A condition, as *ξεινοδόκον κακὰ ρέξαι ὃ κεν φιλότητα παρασχῇ*, *to do evil to a host who (i. e., when he) has given friendly treatment.*

(b.) An end, as *ἦ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ*, *shall we send him to another who (i. e., in order that he) shall entreat him well?*

(2) *ὕφρα* and *έως* sometimes express a condition (*so long as*), sometimes a purpose.

(3) *ὥς* with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like *ὥς ἂν ἐγὼν εἴπω πειθώμεθα πάντες*. So in comparisons, as *ὥς δὲ λέων . . . ἄξῃ*, *as a lion breaks*, etc.

(4) Clauses with *εἰ* are commonly conditional, but may also express purpose, as *εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον αἶ κε πίθηται* (*not if he has listened, but) in the hope that he will listen.*

5. The Subjunctive in Subordinate Clauses.

The general rule regarding *ἂν* or *κεν* is the same as for independent Clauses.

1. The Subj. in Conditional and Temporal Clauses does not take *ἂν* or *κεν* when the reference is meant to be *general* or indefinite; viz.:

(a.) In *maxims* and sayings of general application; as Il. I. 80, *κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· εἶπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ*, κ. τ. λ., *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day*, etc.

(b.) In *similes*, with *ὅτε* and *ὥς ὅτε* (*passim*).

(c.) Of events happening *repeatedly*, or at an *indefinite* time, as Il. I. 163, *οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὅππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον*, *when the Greeks take one of the Trojan towns*; I. 230, *δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ*, i. e., *from any man who speaks against thee*; so I. 341, 543, etc.

(d.) After a *negative* Principal Clause, as Od. I. 206, *οὐδ' εἶπερ τε σιδήρεα δέσματ' ἔχῃσιν* (*he will not be long away*), *even if iron bonds hold him*; so Il. V. 258; XX. 363; XXI. 322.

But *ἂν* or *κεν* is used in these Clauses—

(e.) When a particular event is in view; as Il. I. 128, *ἀποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . . ἐξαλαπάξαι*, *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. I. 163, quoted above).

(f.) When alternative suppositions are distinguished; as Il. 6, 224:

τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἴκωμαι.

not “when I come as I shall,” but *whenever I come in my turn.*

NOTE.—Here *κεν* is used in spite of the indefinite character of the Clause; the principle being the same as in the indefinite use of the Art.

(οἱ μέν . . . οἱ δέ = *some . . . others*), viz., that the contrast gives a *quasi*-definiteness.

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to the future (i. e., when the purpose is expressly connected with an expected state of things); e. g., Il. II. 440, ἵομεν ὕφρα κε θᾶσσον, κ. τ. λ., *let us go, that we may* (by our going, etc.). Note, however, that ἵνα does not take ἄν or κεν, and ὕφρα only in a few places.

The Subj. with μή = "lest" does not take ἄν or κεν; cp. the corresponding Principal Clauses (§ 1, 5).

3. The dependent "Deliberative" Subj., referring to a future deliberation, takes κεν; as Il. IX. 619, φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥ κε μένωμεν, *we shall consider, are we to return or to stay*.

6. The Optative in Subordinate Clauses.

The general principle is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the past is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses—

- (a.) With ἄν or κεν, in a few instances of Clauses with εἰ and ἐπεὶ. The context generally shows what is the particular event in view of which the supposition is made; e. g., Il. I. 60, ἂψ ἀπονοστήσειν εἰ κεν θάνατόν γε φύγοιμεν, *if* (by returning) *we may escape death*; cp. V. 373.
- (b.) When the case to which the condition applies is matter of mere *supposition*; Il. IX. 125, οὗ κεν ἀλῆϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο, *he were no empty-handed man to whom such things come*.
- (c.) After a *Past Tense*: Il. I. 610, ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι, *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 5, 1 (c.).

2. The Optative of *End* is used—

- (a.) With κεν, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as Il. I. 64, ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι, κ. τ. λ., *let us ask a prophet who may tell us*—where the immediate *purpose* of asking is contrasted with the mere *expectation* as to the answer.
- (b.) When the Principal Clause expresses a wish or supposition only, as Il. XIV. 107, νῦν δ' εἶη ὅς τῇσδέ γ' ἀμείνονα μῆτιν ἐνίσποι, *may there be (one) who will tell us a better plan than this*.
- (c.) After a *Past Tense* in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a *Past Tense*, as Il. V. 127, ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρην

ἐπῆεν ὕφρ' εὖ γιγνώσκης, κ. τ. λ., *I have taken away the dimness from thine eyes, so that thou shalt know, etc.*

3. Clauses with ἤ . . . ἤ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or κεν.

7. ἄν and κεν with the Future Indicative.

This use is found both in independent and in Subordinate Clauses. The force of the Particle is generally obvious; Il. I. 139, ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι (*I will do so and so*), and *he* (for his part) *will be angry to whom I shall come*; so Il. I. 175, 523; Il. 229, 258:

8. The Infinitive.

1. The Infinitive expresses *aim, direction, or consequence*: as ξυνέηκε μάχεσθαι, *brought together to fight (for fighting)*; λείπε φορῆναι, *left to him to hear*; δὸς ἄγειν, *give (her) for taking away, etc.*

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. II. 553, τῷ δ' οὗ πώ τις ὅμοιος ἐπιχθόνιος γένητ' ἀνὴρ κοσμήσαι, *no one was like him for ordering, etc.*; Il. IV, 510, ἐπεὶ οὐ σφιλίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι, *their flesh is not stone or iron for withstanding, i. e., so as to withstand*; Il. IV. 345, ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, *there roast meat is liked for eating, i. e., "you like to eat roast meat there."*

NOTE.—Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit., *there is pleasure for eating meat*).

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e. g.:

Il. I. 322, ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα, κ. τ. λ.

III. 458, ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. II. 412, Ζεῦ κύδιστε . . . μὴ πρὶν ἐπ' ἡέλιον δῦναι, κ. τ. λ.

10. HOMERIC SYNTAX.

All peculiarities in the syntax of Homer are fully explained, as they occur, by references to the Grammars.

SELECTIONS
FOR
SIGHT-READING
FROM
HOMER'S ILIAD.

I.

ΙΛΙΑΔΟΣ Δ.

‘Ορκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
 δειδέχατ’ ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ’ ἐπειράτο Κρονίδης ἐρεθίζέμεν Ἥρην 5
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ’ Ἀργεΐη καὶ Ἀλαλκομενηῖς Ἀθήνη.
 ἀλλ’ ἦτοι ταὶ νόσφι καθήμεναι, εἰσορόωσαι
 τέρπεσθον· τῷ δ’ αὖτε φιλομμειδῆς Ἀφροδίτη 10
 αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
 καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.

ἀλλ’ ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ’, ὅπως ἔσται τάδε ἔργα,
 ἥ ῥ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἥ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.
 εἰ δ’ αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὖτις δ’ Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ’· αἱ δ’ ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη· 20
 πλησΐαι αἶγ’ ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

- ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
 σκυζομένη Διὸς πατρί, χόλος δέ μιν ἄγριος ἦρει.
 Ἦρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
 25 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες!
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ' ἀτέλεστον,
 ἰδρῶ θ', ὃν ἴδρωσα μόγῳ! καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιό τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 30 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρά,
 35 ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 45 ναιετάουσιν πόλῃες ἐπιχθονίων ἀνθρώπων,
 τάων μοι πέρι κῆρι τιέσκετο Ἴλιος ἱρή,
 καὶ Πρίαμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 50 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἦρῃ·
 ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται πέρι κῆρι·
 τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω.
 55 εἵπερ γὰρ φθονέω τε, καὶ οὐκ εἰῶ διαπέρσαι,
 οὐκ ἀνύω φθονέουσ'· ἐπειὴ πολὺ φέρτερός ἐσσι.

ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί·
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε, καὶ οὔνεκα σὴ παράκοιτις 60
κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι,
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

Ἦς ἔφατ'· οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἴψα μάλ' ἐς στρατὸν ἐλθε μετὰ Τρώας καὶ Ἀχαιοὺς, 70
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

Ἦς εἰπὼν ὠτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
ἣ ναύτησι τέρας, ἥ στρατῷ εὐρέϊ λαῶν,
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
τῷ εἰκυῖ' ἠΐξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80
ὦδε δέ τις εἶπεςκεν, ἰδὼν ἐς πλησίον ἄλλον·

Ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθῃσιν
Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Ἦς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσαθ' ὄμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ῥοάων.

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

- Ἡ ῥά νύ μοί τι πίδαοιο, Λυκάονος υἱὲ δαΐφρον·
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρέος υἱόν
 σῶ βέλεϊ δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' ἄγ', οἷστευσον Μενελάου κυδαλίμοιο·
 εὐχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην,
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 Ὡς φάτ' Ἀθηναίη· τῷ δὲ φρένας ἄφροني πείθειν.
 105 αὐτίκ' ἐσύλα τόξον ἐϋξοον, ἰξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
 πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ·
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 110 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων,
 πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἱες Ἀχαιῶν,
 115 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.
 αὐτὰρ ὁ σύλα πῶμα φάρετρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 120 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην,
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βοεῖα·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπειδὴ κυκλωτερὲς μέγα τόξον ἔτεινεν,
 125 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἅλτο δ' οἷστός
 ὄξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάδοντο
 ἀθάνατοι. πρώτη δὲ Διὸς θυγάτηρ ἀγέλειη,

ἤ τοι πρόσθε στᾶσα, βέλος ἔχεπευκὲς ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παίδος ἔέργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὑπνω.
 αὐτὴ δ' αὐτ' ἴδυνεν, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ·
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 131
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήριστο,
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὤτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνῃ
 Μηονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππῃς φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 ἀμφοτέρων, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος· 145
 τοιοῖό τοι, Μενέλαε, μιάνῃην αἵματι μηροὶ
 εὐφυέες, κνήμαί τ' ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὤτειλῆς·
 ῥίγησεν δὲ καὶ αὐτὸς Ἀρηΐφίλος Μενέλαος. 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εὐντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον, αἵμά τε ἀρνῶν,
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν!
 εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τελεῖ· σύν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
 εἴ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,

- 165 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεΐησιν ἐρεμνὴν αἰγίδα πᾶσιν,
 τῆςδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ᾧ Μενέλαε,
 170 αἴ κε θάνης, καὶ πόλιν ἀναπλήσης βιότοιο·
 καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποισιν
 Ἀργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 175 κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
 καί κε τις ᾧδ' ἐρέει Τρώων ὑπερηνορέοντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶψ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 180 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν!
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θαρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 185 οὐκ ἐν καιρίῳ ὄξυ πάγῃ βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος, ἥδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε.
 190 ἔλκος δ' ἱητὴρ ἐπιμάσσεται, ἥδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινᾶων ὀδυνᾶων.
 Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ', Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 195 ὅφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπὶ ἔδρησεν ἀκούσας,
 βίηδ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

παπταίνων ἦρωα Μαχάονα. τὸν δ' ἐνόησεν 200

ἔσταότ' · ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα ·

Ὅρσ', Ἀσκληπιάδη! καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205

ὃν τις οὔστεύσας ἔβαλεν, τόξων εὖ εἰδώς,

Τρώων ἢ Λυκίων · τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς φάτο · τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύρρινεν ·

βῆν δ' ἰέναι καθ' ὁμίλου ἀνὰ στρατὸν εὐρύν Ἀχαιῶν,
ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος 210

βλήμενος ἦν — περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,

κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς —

αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οὔστόν ·

τοῦ δ' ἐξελκομένοιο, πάλιν ἄγειν ὀξέες ὄγκοι.

λῦσε δέ οἱ ζωστήρα παναίολον, ἥδ' ὑπένερθεν 215

ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.

αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οὔστός,

αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς

πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων

II.

ΙΛΙΑΔΟΣ Δ.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
ἔσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.
ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
465 ἔλκε δ' ὑπ' ἐκ βελέων, λεληημένος, ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυνῖα.
470 ὥς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,
ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδυοπάλιζεν.
Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἦϊθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ,
475 Ἰδηθεν κατιοῦσα, παρ' ὄχθησιν Σιμόεντος
γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι.
τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν

ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζόν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὃ δ' ἐν κονίησι χαμαὶ πέσεν, αἵγειρος ὥς,
 ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη,
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἶθωνι σιδηρῷ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἣ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας·
 τοῖον ἄρ' Ἀνθεμίδην Σιμοεῖσιον ἐξενάριξεν
 Αἴας Διογενὴς. τοῦ δ' Ἀντιφος αἰολοδώρηξ,
 Πριαμίδης, καθ' ὅμιλον ἀκόντισεν ὀξεῖ δουρί. 490
 τοῦ μὲν ἄμαρθ'· ὃ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώσθῃ·
 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶδοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε, Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσεὺς, ἐτάριοιο χολωσάμενος, βάλε δουρὶ
 κόρσῃν· ἣ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χάλκειή· τὸν δὲ σκότος ὅσσε κάλυψεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς·
 ἵθυσαν δὲ πολὺν προτέρω.—Νεμέσῃσε δ' Ἀπόλλων,
 Περγάμου ἐκ κατιδών, Τρῶεσσι δὲ κέκλετ' αὖσας·
 "Ὀρνυσθ', ἵππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὐ σφι λίθος χρώς, οὐδὲ σίδηρος, 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 515 ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια,
 ἐρχομένη κατ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι,
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
 ἄχρις ἀπηλόησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 525 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 530 ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ,
 τῷ ὅγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι,
 Θρηῖκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ, μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγαυόν,
 535 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθη,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη,
 χειρὸς ἐλοῦσα, αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

III.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαϊέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅσπε μάλιστα 5
λαμπρὸν παμφαίνῃσι, λελουμένος Ὠκεανοῖο ·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων ·
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
ἱρεὺς Ἡφαίστοιο · δύω δέ οἱ υἱέες ἦστην, 10
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τῷ οἱ, ἀποκρινθέντε, ἐναντίῳ ὀρμηθήτην ·
τὸ μὲν ἀφ' ἵπποιϊν, ὃ δ' ἀπὸ χουνὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος · 15
Τυδεΐδῃ δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχους, οὐδ' ἔβαλ' αὐτόν · ὃ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης · τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων,
Ἰδαῖος δ' ἀπόρουσε, λιπῶν περικαλλέα δίφρον, 20
εὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο ·

οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
 ἀλλ' Ἕφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

25 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός,
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος,
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη

30 χειρὸς ἐλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἀρηα·

Ἄρες, Ἄρες, βροτολοιγέ, μιαίφονε, τειχεσιπλήτα!
 οὐκ ἂν δὴ Τρῶας μὲν εἰσάσκειμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεσθα μῆνιν;

35 Ὡς εἰποῦσα, μάχης ἐξήγαγε θοῦρον Ἀρηα·

τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ.
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου.

40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱόν,
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχρῃ μακρῷ
 νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·

ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.

Τῖόν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 50 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρῃ ὀξυόεντι,

ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.

ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαί, ἧσιν τοπρὶν γ' ἐκέκαστο·

55 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ

ὤμων μεσσηγυς, διὰ δὲ στήθεσφιν ἔλασσευ.
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,
Ἄρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 30
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἔϊσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο,
οἳ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή.
γυνὺξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πηδαῖον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν,
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ·
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμοι, 80
φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὡς οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
ἢ μετὰ Τρώεσιν ὀμιλέοι, ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίον, ποταμῷ πλήθουντι ἐοικῶς
χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·

πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἔοντες.

95 Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός,
θύνοντ' ἅμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὄμιον.
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστός,
100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων!
βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτέόν με
105 ὦρσεν ἄναξ, Διὸς υἱός, ἀπορνούμενον Λυκίηθεν.

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσει,
ἀλλ' ἀναχωρήσας, πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελλον προσέφη, Καπανηΐου υἱόν·

Ὅρσο, πέπον Καπανηϊάδῃ! καταβήσῃο δίφρου,
110 ὄφρα μοι ἐξ ὥμοιο ἐρύσσης πικρὸν ὀϊστόν.

Ὡς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὥμου·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης·

115 Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησιν
120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
125 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·

ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
 Τυδεΐδης δ' ἐξαὐτίς ἰὼν προμάχοισιν ἐμίχθη·
 καί, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ·
 τοῦ μὲν τε σθένης ὤρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμούςς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξ ἄλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν·
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί. 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 πληῆξ'· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολυῖδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθου τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον, ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὅγε τοὺς ἐνάριξε, φίλον, δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἐνθ' υἱας Πριάμοιο δύω λαβε Λαρδανίδαο,
 εἷν ἐνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ

πόρτιος ἤε βοός, ξύλοχον κάτα βοσκομενάων ·
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα ·
 165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

IV.

- 590 Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς · ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί · ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννύω ·
 ἥ μὲν, ἔχουσα Κυδοιμόν ἀναιδέα δηϊοτήτος ·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα ·
 595 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπίσθην
 Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω ·
 600 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ ·
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν !
 τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει ·
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 605 ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω
 εἴκετε, μῆδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.
 ὦς ἄρ' ἔφη · Τρώες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν, εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 610 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας ·
 στήῃ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων, πολυλήϊος · ἀλλὰ ἐ Μοῖρα
 ἦγ' ἐπικουρήσουντα μετὰ Πριάμόν τε καὶ υἱας.

τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος ·
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας,
 τεύχεα συλήσων · Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα, παμφανόωντα · σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λαῖξ προσβάς, ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ' · οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιιν ἀφελέσθαι · ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἐ, μέγαν περ εὐντα καὶ ἴφθιμον καὶ ἀγανόν, 625
 ὦσαν ἀπὸ σφείων · ὁ δὲ χασσάμενος πελεμήχθη.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τληπόλεμον δ' Ἡρακλείδην, ἧῦν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς Ψ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν ·

Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' εὐντι, μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνου αἰγιόχοιο 635
 εἶναι · ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνδρώπων.
 ἀλλ' οἷόν τινά φασι βίην Ἡρακληεῖν
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα !
 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί ·
 οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσεσθαι,
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός εσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀῖδαο περήσειν.

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἠΐδα ·
 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν,
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,

- 650 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ Κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.
 655 Ὡς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον ἔγχος
 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἶχμῃ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ
 βεβλήκειν· αἶχμῃ δὲ διέσσυτο μαιμώωσα,
 ὁστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυε δέ μιν δόρυ μακρὸν
 665 ἐλκόμενον· τὸ μὲν οὔτις ἐπεφράσατ', οὐδ' ἐνόησεν,
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
 670 τλήμονα θυμὸν ἔχων· μαίμησε δέ οἱ φίλον ἦτορ·
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν,
 675 ἱφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῶ·
 τῷ ῥά κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὅγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
 Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανίν τε·
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ.
 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶδοπι χαλκῶ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κείσθαι, ἀλλ' ἐπάμυνον ! ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ · ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.

Ὦς φάτο · τὸν δ' οὔτι προσέφη κορυθαίολος Ἴεκτωρ,
 ἀλλὰ παρήϊξεν, λελημένος, ὄφρα τάχιστα 690
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διῶι ἐταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θυράζε
 ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος · 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς ·
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἴεκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
 Ἴεκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἀρης ;
 Ἀντίθεον Τεύδραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ὑλῇ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι · παρ δέ οἱ ἄλλοι
 ναῖον βοιωτοί, μάλα πίονα δῆμον ἔχοντες. 710

V.

ΙΛΙΑΔΟΣ Ζ.

- ᾠς ἔφαθ' · "Εκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε ·
πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντη,
105 ὀτρύνων μάχεσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν ·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο ·
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν · ὥς ἐλελίχθεν.
110 "Εκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὔσας ·
Τρῶες ὑπέρθυμοι, τηλέκλητοί τ' ἐπίκουροι,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρης ἀλόχοισιν,
115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.
ᾠς ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης. —
Γλαῦκος δ', Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης ·
Τίς δὲ σύ ἐσσι, φέριστε, καταδνητῶν ἀνδρώπων ;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
125 τοπρίν · ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκούργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσηΐον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρήνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοιήδε, καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἡμὲν φύει, ἡδ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη, μυχῶ Ἀργεὸς ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 ὥπασαν· αὐτὰρ οἱ Προΐτος κάκ' ἐμήσατο θυμῷ·
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺν φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσειν.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεία, 160
 κρυπταδίῃ φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔτι

πεῖδ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμμένη Προῖτον βασιλῆα προσηύδα·

- Τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
165 ὃς μ' ἔδελεν φιλότῃτι μιγήμεναι, οὐκ ἔδελούσῃ.
ὦς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν
κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
170 δεῖξαι δ' ἠνώγειν ὧ πενθερῷ, ὅφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
ἀλλ' ὅτε δὴ Λυκίην ἶξε, Ξάνθου τε ῥέοντα,
προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν·
175 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς·
καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,
ὃ, ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
180 πεφνέμεν—ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων·
πρόσθε λέωνι, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
δεινὸν ἀποπνεύουσα πυρὸς μένος αἰδομένοιο—
καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιδήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
185 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν·
τοτρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους,
εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
190 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἡὺν ἔοντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν·
δῶκε δὲ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
195 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,

Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν—

Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς·

ἢ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—

ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,

200

ἦτοι ὁ καὶ πεδίου τὸ Ἀλήϊον οἶος ἀλάτο,

ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.

Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο

μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·

τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.

205

Ἴππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,

αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων,

μηδὲ γένος πατέρων αἰσχυνέμεν, οἷ μὲγ' ἀριστοι

ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.

210

ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.

ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·

Ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·

215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην

ξεῖνισ' ἐνὶ μεγάροισιν, εἰκόσιν ἡματ' ἐρύξας·

οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον·

220

καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.

Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν εόντα

κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω

εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

225

ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.

πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,

κτείνειν, ὃν κε θεὸς γε πόρῃ, καὶ ποσσὶ κιχέω·

πολλοὶ δ' αὖ σοὶ Ἀχαιοί, ἐναιρέμεν, ὃν κε δύνῃαι

τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν· ὄφρα καὶ οἶδε

230

γνώσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

ὣς ἄρα φωνήσαντε, καθ' ἵππων αἶξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.

ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 235 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν,
 χρύσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων. —

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες,
 εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἕτας τε,
 240 καὶ πόσιας · ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει
 πάσας ἐξεΐης · πολλῇσι δὲ κήδε' ἐφήπτο.

Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,

245 πλησίοι ἀλλήλων δεδμημένοι · ἐνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.

κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι · ἐνθα δὲ γαμβροὶ

250 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν —

ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ,

Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην ·

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν ·

VI.

ΙΛΙΑΔΟΣ Ζ.

Δᾶερ ἐμείο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης ·
 ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὥφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
 ἔσσονται · τῷ καί μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε, καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης ·
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.
 Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ ·
 μή με κάθειξ', Ἐλένη, φιλέουσά περ · οὐδέ με πείσεις. 360
 ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποδῆν ἀπεόντος ἔχουσιν ·
 ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ' ἐντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.
 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας, 370
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν ·

ἀλλ' ἤγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.

Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 375 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·

Εἰ δ', ἄγε μοι, δμῳαί, νημερτεα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρου;
 ἢ ἐπὶ πρὸς γαλόων, ἢ εἰνατέρων εὐπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 380 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται;

Τὸν δ' αὖτ' ὀτρυνὴν ταμὴν πρὸς μῦθον ἔειπεν·
 Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
 οὔτε πρὸς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 385 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·

ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεχ' ἄκουσεν
 τεύρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

390 Ἡ ῥα γυνὴ ταμὴν· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ
 τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγυιάς.

εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
 Σκαιάς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε —
 ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,

395 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,

Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.

ἢ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·

τόν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.

ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·

405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη, 410
 σεῦ ἀφαμαρτούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 ἀλλ' ἄχε' — οὐδέ μοί ἐστι πατήρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἡματι Ἀἶδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτρεσσιν.
 μητέρα δ', ἢ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοί ἐσσι πατήρ καὶ πότνια μήτηρ,
 ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης, χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, 435
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
 ἥδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τίς σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 ἦ καὶ ἐμοὶ τάδε πάντα μελεῖ, γύναι· ἀλλὰ μάλ' αἰνῶς

- αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 445 αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 450 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 455 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
 καί κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοίς,
 καί κεν, ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἶπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·
 460 Ἔκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 465 πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.
 ὧς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρός φίλου ὅψιν ἀτυχθεὶς,
 ταρβήσας χαλκὸν τ' ἠδὲ λόφον ἵππιοχαίτην,
 470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλτέ τε χερσίν,
 475 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν·
 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι

παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βῆν τ' ἀγαθόν, καὶ Ἰλίου, ἱφι ἀνάσσειν·
 καὶ ποτέ τις εἶπησι, πατρός δ' ὄγε πολλὸν ἀμείνων!
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, 480
 κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

ᾠς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· 485

Δαιμονίη, μή μοί τι λῖν ἀκαχίζεο θυμῷ!
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀῖδι προϊάψει·
 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

ᾠς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
 Ἑκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἐνώρσεν.
 αἱ μὲν ἔτι ζωὸν γόον Ἑκτορα ᾧ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυεν ἐν ὑψηλοῖσι δόμοισιν·
 ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰώθως λούεσθαι εὐρρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἵσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γοῦνα φέρει μετὰ τ' ἥδεα καὶ νομὸν ἵππων·

- ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 515 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἥθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
 δηδύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.
 520 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἳ κέ ποθι Ζεὺς
 δώῃ, ἐπουρανίοισι θεοῖς αἰείγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.

VII.

ΙΛΙΑΔΟΣ Σ.

- Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 470 φῦσαι δ' ἐν χοάνοισιν εἵκοσι πᾶσαι ἐφύσων,
 παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
 ὅππως Ἥφαιστός τ' ἐθέλοι, καὶ ἔργον ἄνοιτο.
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
 475 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
 θῆκεν ἐν ἀκμοθέτῳ μεγαν ἄκμονα· γέντο δὲ χειρὶ
 δαιστῆρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε,
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινήν,
 τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 430
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεςσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν.
 Ἡελίον τ' ἀκάμαντα, Σελήνην τε πλήθουσαν,
 ἐν δὲ τὰ τείρεα πάντα, τάτ' οὐρανὸς ἐστεφάνωται, 485
 Πληϊάδας θ' Ὑάδας τε, τό, τε σθένης Ὠρίωνος,
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἥτ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε·
 νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπο λαμπομενάων,
 ἡγίνεον ἀνὰ ἄστν· πολὺς δ' ὑμέναιος ὀρώρει·
 κοῦροι δ' ὀρχηστήηρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
 ἱστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει· δύο δ' ἄνδρες ἐνεΐκεον εἵνεκα ποινηῆς
 ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμῳ πιφαύσκων· ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι. 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πεῖραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῷ ἐνὶ κύκλῳ·
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἡῖσσον, ἀμοιβηδὶς δὲ δικάζον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ εἶατο λαῶν,
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510
 ἥ ἐ διαπραθέειν, ἥ ἀνδιχα πάντα δάσασθαι,
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·

- οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τείχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 515 ῥύατ', ἐφεςταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας·
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν ἼΑρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῶ περ,
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπολίζονες ἦσαν.
- 520 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι,
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοίγ' ἵζοντ', εἰλυμένοι αἶδοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἔλικας βοῦς.
- 525 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες,
 τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
 οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννῶν οἴων· κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
- 530 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν,
 εἰράων προπάραιδε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας.
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
- 535 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοή Κῆρ,
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφεινὸν αἵματι φωτῶν.
 ὀμίλευν δ', ὥστε ζωοὶ βροτοί, ἦδ' ἐμάχοντο,
- 540 νεκρούς τ' ἀλλήλων ἔρυνον κατατεθνηῶτας.
 Ἐν δ' ἐτίθει νειὸν μαλακὴν, πείριαν ἄρουραν,
 εὐρείαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἐνθα καὶ ἐνθα.
 οἱ δ' ὁπότε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
- 545 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.

ἥ δὲ μελαίνεται' ὄπισθεν, ἀρηρομένη δὲ ἐώκει,
χρυσείῃ περ εὐῶσα · τὸ δὴ πέρι θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον · ἔνθα δ' ἔριδοι 550
ἥμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.

τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν · αὐτὰρ ὄπισθεν 555
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,

ἀσπερχές πάρεχον · βασιλεὺς δ' ἐν τοῖσι σιωπῇ
σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.

κῆρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον · αἱ δὲ γυναῖκες,
δεῖπνον ἐρίδοισιν, λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωήν,
καλήν, χρυσείην · μέλανεσ δ' ἀνὰ βότρυες ἦσαν ·
ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.

ἀμφὶ δέ, κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσειν
κασσιτέρου · μία δ' οἷα ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
τῇ νίσσονται φορῆες, ὅτε τρυγῶεν ἀλωήν.

παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀταλὰ φρονέοντες,
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.

τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε · λίνον δ' ὑπὸ καλὸν αἶειδεν 570
λεπταλέῃ φωνῇ · τοὶ δὲ ῥήσσοντες ἀμαρτῇ

μολπῇ τ' ἰνυγμῶ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων ·

αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε ·
μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε, 575

πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.

χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν,
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.

σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν
ταῦρον ἐρύγμηλον ἐχέτην · ὁ δὲ μακρὰ μεμυκὼς 580
ἔλκετο · τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζηοί.

τῷ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην,

ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
αὐτῶς ἐνδίδεσαν, ταχέας κύνας ὀτρύνοντες.

585 οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
ιστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον, ἔκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,
ἐν καλῇ βήσση, μέγαν οἴῳ ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

590 Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
τῷ ἵκελον, οἴον ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἦ' ἔθειοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

595 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
εἶατ' εὐννήτους, ἦκα στίλβοντας ἐλαίῳ·
καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
600 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν
ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ' ἱμερόεντα χορὸν περιῖσταθ' ὄμιλος,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
605 φορμίζων· δοιῶ δὲ κυβιστητῇρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσους.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένης Ὠκεανοῖο,
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπειδὴ τεύξε σάκος μέγα τε στιβαρόν τε,
610 τεύξ' ἄρα οἱ θώρηκα, φαεινότερον πυρὸς αὐγῆς·
τεύξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
καλήν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἦκεν·
τεύξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς Ἀμφιγυήεις,
615 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰέρας.
ἦ δ', ἴρηξ ὥς, ἄλτο κατ' Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

VIII.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

Ὡς οἱ μὲν κατὰ ἄστν πεφυζότες, ἥντε νεβροῖ,
ἰδρῶ ἀπεψύχοντο, πῖον τ', ἀκέοντό τε δίψαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσπον ἴσαν, σάκε' ὥμοισι κλίναντες.

Ἕκτορα δ' αὐτοῦ μῆναι ὅλοη Μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε, πυλάων τε Σκαιάων.
αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·

5

Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον ; οὐδέ νύ πώ με
ἔγνωσ, ὥς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.
ἦ νύ τοι οὔτι μέλει Τρώων πόνος, οὓς ἐφόβησας,
οἳ δὴ τοι εἰς ἄστν ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.

10

Τὸν δὲ μέγ' ὀχθήσας πρᾶξέφη πόδας ὠκὺς Ἀχιλλεύς·
ἔβλαψάς μ', Ἐκάεργε, θεῶν ὀλοώτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδὰξ εἴλον, πρὶν Ἰλιον εἰσαφικέσθαι.

15

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥῆϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδειςας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἰ μοι δύνამίς γέ παρείη.

20

Ὡς εἰπὼν προτὶ ἄστν μέγα φρόνέων ἐβεβήκει.

σευάμενος, ὥςθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·

ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

25 Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν,
παμφαίνονθ', ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρας εἴσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῶ·
ὄντε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσιν·

30 λαμπρότατος μὲν ὄδ' ἐστί, κακὸν δὲ τε σῆμα τέτυκται,
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.

ὥμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κόψατο χερσίν,
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
35 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα, χεῖρας ὀρεγνύς·

“Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
40 Πηλείωνι δαμείς· ἐπεὶ πολὺ φέρτερός ἐστιν.
σχέτλιος! αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,
ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γύπες ἔδονται
κείμενον· ἦ κέ μοι αἶνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,

45 κτείνων, καὶ περνὰς νήσων ἐπὶ τηλεδαπάων.
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ιδέειν, Τρώων εἰς ἄστυ ἀλέντων,
τούς μοι Λαοδόη τέκετο, κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα
50 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομακλυτὸς Ἀλτης.
εἰ δ' ἤδη τεθνᾶσι, καὶ εἰν' Αἴδαο δόμοισιν,
ἄλγος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεσθα·
λαοῖσιν δ' ἄλλοισι μιν νυνθαιδιώτερον ἄλγος

55 ἔσσεται, ἣν μὴ καὶ σὺ θάνης, Ἀχιλῆϊ δαμασθεῖς.
ἀλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσης

Τρῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς.
 πρὸς δ', ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱὰς τ' ὀλλυμένους, ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτήτι,
 ἐλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτησιν θύρησιν
 ὠμησταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῶ
 τύψας, ἥε βαλὼν, ῥεθέων ἐκ θυμὸν ἔλῃται,
 οὓς τρέφον ἐν μεγάροισι, τραπεζῆας πυλαωρούς,
 οἳ κ' ἐμὸν αἶμα πιόντες, ἀλύσσουντες πέρι θυμῶ, 70
 κείσονται ἐν προθύροισι. νέω δέ τε πάντ' ἐπέοικεν,
 Ἀρηϊκταμένω, δεδαῖγμένω ὀξείῃ χαλκῶ,
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅ, τι φανήῃ·
 ἀλλ' ὅτε δὴ πολιὸν τε κάρη, πολιὸν τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
 Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσίν,
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθεν.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχευ· 80
 καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα.
 Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο, καί μ' ἐλέησον
 αὐτήν! εἴποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
 τῶν μνήσαι, φίλε τέκνον· ἄμυνε δὲ δῆϊον ἄνδρα,
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἴστασο τούτῳ· 85
 σχέτλιος! εἵπερ γάρ σε κατακτάνῃ, οὗ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
 οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
 Ὡς τῷγε κλαίοντε προσαυδήτην φίλον υἱόν, 90
 πολλὰ λισσυμένω· οὐδ' Ἐκτορι θυμὸν ἔπειθον·

- ἀλλ' ὄγε μῖν' Ἀχιλῆα πελώριον ἄσπον ἴοντα.
 ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός
 95 σμερδαλέον δὲ δέδορκεν, ἐλίσσόμενος περὶ χειρὶ·
 ὥς Ἐκτωρ, ἄσβεστον ἔχων μένος, οὐχ ὑπεχώρει,
 πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
 ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν·
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀγασθαλίησιν ἐμῇσιν,
 105 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 μήποτέ τις εἴπησι κακίτερος ἄλλος ἐμείῳ·
 Ἐκτωρ ἦφι βίηφι πύρρησας ὤλεσε λαόν.
 ὥς ἐρέουσιν· ἐμοὶ δὲ γότ' ἂν πολὺ κέρδιον εἴη,
 ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 110 ἢ ἐκεν αὐτὸν ὀλέεσθαι εὐκλειῶς πρὸ πόλης.
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσιν,
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας,
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ἰπὸσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 115 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ', ἢ τ' ἐπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσσα πτόλις ἦδε κέκευθεν·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι,
 120 μήτι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσασθαι·
 [κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·]
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών· ὁ δέ μ' οὐκ ἐλεήσει,
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἔοντα,
 125 αὐτῶς, ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

τῷ ὀαριζέμεναι, ἅτε παρθένος ἡΐθεός τε,
 παρθένος ἡΐθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
 εἶδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ. 130

Ὡς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς,
 ἴσος Ἐνυαλίῳ, κορυθαῖκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἶθομένου, ἢ ἡελίου ἀνιόντος. 135

Ἐκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθεῖς.
 Πηλεΐδης δ' ἐπόρουσε, ποσὶ κραιπνοῖσι πεποιδῶς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥῆϊδίως οἶμησε μετὰ τρήρωνα πέλειαν· 140

ἢ δέ θ' ὑπαιθα φοβεῖται· ὁ δ' ἐγγύθεν ὄξυ λεληκῶς
 ταρφέ· ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὄγ' ἐμμεμαῶς ἰδυὺς πέτετο· τρέσε δ' Ἐκτωρ
 τεῖχος ὑπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα. 145

οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο·
 κρουνῶ δ' ἴκανον καλλιῤῥώ, ἔνθα δὲ πηγαὶ
 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος. 150

ἢ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς·
 γίγνεται ἐξ αὐτῆς, ὥσεί πυρὸς αἶθομένοιο·
 ἢ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,
 ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ·
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγυὺς ἔασιν
 καλοί, λαῖνεοι, ὅθι εἴματα σιγαλόεντα 155

πλύνεσκον Τρώων ἄλοχοι, καλαί τε θύγατρες,
 τοπρὶν ἐπ' εἰρήνης, τρὶν ἐλθεῖν νῆας Ἀχαιῶν. 160

τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δὲ μιν μέγ' ἀμείνων
 καρπαλίμως· ἐπεὶ οὐχ ἱερέϊον, οὐδὲ βοείην
 ἀρνύσθην, ἅ, τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
 ἀλλὰ περὶ ψυχῆς θεόν Ἐκτορος ἵπποδάμοιο. 160

ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ρίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεναι ἄεθλον,
ἣ τρίπος ἢ γυνή, ἀνδρὸς κατατέθνητός·

165 ὥς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην
καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὀρώντο.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

Ἦ πόποι, ἣ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
170 Ἔκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην,
Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάσθε,
175 ἢ ἐ μιν ἐκ θανάτοιο σαώσομεν, ἢ ἐ μιν ἤδη
Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν εἶντα.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἶον ἔειπες!
ἄνδρα θνητὸν εἶντα, πάλαι πεπρωμένον αἴσῃ,
180 ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·

185 ἔρξον, ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει.
Ἦς εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ ὦκὺς Ἀχιλλεύς.
ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
190 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσας·
τὸν δ' εἶπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
195 ἀντίον αἵξασθαι, εὐδμήτους ὑπὸ πύργους,
εἴ πῶς οἱ καθύπερθε ἀλάλκοιεν βελέεσσιν·

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.
 ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὔθ' ὁ διώκειν· 200
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ Κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα·
 Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα·
 μήτις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 210
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο.
 ἔλκε δὲ μέσσα λαβὼν· ῥέπε δ' Ἑκτορος αἵσιμον ἦμαρ,
 ὥχετο δ' εἰς Αἶδαο· λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη·
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα· 215
 Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι, προτὶ νῆας,
 Ἑκτορα δηώσαντε, μάχης ἅτόν περ ἔοντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, 220
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε· τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιδήσω ἐναντίβιον μαχέσασθαι.
 Ὡς φάτ' Ἀθηναίη· ὁ δ' ἐπεΐθετο, χαῖρε δὲ θυμῷ·
 στῆ δ' ἄρ' ἐπὶ μελῆς χαλκογλώχινος ἐρεισθεῖς. 225
 ἥ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον,
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ὑτειρέα φωνήν·
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἥθεϊ', ἥ μάλα δὴ σε βιάζεται ὠκὺς Ἀχιλλεύς,
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
 ἀλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 Διήφοβ', ἣ μέν μοι τοπάρῳ πολὺ φίλτατος ἦσθα
 γνωτῶν, οὓς Ἑκάβῃ ἠδὲ Πρίαμος τέκε παῖδας·
 235 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦθεῖ', ἣ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 240 λίσσονθ', ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
 αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἴδομεν, εἴ κεν Ἀχιλλεὺς
 245 νῶϊ κατακτείνας, ἕναρα βροτόεντα φέρηται
 νῆας ἔπι γλαφυράς, ἥ κεν σῶ δουρὶ δαμήῃ.

Ὡς φαμένη, καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 250 Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τοπάρῳ περ.
 τρὶς περὶ ἄστνυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
 μεῖναι ἐπερχόμενον· νῦν αὖτέ με θυμὸς ἀνῆκεν,
 στήμεναι ἀντία σείῳ· ἔλοιμί κεν, ἥ κεν ἀλοίην.
 ἀλλ' ἄγε, δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 255 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·
 οὐ γὰρ ἐγὼ σ' ἐκπαγλον ἀείκιῳ, αἶ κεν ἐμοὶ Ζεὺς
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζειν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεὺς
 Ἑκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν
 265 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
 ὄρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα

αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἑκτωρ·
 ἔξετο γὰρ προῖδῶν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
 ἅψ' δ' Ἀχιλῆϊ δίδου, λάθρε δ' Ἑκτορα, ποιμένα λαῶν.
 Ἑκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

Ἦμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ Διὸς ἠεΐδης τὸν ἐμὸν μόρον, ἦτοι ἔφησ γέ· 280
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 ὄφρα σ' ὑπερδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι, μεταφρένῳ ἐν δόρυ πῆξις,
 ἀλλ' ἰδυὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλειαί 285
 χάλκεον! ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.
 καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο,
 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάμαρτεν· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἑκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος·
 Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὖσας,
 ἥτεέ μιν δόρυ μακρόν· ὁ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295
 Ἑκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ, φώνησέν τε·

ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
 Δηΐφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύδι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν. 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς υἱεῖ, Ἑκηβόλῳ, οἷ με πάρος γε

πρόφρονες εἰρύατο · νῦν αὖτέ με Μοῖρα κιχάνει ·
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 305 ἄλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἴμησεν δὲ ἀλείς, ὥστ' αἰετὸς ὑψιπετής,
 ὅστ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
 310 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν ·
 ὥς Ἐκτωρ οἴμησε, τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένecos δ' ἐμπλήσατο θυμὸν
 ἀγρίου · πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλόν, δαιδάλεον · κόρυθι δ' ἐπένευε φαεινῇ,

315 τετραφάλῳ · καλαὶ δὲ περισσεῖοντο ἔθειραι
 χρύσεαι, ἅς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 οἷος δ' ἀστὴρ εἴσι μετ' ἀστρασι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστὴρ ·
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 320 πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίῳ,
 εἰσορόων χροῖα καλόν, ὅπῃ εἵξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχη,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς ·
 φαίνεται δ', ἥ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν.

325 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος ·
 τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχεϊ δίος Ἀχιλλεύς ·
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

330 ἤριπε δ' ἐν κονίῃς · ὁ δ' ἐπεύξατο δίος Ἀχιλλεύς.

Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῇ ἔξεναρίζων,
 σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίζεο νόσφιν ἔοντα.
 νήπιε! τοῖο δ' ἀνευθεν ἀοσσητὴρ μέγ' ἀμείνων
 νηυσὶν ἐπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
 335 ὃς τοι γούνατ' ἔλυσα · σὲ μὲν κύνες ἠδ' οἶωνοὶ
 ἐλκῆσουσ' ἀἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ

λίσσομ ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκῆων,
μή με ἕα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο, 340
δῶρα, τὰ τοι δώσουσι πατήρ καὶ πότνια μήτηρ·
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη ποδας ὠκύς Ἀχιλλεύς·
μή με, κύον, γούνων γουνάξω, μῆδὲ τοκῆων! 345
αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
ὥμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
ὥς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι·
οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσινήριτ' ἄποινα
στήσωσ ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
οὐδ' εἴ κέν σ' αὐτόν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὥς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἶωνοὶ κατὰ πάντα δάσονται.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἑκτωρ· 355
ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
ἐσθλὸν ἐόντ', ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν. 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ' ἐκ ῥέθρων πταμένη Ἀϊδὸςδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς·

Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 365
Ζεὺς ἐθέλῃ τελέσαι, ἥδ' ἀθάνατοι θεοὶ ἄλλοι.

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
καὶ τόγ' ἀνενθεν ἔβηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'· ἄλλοι δὲ περὶδραμον νῖες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγῆτον 370
Ἑκτορος· οὐδ' ἄρα οἷ τις ἀνουτητί γε παρέστη.
ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

ᾠ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφύασθαι
Ἐκτωρ, ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.

375 Ὡς ἄρα τις εἶπεςκε, καὶ οὐτήσασκε παραστάς.
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

ᾠ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
380 ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι·
εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
ὄφρα κέ τι γινώμεν Τρώων νόον, ὅντιν' ἔχουσιν·
ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
ἢ μένειν μεμάασι, καὶ Ἐκτορος οὐκέτ' ἐόντος.

385 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαρπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγώ γε
ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρη.
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,
390 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου.
νῦν δ' ἄγ', αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἐκτορα δῖον,
ὦ Τρῶες κατὰ ἄστυ, θεῶ ὥς, εὐχετόωντο.

395 Ἥ ῥα, καὶ Ἐκτορα δῖον αἰκέα μήδετο ἔργα.
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰείρας,
400 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκουτε πετέσθην·
τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
κυάνεαι πῖλναντο, κάρη δ' ἅπαν ἐν κονίησιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
δῶκεν αἰεκίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.

405 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἐρρίψε καλύπτρην
τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
ᾧωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ

κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστν.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα 410
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.

πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 415

Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόληος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 ἦν πῶς ἡλικίην αἰδέσσεται, ἥδ' ἐλεήσῃ
 γῆρας, καὶ δέ νυ τῷδε πατὴρ τοιόςδε τέτυκται, 420
 Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.

τόσσοις γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐ τόσπον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἀΐδος εἴσω, 425
 Ἑκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν
 τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,
 μήτηρ θ', ἥ μιν ἔτικτε, δυσάμμορος, ἥδ' ἐγὼ αὐτός

ὧς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἑκάβη ἀδινουῖ ἐξῆρχε γόοιο. 430

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθούσα,
 σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἡμάρ
 εὐχῶλῃ κατὰ ἄστν πελέσκεο, πᾶσί τ' ὄνειαρ,
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὥς,
 δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα, 435
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.

ὧς ἔφατο κλαίουσ' ἄλοχος δ' οὐπω τι πέπυστο
 Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἠγγεῖλ', ὅττι ῥα οἱ πόσις ἐκτοδι μίμνε πυλάων·
 ἀλλ' ἦγ' ἰστὸν ὕφαινε, μυχῶ δόμου ὑψηλοῖο, 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα,
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαιτι

- 445 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἢ δ' αὖτις δμωῆσιν εὐπλοκάμοισι μετηύδα·
 450 Δεῦτε, δύω μοι ἔπεςθον, ἴδωμ', ὅτιν' ἔργα τέτυκται.
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυνον· ἐν δ' ἐμοὶ αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς
 455 δείδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς,
 μούνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,
 ἢ μιν ἔχεσκ'· ἐπεὶ οὐπὸτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.
 460 Ὡς φασμένη μεγάροιο διέσσυτο, μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 465 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
 ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμι ν,
 470 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτη,
 ἥματι τῷ· ὅτε μιν κορυθαίολος ἠγάγεθ' Ἑκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλλισ ἔσταν,
 αἶ ἔ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 475 ἢ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
 ἀμβλήδην γοόωσα· μετὰ Τρωῆσεν ἔειπεν·
 "Ἑκτορ, ἐγὼ δύστηνος! ἰὴ ἄρα γεινόμεθ' αἶσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλήεσση.
 480 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν.

δύσμορος αἰνόμορον· ὥς μὴ ὥφελλε τεκέοσθαι·
 νῦν δὲ σὺ μὲν Ἀΐδαο δόμους, ὑπὸ κεύθεσι γαίης,
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε, δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἴκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν.
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 ἡμαρ δ' ὀρφανικὸν παναφήλिका παῖδα τίθῃσιν· 490
 πάντα δ' ὑπερνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλῃν τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην', ὑπερῶν δ' οὐκ ἐδίηνεν. 495
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγὼς καὶ ὀνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σὸς γε πατήρ μεταδαίνυται ἡμῖν.
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε, καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτὰρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 515

ΙΧ.

ΙΛΙΑΔΟΣ Ω.

- 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὄπασσεν·
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη,
 ἀθάνατον θεὸν ὦδε βροτοὺς ἀγαπαζέμεν ἄντην.
- 465 τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος,
 καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἡϋκόμοιο
 λίσσεο καὶ τέκεος· ἵνα οἱ σὺν θυμὸν ὀρίνης.
- ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
- 470 Ἰδαῖον δὲ κατ' αὖθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,
 τῇ ρ' Ἀχιλεὺς ἵζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 εὖρ· ἔταροι δ' ἀπάνευθε καθεΐατο· τῷ δὲ δὺ' οἴω,
 ἥρως Αἰτομέδων τε καὶ Ἀλκιμος, ὄζος Ἀρης,

ποῖπνινον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς, 475
ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα σταῖς
χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
δεινὰς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον υἱας.

ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 180
φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,

ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·

ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·

θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 485

Μνηῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου, ὥσπερ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.

καὶ μὲν που κεῖνον περιναιέται ἀμφὶς ἑόντες
τείρους, οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·

ἀλλ' ἦτοι κείνός γε, σέθεν ζώοντος ἀκούων, 490

χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
ὄψεσθαι φίλον υἱόν, ἀπὸ Τροίῃδε μολόντα.

αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι.

πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν· 495

έννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,

τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.

τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·

ὃς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτούς,

τὸν σὺ πρῶην κτεῖνας, ἀμυνόμενον περὶ πάτρης, 500

Ἔκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,

λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.

ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,

ἔτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος, 505

ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὦρσε γόοιο·

ὑψάμενος δ' ἄρα χειρός, ἀπώσατο ἦκα γέροντα.

τῷ δὲ μνησαμένω, ὃ μὲν Ἔκτορος ἀνδροφόνιοις

- 510 κλαῖ' ἀδινά, προπάρειθε ποδῶν Ἀχιλῆος ἔλυσθεῖς·
αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ὀρώρει.
αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
[καὶ οἱ ἀπὸ πρᾶπίδων ἦλθ' ἕμερος ἠδ' ἀπὸ γυνίων,]
515 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
οἰκτεῖρων πολιόν τε κάρη, πολιόν τε γένειον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
ἦ Δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
520 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
υἰέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακείσθαι ἐάσομεν, ἀχνύμενοί περ.
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
525 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πῖδοι κατακείαται ἐν Διὸς οὔδει,
δώρων, οἷα δίδωσι, κακῶν, ἕτερος δέ, ἐάων·
ὧ μὲν κ' ἀμμίζας δοίῃ Ζεὺς τερπικέραυνος,
530 ἄλλοτε μὲν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
ὧ δέ κε τῶν λυγρῶν δοίῃ, λωβητὸν ἔθηκεν·
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.
ὥς μὲν καὶ Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα
535 ἐκ γενετῆς· πάντα γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
καὶ οἱ θυητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων.
540 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
γῆρασκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
καὶ σέ, γέρον, τοπρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει,

καὶ Φρυγίῃ καδύπερθε καὶ Ἑλλήσποντος ἀπείρων.
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πημα τόδ' ἤγαγον Οὐρανίῳνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
 ἄνσχεο, μηδ' ἀλίαςτον ὀδύρεο σὸν κατὰ θυμόν.
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος,
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 μή μέ πω ἐς θρόνον ἵξε, Διοτρεφές, ὄφρα κεν Ἑκτωρ
 κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 λύσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἅποινα
 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας.
 [αὐτόν τε ζῶειν καὶ ὁρᾶν φάος Ἡελίοιο].

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 μηκέτι νῦν μ' ἐρέδιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἑκτορά τοι λύσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
 τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
 καὶ ἰκέτην περ εὐντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο, λέων ὥς, ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷγε δύο θεράποντες ἔποντο,
 ἦρως Αὐτομέδων ἠδ' Ἀλκιμος, οὓς ῥα μάλιστα
 τι' Ἀχιλλεύς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
 καδ' δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπῆνης
 ἦρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἅποινα.

- 580 καδ' δ' ἔλιπον δύο φάρε', ἐϋνητόν τε χιτῶνα,
 ἥφρα νέκυν πυκάσας δώῃ οἰκόνδε φέρεσθαι.
 δμῶας δ' ἐκκαλέσας λούσαι κέλετ', ἀμφί τ' ἀλείψαι,
 νόσφιν αἰεράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν·
 μὴ ὁ μὲν ἀχθυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο,
- 585 παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ,
 καί ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῶαί λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
 αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
- 590 σὺν δ' ἔταροι ἥειραν εὐξέστην ἐπ' ἀπήνην.
 ὦμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·
 Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
 εἰν Ἀϊδὸς περ ἐών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ· ἐπεὶ οὐ μοι αἰκέα δῶκεν ἄποινα·
- 595 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.
 Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.
 ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον
 Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
- 600 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν
 ὄψεται αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἠὔκομος Νιόβη ἐμνήσατο σίτου,
 τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβώοντες.
- 605 τοὺς μὲν Ἀπόλλων πέφνευ ἀπ' ἀργυρέοιο βιοῖο,
 χῳόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήῳ·
 φῇ δοιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῶ περ εἶοντ', ἀπὸ πάντας ὄλεσαν.
- 610 οἱ μὲν ἄρ' ἐννηήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 νῦν δὲ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,

ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
 Νυμφάων, αἵ τ' ἄμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα, λίθος περ εἴουσα, θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίοιςθα,
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται. 620

Ἦ, καὶ ἀναίξας ὄϊν ἄργυφον ὦκὺς Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς·
 οἱ δ' ἐπ' ὀνείαδ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
 ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἐώκει. 630

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἤδη 635
 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην, καὶ αἶδοπα οἶνον
 λαυκανίης καδέηκα· πάρος γε μὲν οὔτι πεπάσμην.

Ἦ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,
 δέμνι' ὑπ' αἰδούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἑσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσai·
 αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσai.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὦκὺς Ἀχιλλεύς·

650 Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἰεὶ
 βουλὰς βουλευούσι παρήμενοι, ἧ θέμις ἐστίν·
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 655 καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 660 εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ,
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 665 τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινυτό τε λαός·
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις.
 670 σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.
 Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
 ἔλλαβε δεξιτερήν, μήπως δείσει' ἐνὶ θυμῷ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδέ' ἔχοντες.
 675 αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου·
 τῷ δ' ἄρ Βρισηῖς παρελέξατο καλλιπάρῃος.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσται
 εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκ πέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
 Ὡ γέρον, οὐ νύ τι σοίγε μέλει κακόν, οἶον ἔθ' εὔδεις
 ἀνδράσιν ἐν δηῖοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.

καὶ νῦν μὲν φίλον υἷον ἐλύσαο, πολλὰ δ' ἔδωκας ·
 σείο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
 παῖδες τοῖ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
 γνώη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.

685

ᾠς ἔφατ' · ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
 τοῖσιν δ' Ἑρμείας ζευῆ' ἵππους ἡμιόνους τε.
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

690

Ἀλλ' ὅτε δὴ πόρον ἴξον εὐρῥεῖος ποταμοῖο,
 [Ξάνθου δινήεντος, ὃν Ἀθάνατος τέκετο Ζεύς,]
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον.
 Ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν ·

695

οἱ δ' εἰς ἄστνυ ἔλων οἴμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν ·
 ἀλλ' ἄρα Κασσάνδρῃ, ἱκέλῃ χρυσέῃ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν,
 ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην ·
 τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσιν ·
 κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστνυ ·

700

Ὅψεσθε, Τρῶες καὶ Τρωάδες, Ἑκτορ' ἰόντες,
 εἴποτε καὶ ζῶντι μάχης ἐκ νοστήσαντι
 χαίρετ' · ἐπεὶ μέγα χάρμα πόλει τ' ἦν, παντί τε δήμῳ.

705

ᾠς ἔφατ' · οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ,
 οὐδὲ γυνή · πάντας γὰρ ἀάσχετον ἵκετο πένθος ·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

πρῶται τόνγ' ἄλοχός τε φίλῃ καὶ πότνια μήτηρ
 τιλλέσθην, ἐπ' ἅμαξαν εὐτροχον αἵξασαι,
 ἀπτόμεναι κεφαλῆς · κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 Ἑκτορα δακρυχέοντες ὀδύρουτο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα ·

710

715

Εἴξατέ μοι, οὐρεῦσι διελθέμεν · αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.
 ᾠς ἔφαθ' · οἱ δὲ διέστησαν, καὶ εἶξαν ἀπήνη.
 οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα

- 720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς,
 θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάζοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἔκτορος ἀνδροφόνιοιό κάρη μετὰ χερσὶν ἔχουσα.
- 725 Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγώ τε, δυσάμιμοι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
- 730 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἣ ἐμοὶ αὐτῇ
 ἔψφαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀεθλεύων πρὸ ἀνακτος ἀμειλίχου· ἣ τις Ἀχαιῶν
- 735 ῥίψει, χειρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὀλεθρον,
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἔκτωρ,
 ἦ πατέρ', ἦ καὶ υἱόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἔκτορος ἐν παλάμησιν ὁδᾶξ ἔλον ἄσπετον οὔδας.
 οὐ γὰρ μείλιχος ἔσκε πατήρ τεός ἐν δαὶ λυγρῇ·
- 740 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρ.
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἔκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
- 745 μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα.
 Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάζοντο γυναῖκες·
 τῇσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο·
 Ἔκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων!
 ἦ μὲν μοι ζωὸς περ ἐὼν, φίλος ἦσθα θεοῖσιν·
- 750 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὦκὺς Ἀχιλλεὺς
 πέρνασχε', ὄντιν' ἔλεσκε, πέρην ἄλὸς ἀτρυγέτοιο,
 εἰς Σάμον, εἰς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,

πολλὰ ῥυστάζεσκειν ἑοῦ περὶ σῆμ' ἐτάριοι, 753

Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὧς.

νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν

κεῖσαι, τῷ ἵκελος, ὄντ' ἀργυρότοξος Ἀπόλλων

οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.

ᾠς ἔφατο κλαίουσα, γόου δ' ἀλίσστον ὄρινεν. 760

τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·

Ἐκτωρ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων!

ἣ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος Θεοειδής,

ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι!

ἤδη γὰρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστίν, 765

ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·

ἀλλ' οὐπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·

ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι

δαέρων, ἣ γαλόων, ἣ εἰνατέρων εὐπέπλων,

ἣ ἐκυρή—ἐκυρὸς δέ, πατήρ ὧς, ἥπιος αἰεὶ— 770

ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,

σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.

τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον, ἀχθυμένη κῆρ·

οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ

ἥπιος, οὐδὲ φίλος· πάντες δέ με πεφρίκασιν. 775

ᾠς ἔφατο κλαίουσ'· ἐπὶ δ' ἔστενε δῆμος ἀπείρων.

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·

Ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ

δείσητ' Ἀργείων πυκινὸν λόχον· ἣ γὰρ Ἀχιλλεὺς

πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780

μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ Ἡώς.

ᾠς ἔφαθ'· οἱ δ' ὑπ' ἀμάξησιν βόας ἡμιόνους τε

ζεύγνυσαν· αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.

ἐννῆμαρ μὲν τοιγε ἀγίνεον ἄσπετον ὕλην·

ἀλλ' ὅτε δὴ δεκάτῃ ἐφανε φαεσίμβροτος ἠώς, 785

καὶ τότε ἄρ' ἐξέφερον Θρασὺν Ἑκτορα δακρυχέοντες,

ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,

τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός.

- 790 . [αὐτὰρ ἐπεὶ ῥ' ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴδοπι οἴνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε,
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
- 795 καὶ τάγε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες,
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὑπερθεν
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν·
 ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντη,
- 800 μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα, πάλιν κίου· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι, δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο Διοτρεφέος βασιλῆος.
 Ὡς οἷγ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

A LEXICON
OF THE FIRST THREE BOOKS OF
HOMER'S ILIAD

TOGETHER WITH

LINES 1-219 OF BOOK IV	LINES 119-236 OF BOOK VI
LINES 457-544 OF BOOK IV	LINES 369-529 OF BOOK VI
LINES 1-165 OF BOOK V	LINES 468-617 OF BOOK XVII
LINES 590-710 OF BOOK V	BOOK XXII ENTIRE
LINES 468-804 OF BOOK XXIV	

PREPARED BY

CLARENCE E. BLAKE, A.M.

PRINCIPAL OF SPRINGFIELD (MASS.) COLLEGIATE INSTITUTE

NEW YORK
D. APPLETON AND COMPANY

1889

Copyright, 1885,
BY CLARENCE E. BLAKE.

WHATEVER OF GOOD MAY BE FOUND IN
THESE PAGES

Is Affectionately Inscribed

TO MY WIFE.

PREFACE.

FOR many years it had been my wish to prepare a Lexicon to that part of the Il'-i-ad commonly read in our preparatory schools. For a long time I was deterred from so doing by the fear that teachers would not allow their classes to read Homer with a partial Lexicon as usually compiled. But, being convinced that there was a growing demand for such a work, in 1878 I determined to make a beginning.

It has been the author's aim to give the student a *full knowledge of each word found in the work*, not confining the explanation wholly to the Homeric usage; so that not only the definitions, but the derivations, compositions, etc., may be learned as well as from a complete Lexicon. If this has been accomplished, the author has avoided the chief objections against the use of a partial Lexicon.

C. E. B.

SPRINGFIELD, MASS., 1885.

LIST OF ABBREVIATIONS.

acc.	signifies	accusative.	encl.	signifies	enclitic.
acco.	"	according.	Eng.	"	English.
act.	"	active.	Ep.	"	Epic.
adj.	"	adjective.	epith.	"	epithet.
adv.	"	adverb, adverbial.	esp.	"	especially.
Æol.	"	Æolic.	eu.	}	euphonic, euphonicum.
aor.	"	aorist.	euph.		
apo.	"	apodosis.	euphon.	}	frequent, frequently, frequentative.
Att.	"	Attic.	f.		
augm.	"	augment.	foll.	"	future.
com.	"	common, commonly.	foreg.	"	following, followed.
compar.	"	{ comparative, comparison.	freq.	"	foregoing.
compd.	"	compound.	f.pf.	"	frequent, frequently, frequentative.
compo.	"	composition.	gen.	"	
conj.	"	{ conjunction, conjunctive.	Hom.	"	future perfect.
contd.	"	contracted.	Il.	"	genitive, general.
contr.	"	contract.	imperat.	"	Homer, Homeric.
copul.	"	copulativum.	impf.	"	Iliad.
dat.	"	dative.	indecl.	"	imperative.
defect.	"	defective.	indicat.	"	imperfect.
demon.	"	demonstrative.	inf.	"	indeclinable.
dep.	"	deponent.	intens.	"	indicative.
deriv.	"	{ derivative, derived, derivation.	interj.	"	infinitive.
disjunc.	"	disjunctive.	interrog.	"	{ intensive, intensivum.
Dor.	"	Doric.	intrans.	"	
doub.	"	double.	Ion.	"	interjection.
du.	"	dual.	irreg.	"	{ interrogative, interrogatively.
					irregular, irregularly.

iter.	signifies	iterative.	prep.	signifies	preposition.
Lat.	"	Latin.	pres.	"	present.
leng.	"	lengthened.	prin.	"	principal.
lit.	"	literally.	priv.	"	privativum.
mas.	"	masculine.	pro.	"	protasis.
metaph.	"	metaphorically.	procl.	"	proclitic.
mid.	"	middle.	pron.	"	pronoun.
n.	"	noun.	proparox.	"	proparoxytone.
neg.	"	negative.	rare.	"	rarely.
neu.	"	neuter.	redupl.	"	reduplicated.
nom.	"	nominative.	reg.	"	regular, regularly.
obsol.	"	obsolete.	short.	"	shortened.
opp.	"	opposition, opposed.	signif.	"	signification.
opt.	"	optative.	sing.	"	singular.
orig.	"	original, originally.	streng.	"	{ strengthen, strengthened, strengthening.
par.	"	parallel.	stric.	"	strictly.
parox.	"	paroxytone.	subj.	"	subjunctive.
part.	"	participle.	subst.	"	substantive.
pass.	"	passive.	sup.	"	superlative.
pers.	"	person, personal.	sync.	"	syncopated.
pf.	"	perfect.	syno.	"	synonymous.
pl.	"	plural.	trans.	"	transitive.
plup.	"	pluperfect.	usu.	"	usual, usually.
poet.	"	poetic, poetry.	voc.	"	vocative.
poss.	"	possessive.			
pr.	"	proper, properly.			

NOTE 1. "Also," following a comma and followed by a comma, indicates that the definitions following it to the next semicolon correspond to the Latin word already given; see ὅλῃ.

NOTE 2. The expressions "see Lat., etc.," and "compare Lat., etc.," indicate that the Latin words are to be compared with the given definitions to see if they are synonymous in meaning.

NOTE 3. In syllabifying and accentuating proper names, the author has endeavored to follow the rules of Webster.

NOTE 4. To understand well the following pages, the use of a book on Latin Synonymes is required.

LEXICON.

a-

ἀγαμαι

A.

a-, a prefix. 1. *alpha copul.*, expressing an idea of *union, equality, likeness*. 2. *alpha priv.*, expressing an idea of *want, absence*. 3. *alpha euphon.*, for *eu. effect*. 4. *alpha intens.*, giving *strength* to compds.

ἄαπτος, *ον*, (*a priv.*, ἄπτω,) *Lat. inaccessus, unapproachable, not to be touched; unconquerable, A 567. resistless. Keep.*

ἄασχετος, poet. form for ἄσχετος, *ον*, which see.

"**Ἀβαντες**, *ων, οι*, the *A-ban'-tes*, inhabitants of *Eu-bœ'-a*.

"**Ἀβας**, *αντος, ὁ*, *A'-bas*.

ἄβλής, *ῆτος*, *adj.*, (*a priv.*, βάλλω,) *not hurled, not shot; not used, new.*

ἄβλητος, *ον*, (*a priv.*, βάλλω,) *not struck or touched, unhurt.*

"**Ἀβυδος**, *ον, ἡ*, *A-by'-dus*, a town of *Tro'-as*.

ἄγαγον, *Ep.* for ἡγαγον, 2 *aor.* of ἄγω; *inf.* ἀγαγεῖν.

ἀγάζομαι, *Hom.* for ἀγαμαι, *Lat. mirari.*

ἀγαθός, *ῆ, ὄν*, *compar.* very irreg., see *Grammar*, *Lat. bonus, good; able, efficient, capable, brave, bold, noble; excellent, Lat. praeestans; profitable, B 204; good, upright, virtuous: τὰ ἀγαθά, wealth; τὸ ἀγαθόν, the highest good.*

ἀγαίομαι, *par.* form to ἀγαμαι, ἀγάομαι, *Ep.* 2 *pl.* ἀγάασθε, (*deriv.* uncertain, ἄγαν, ἄγη,) *to wonder, behold with wonder, admire, Γ 181, Lat. mirari, admirari; Lat. indignari, to be angry or indignant at, see ἀγαμαι; to envy, Lat. invidēre.*

ἀγακλειτός, *ῆ, ὄν*, *Lat. inclitus, praeclarus, illustrious, famous, B 564.*

ἀγάλλω, *f.* αλῶ; *aor.* ἡγηλα: *to glorify, honor; adorn: mid. and pass., to glory, take delight in, exult, Lat. gloriari, exultare; make display; of ships, exult in the breeze.*

ἄγαλμα, *ατος, τό*, *that which gives pleasure, a delight; a present.*

ἀγαμαι, *impf.* ἡγάμην, *f.* ἀγάσομαι, *aor.* mid. ἡγασάμην, *aor.* pass. ἡγάσθην: *Ep.* forms, *pres.* 2 *pl.* ἀγάασθε, *inf.* ἀγάασθαι, *f.* ἀγάσσομαι, *aor.* mid. ἡγασσάμην *Γ 181* and ἄγ-: *to wonder: also trans., to wonder at in the sense of admire; to envy; be angry or indignant at, ἀγαίομαι com. used in this sense.*

'Αγαμέμνων, ονος, ὁ, *Ag-a-mem'-non*, king of My-ce'-næ and leader of the Greeks against Troy.

ἄγαμος, ον, (α priv., γαμέω, γάμος,) Lat. *coelebs*, *unmarried*.

ἀγάννιφος, ον, (ἄγαν, νίφω,) Lat. *nivosus*, *snow-capped*, *covered with much snow*, A 420.

ἀγανός, ἡ, ὄν, (α copul., γάνος,) Lat. *lenis*, *mild*, *gentle*, *kind*; *friendly*, B 164, Lat. *blandus*.

ἀγανοφροσύνη, ης, ἡ, (ἀγανόφρων (ἀγανός, φρήν,) *kindness of heart*.

ἀγάομαι, see ἀγαίομαι.

'Αγαπήνωρ, ορος, ὁ, *Ag-a-pe'-nor*, leader of the Ar-ca'-di-ans before Troy.

ἀγαπητός, η, ον, (adj. from ἀγαπάω,) *loved*.

ἀγάρροος contr. -ους, ουν, (ἄγαν, ῥέω,) Lat. *celeriter fluens*, *strong flowing*, *swift flowing*, B 845.

'Αγασθένης, εος, ὁ, *A-gas'-the-nes*, king of E'-lis.

ἀγαυός, ἡ, ὄν, (ἄγαμαι,) Lat. *praeclarus*, *admirabilis*, *illustrious*, *noble*; mostly of kings, heroes, etc., *high-born*; Lat. *illustris*; with κήρυκες, Γ 268.

ἀγγελία, ας, ἡ, Hom. — λίη, ης, (ἀγγέλλω,) *a message*, *tidings*, *report*; *order*; in Γ 206 as a casual gen., *he came because of a message*, etc.

ἀγγελίης, ου, ὁ, (ἀγγέλλω,) *messenger*, this nom. mas. is allowed by some and rejected by others: see foreg.

ἄγγελος, ου, ὁ and ἡ, (ἀγγέλλω,) Lat. *nuntius*, *a messenger*, A 333; *an angel*, Lat. *angelus*.

ἄγγος, εος, τό, *vase*, *vessel*, *bowl*; *box*; *any thing* to hold milk, wine, and travelling stores.

ἄγε, ἄγετε, (stric. imperat. of ἄγω,) Lat. *age*, *quick!* *come!* *well!* see εἰ δ' ἄγε.

ἀγείρω; f. ἐρῶ; aor. ἤγειρα; pf. ἀγήγερκα; aor. pass. ἠγέρθην, Ep. 3 pl. ἠγερθεν: (ἄγω,) Lat. *congregare*, *colligere*, *to collect*, *assemble*; *mid. to assemble*, *come together*, B 52.

ἀγέλη, ης, ἡ, (ἄγω,) Lat. *armentum*, *grex* (what is the difference between *armentum* and *grex*?), *a herd of cattle*, ἀγέληφι, *with the herd*.

ἀγέμεν, Ion. for ἄγειν.

ἀγέραςτος, ον, (α priv., γέρας,) Lat. *inhonoratus*, *without a gift of honor*, *not honored with reward*.

ἀγέρωχος, ον, *impetuous*; *high-minded*; *brave*, 'Πωδίων ἀγερώχων, B 654; Τρώων ἀγερώχων, Γ 36.

ἀγνηορία, ἡ, Lat. *virtus*, *manliness*, *bravery*, *prowess*.

ἀγήνωρ, ορος, adj., (ἄγαν, ἀνὴρ,) *manly*, *heroic*, *brave*, *bold*; *haughty*, *arrogant*, *headstrong*, *insolent*, B 276; *generous*, *noble*; *splendid*.

ἀγήραος, ον, contr. ἀγήρως, ων, (α priv., γήρας,) *ageless*, *undecaying*, *not waxing old*.

ἀγητός, ἡ, ὄν, (ἀγά(ο)μαι,) *exciting surprise or wonder.*

ἀγινέω, Ion. form for ἄγω, *to convey, bear, lead.*

Ἀγκαῖος, ου, ὁ, *An-ca'-us, son of Ly-cur'-gus.*

ἀγκαλῖς, ἰδος, ἡ, *arm.*

ἄγκος, εος, τό, *a curve; a hollow; a curve in a mountain, a valley, vale, or glen; a gorge, defile; compare Lat. uncus, vallis.*

ἀγκυλομήτης, ου, Ep. εω, ὁ, ἡ, (ἀκύλος, μῆτις,) *Lat. versatus, wily, crooked in counsel; epith. of Cro'-nus, Lat. Sa-tur'-nus.*

ἀγκύλος, η, ου, (deriv. uncertain,) *bent.*

ἀγκυλότοξος, ου, (ἀκύλος, τόξον,) *with or having a curved bow.*

ἀγλαΐα, ας, ἡ, (ἀγλαός,) *beauty, grace, grandeur, splendor.*

Αγλαΐη, ης, ἡ, *Ag-la'-i-a.*

ἀγλαός, ἡ, ὄν, and ὅς, ὄν, *Lat. splendidus, fulgens, limpidus, splendid, shining, clear, bright, brilliant, illustrious, as epith. of beautiful objects, B 307; of men, stately, noble, illustrious, famous, Lat. clarus, illustris, nobilis.*

ἀγνοέω, ὦ, Ep. ἀγνοιέω; f. ἤσομαι and ἤσω; aor. ἡγνόησα and Ep. ἀγνοίησα, 3 sing. ἀγνώσασκε for ἀγνοήσασκε; pf. ἡγνόηκα: *Lat. ignorare, to fail to recognize, be ignorant, not to know; to mistake, be in error.*

ἄγνυμι, f. ἄξω; aor. ἔαξα, Ep. ἤξα, part. ἄξας and ἔαξας, inf. ἄξαι; pf. ἔαγα; 2 aor. pass. ἐάγην, ἄγη Γ 367: *Lat. frangere, to break, shiver, shatter.*

ἀγνώσασκε, see ἀγνοέω.

ἄγονος, ου, (a priv., γόνος,) *Lat. non natus, unborn; unfruitful, barren, with gen. barren or destitute of, Lat. sterilis.*

ἀγοράομαι; f. ἤσομαι; Ep. impf. 3 pl. ἡγορόωντο; we find pres. ἀγοράασθε B 337, impf. ἡγοράασθε: (ἀγορά,) *to meet or sit in the assembly; Lat. concionari, to speak publicly, harangue in the assembly, A 73; hold an assembly.*

ἀγορεύω; f. εὔσω; Att. f. ἐρῶ, 2 aor. εἶπον, pf. εἶρηκα: (ἀγορά,) *Lat. concionari, to harangue, A 109; to speak, say as in an assembly or in public; A 571, B 788, 796, Γ 155; to proclaim, declare; to counsel: mid., to cause a thing to be declared.*

ἀγορή, ἡς, Ep. and Ion. for ἀγορά, ἄς, ἡ, (ἀγείρω, ἄγω,) *Lat. concio, a convoked assembly, an assembly of all the people or army as opposed to the council; a speech in public, B 275, Lat. concio; a discussion, B 788, 370; a place of meeting, market, Lat. forum.*

ἀγορήθεν, adv. *from the assembly.*

ἀγορήνδε, adv. *Lat. ad concionem, to the assembly.*

ἀγορήτης, ου, ὁ, (ἀγοράομαι, ἀγορή,) *Lat. concionator, haranguer, speaker, esp. of Nestor, A 248.*

ἀγός, οὔ, ὁ, (ἄγω,) *Lat. dux, chief.*

ἄγριος, ια, ιον, and os, ον, (ἀγρός,) (is Lat. *agrestis* the equivalent of this?) *living wild or in the fields; wild, savage, fierce, of beasts, Lat. ferus, ferox; of men, ferocious, wild, furious, boorish, also, of combatants, savage, dreadful, cruel, of the tumult of battle.*

ἀγρόμενος, ἐνή, ενον, aor. mid. part. of ἀγείρω; *assembled.*

ἀγρός, οὔ, ὁ, compare Lat. *rus, ager, rusticus, field.*

ἀγρότερος, Hom. for ἄγριος, α, ον, (ἀγρός, ἄγρα,) Lat. *agrestis, rusticus, wild; rustic; loving the chase.*

ἄγυια, ἡ, (ἄγω, γυῖα,) *a road, place for travel, street, public place; in pl. a city from no. of streets.*

ἄγχι, adv. Lat. *prope, near, hard by.*

ἄγχιαλος, ον, and η, ον, (ἄγχι, ἄλς,) Lat. *maritimus, near the sea.*

ἄγχιμαχητής, οὔ, ὁ, (ἄγχι, μάχομαι,) *fighting at close quarters.*

ἄγχίμολον, (ἄγχι, μολεῖν, see βλώσκω,) *near.*

Ἀγχίσσης, ον, ὁ, *An-chi'-ses, father of Æ-ne'-as, mentioned in Vir'-gil.*

ἄγχιστα, superl. of ἄγχι, Lat. *proxima or -imum, very near.*

ἄγχιστίνος, η, ον, leng. for ἄγχιστος sup., adj. form, of ἄγχι, *very close together.*

ἄγχιστος, ον, superl. adj., no positive in use, (ἄγχι,) Lat. *proximus, nearest, very near; Hom. has only neu. -στον, or pl. -στα with μάλιστα, B 58, very nearly.*

ἄγχοῦ, (ἄγχι,) adv. Lat. *prope, near.*

ἄγχω, f. ἄγξω, aor. ἤγξα, *to press tight; to strangle, choke, hang, Lat. angere; Γ 371, Ep. impf. 3 sing.*

ἄγω; iter. impf. ἄγεσκον; f. ἄξω; aor. ἤξα, Ep. inf. ἀξέμεν(αι); more com. 2 aor. ἤγαγον; 2 pf. ἤχα; aor. pass. ἤχθην; pf. pass. ἤγμαι: Lat. *agere, to lead, lead away A 338; to lead or conduct A 390, Γ 401, lead along, or carry with one; usu. of persons and cattle, φέρειν of things, ἄγειν καὶ φέρειν, to carry off both cattle and things as plunder, like Lat. agere et ferre, plunder, carry off; to lead on or towards; to bring up, educate; Lat. educere, to draw out; to celebrate, observe; to consider; to conduct, guide; to bring to or in, import: mid., to carry or lead away for one's self, take to one's self; Γ 72, let him lead; ἄγετ', B 659, marry.*

ἄγών, ὦνος, ὁ, (ἄγω,) Lat. *certamen, an assembly; place of assembly; a struggle, contest; place where the contest takes place.*

ἄδαήμων, ον, (α priv., δαήμ-, see δάω,) see Lat. *ignarus, not knowing.*

ἀδάκρυτος, ον, (α priv., δάκρυ,) Lat. *sine lacrimis, without tears, tearless, not weeping, happy, A 415; also, unwept.*

ἀδελφεός, Ep. for ἀδελφεός, and this is Ep. and Ion. for ἀδελφός, οὔ, ὁ, (α for ἄμα, δελφός,) Lat. *frater, brother; in pl. brothers and sisters; near kinsman.*

ἀδινός, ἡ, όν, (ἄδην,) Lat. *densus*, dense, close, crowded, numerous, thronged, B 87; loud, incessant, strong, vehement; ἀδινὰ δάκρυα, plentiful tears: adv. ἀδινῶς, ἀδινόν, ἀδινά, vehemently.

Ἄδμητος, ου, ό, *Ad-me'-tus*, lit. untamed, king of Phe'-ræ, husband of Al-ces'-tis; see Classical Dictionary.

ἄδον, Ep. for ἔαδον, see ἀνδάνω.

Ἄδράστεια, Ion. Ἄδρήστεια, ας, ἡ, A-dras'-ti-a, a town on the Pro-pon'-tis.

Ἄδρηστος, Ion. for Ἄδραστος, ου, ό, A-dras'-tus, king of Ar'-gos and Sic'-y-on; lit. not fleeing, (a priv., διδράσκω).

ἀδροτής, τῆτος, ἡ, (ἀδρός,) thickness, full development.

ἀεθλεύω, Ep. for ἀθλεύω, (ἀθλος,) to strive in contest for a prize; to endure hardship.

ἄεθλον, Ion. for ἀθλον, ου, τό, the prize of the victor in a prize contest, a prize, a reward; a gift; also, a prize contest.

ἄεθλος, Ep. for ἀθλος, ου, ό, a contest; Lat. *certamen*, a prize contest; a combat in war; trouble, hardship: this form is com. used by Hom.

ἀεθλοφόρος, ου, Ep. for ἀθλοφόρος, (ἀθλον, φέρω,) prize-bearing.

αἰί, Ion. and poet. αἰεί, or αἰέν, Lat. *semper*, always, ever; τὸν αἰὲ χρόνον, for ever.

αἰίδω, Att. αἶδω; f. αἰίσομαι, αἰίσω and αἶσω, Att. αἶσομαι; aor. ἤμισα, Ep. αἶμισα; pf. ἤσμαι; aor. pass. ἤσθην: Lat. *cantare*, to sing, A 604 applies to any song, of man, bird, insect, etc.; to sound, whistle, twang: trans., to chant, sing, or relate anything in song, A 1.

ἀεικείη, -ίη, ης, ἡ, disgraceful treatment, insult, abuse.

ἀεικής, ές, (a priv., εἰκός, part. of εἶκω,) detestable, disgraceful, pitiful, A 456; unseemly, shameful, mean, insulting; does either Lat. *indignus* or *turpis* correspond to any of these definitions?

ἀεικίζω, Ep. aor. αἰκισσα, (ἀεικής,) to maltreat, abuse, insult, treat with indignity.

αἰέρω; f. αἰερώ, contr. ἀρώ; aor. ἤειρα; pf. ἤερμαι; aor. pass. ἤέρθην; plup. Ep. 3 sing. ἄωρτο: Lat. *tollere*, to take up, raise up, lift; bear, take away, carry; to offer, give, produce; to plunder, rob; to capture or carry off as plunder: mid., to take up for one's self or one's own use; carry off, win, take: pass. to raise one's self, arise.

ἀεκαζόμενος, η, ου, (part. of ἀεκάω (a priv., ἐκών),) not willing, loath.

ἀέκων, ουσα, ου, (a priv., ἐκών,) Lat. *invitus*, A 301, reluctant, unwilling, against the will; without intent.

ἄελλα, Ep. ἀέλλη, ης, ἡ, (deriv. uncertain; some suggest ἄω, others εἰλω,) Lat. *turbo*, a tempest, a stormy wind, when winds meet, whirlwind: ἀέλλης κόνισαλος, a cloud of dust, Γ 13.

ἀελπεία, see foll.

ἀελπτής, ἐς, (α priv., ἐλπίς,) *not expected.*

ἀερσίπους, πουν, adj., gen. ποδός, (ἀείρω, πούς,) *lifting the feet, fleet, quick-trotting*, Γ 327.

Ἀξείδης, ου, Ep. αο, ὁ, *son of A'-zeus.*

ἄζομαι, (what is the difference between Lat. *vereri* and *venerari*?) used in pres. system, *to fear and reverence, stand in awe of*, A 21; *fear to do, shrink from.*

ἄζω, *to become dry, to be parched*: pass., of the heart, *to waste away through sorrow.*

ἄήρ, ἄερος, ἡ, Ep. and Ion. cases, ἡέρος, dat. ἡέρι, Γ 381, acc. ἡέρα, from these a nom. ἡήρ was afterwards formed; Lat. *aër*, the atmosphere or lower and denser air, as opp. to αἰθήρ, the pure unclouded upper air or firmament; *mist, darkness, cloudiness; air.*

ἄθάνατος, ου and η, ου, (α priv., θάνατος,) Lat. *immortalis*, *immortal, undying; everlasting, eternal*; used as subst.

ἄθαπτος, ου, (α priv., θάπτω,) *without burial.*

ἀθερίζω, f. ἴσω, Ep. aor. ἀθέριξα or -ισσα, (α priv., θέρ(απεύ)ω,) *to make nothing of, despise, make light of.*

ἀθέσφατος, ου, (α priv., θέσφατος (θεός, φημί),) *impossible for a god to express, inexpressible*, Γ 4; *vast, enormous.*

Ἀθῆναι, ων, αἱ, *Ath'-ens.*

Ἀθηναίη, ης, or Ἀθήνη, ης, ἡ, *A-the'-na*, the Min-er'-va of the Ro'-mans.

Ἀθηναῖος, α, ου, *A-the'-ni-an*, used also as noun.

ἄθροός, α ου, (α for ἄμα, θρόος,) *crowded together*, B 439; *all at once; numerous, frequent, abundant; collective; immense; continuous*; only pl. is found in Hom.: adv., *suddenly*: is Lat. *universus* the equivalent of this?

αἶ, Ep. for εἶ, Lat. *si, if*; αἶ κε or αἶ κε, *if only, so that*, Lat. *dummodo.*

αἶ, αἶθε, interj. expressing strong desire, Lat. *utinam*; *O that! would that!* Hom. always has αἶ γάρ or αἶ γὰρ δὴ, except αἶθε, Dor. and Ep. for εἶθε.

αἶ; αἶ, αἶ or αἶαἶ, Lat. *vae*, interj. expressing grief and astonishment: *ah! alas! woe!*

αἶα, αἶης, ἡ, Hom. form for γαῖα, Lat. *terra, earth*; φυσίζοος αἶα, Γ 243, B 162.

Αἰακίδης, ου, ὁ, *son of Æ-a-eus.*

* Αἶας, αντος, Ep. voc. Αἶαν, ὁ, *A'-jax*, the name of two heroes, one the son of Tel'-a-mon, the other the son of O-il'-e-us; see A'-jax in Classical Dictionary.

Αἰγαίων, ωνος, ὁ, *Æ-ga'-on*, A 404, the name of one of the hundred-armed giants (the sea-giant acco. to many writers) called by the gods Bri-

* "Of Telamonian Ajax this the tomb: 'Tis from his own hand and sword he met his
Fate, though willing found no other way."

a'-re-us ; these giants are regarded as personifications of the unusual powers of nature ; see Classical Dictionary.

αἰγανέη, ης, ἡ, (ἀκή,) Lat. *jaculum*, a javelin, spear ; hunting-spear.

Αἰγείδης, ου, ὁ, descendant of Ae-ge'-us, The'-seus, A 265.

αἶγεις, εἶα or εἶη, εἶον, leng. for αἶγεις, (αἶξ,) Lat. *caprinus*, of a goat, goat ; ἀσκῶ ἐν αἰγείῳ, Γ 247, in a goatskin bottle.

αἶγειρος, ου, ἡ, black poplar tree.

αἶγεις, εἶα, εἶον, = αἶγεις.

αἰγιαλός, οὔ, ὁ, (ἄγνυμι, ἄλς,) Lat. *litus*, the sea-shore, strand ; beach, B 210.

Αἰγιαλός, οὔ, ὁ, Æ-gí'-a-lus, name of A-cha'-i-a ; a town in Paph-la-go'-ni-a ; see foreg.

Αἰγίλιψ, ιπος, ἡ, (αἶξ, λείπω,) Æg'-i-lips, name of a district of Ithaca ; acco. to some, a city or an island ; lit. *deserted even by goats*, and so, *steep*.

Αἶγινα, ης, ἡ, Æ-gí'-na, an island.

Αἶγιον, ου, τό, Æ'-gi-um, a city.

αἰγίοχος, ου, (αἰγίς, ἔχω,) Ægis-bearing, epith. of Ju'-pi-ter.

Αἰγίς, ἰδος, ἡ, (αἶξ,) the Æ'-gis, the shield of Jove, by the shaking of which storms and tempests were created, hence *a rushing storm* : see Zeus in Classical Dictionary.

αἶγλη, ης, ἡ, (do Lat. *fulgor*, *splendor* correspond to this ?) *day-light*, *radiance*, *brightness* ; *brilliancy*, *glitter*, *lustre*, of weapons, B 458 ; *a bright light*, *glory*.

αἰγλήεις, εσσα, εν, Lat. *fulgens*, radiant, beaming, resplendent : of Olympus, A 532.

αἰδέομαι, f. ἐσομαι, aor. ἤδεσάμην ; Ep. forms, pres. αἶδομαι, f. αἰδέσσομαι, aor. imperat. -εσσαι, aor. pass. 3 pl. αἶδεσθην : *to feel shame*, *fear* ; *reverence*, *stand in awe of*, A 23 ; Lat. *verēri*.

ἀδηλος, ου, (α priv., δηλος, or ἰδεῖν, see ὁράω,) *making unseen* ; *destroying*, B 445 ; *unseen*, *invisible*.

Ἄιδης, αο, Ion. εω, Ep. gen. Ἄιδος, (from old nom. Ἄις,) Γ 322 and dat. Ἄιδι, ὁ (αἰδής, *unseen*) ; Att. Ἄιδης, ου ; Lat. *Plu'-to*, *Ha'-des*, the god of the nether world ; Ἄιδόσδε or εἰς Ἄιδόσδε, *to the dwelling of Ha'-des*, Γ 322, *within the dwelling of Ha'-des* ; the word came to mean *Ha'-des*, the nether world.

αἰδοῖος, οἶα, οἶον (αἰδέομαι), Lat. *venerandus*, revered, august, held in honor, venerated ; *deserving respect*, *tender*, *modest*, B 514 ; *modest*, *bashful* ; *excellent* : compar. both reg. and irreg. ; irreg. compar. in -έστ-.

αἶδομαι, Ep. for αἰδέομαι, which see.

Ἄιδος, Ἄιδόσδε, see Ἄιδης.

αἶδρις, ι, ιος and eos, (α priv., ἴδρις,) *ignorant, not knowing*, Γ 219; does Lat. *ignarus* correspond in meaning to this?

αἰδώς, ός or οὖς, ἡ, Lat. *pudor, shame, virtuous shame, modesty, diffidence; a sense of honor; respect for others, reverence; that which causes shame; dignity, honor, respect*; B 262, *cover thy shame or nakedness*.

αἰέλ, αἰέν, see αἰέλ.

αἰγενέτης, ου, ό, B 400, Hom. for αἰγενέτης, (αἰέλ, γενέτης, γεννητός, γενέσθαι,) Lat. *sempiternus, everlasting, eternal, immortal*.

αἰετός, short. αἰτός, οὖ, ό, *an eagle, the bird of Ζεύς*.

αἰζήιος, ου, ό, leng. form for αἰζηός, *an active, young and vigorous person*; does Lat. *juvenis* correspond in meaning to this?

αἰζηλος, ον, see ἀρίζηλος, *conspicuous*.

αἰζηός, αἰζηός, see αἰζήιος.

αἰθαλόεις, εσσα, εν, contr. οὖς, οὔσσα, οὖν, (αἰθαλος, αἰθαλόω,) *smoky, covered with smoke, black with smoke, sooty; burning*, B 415; does Lat. *fumosus* or *fuliginosus* correspond to any of these definitions?

αἶθε, Ep. for εἶθε, *O that!* Lat. *utinam*.

αἰθήρ, έpos, (in Hom.) ἡ, (αἶθω,) Lat. *aether, ether, upper unclouded air, purer air*, as belonging to the heavens and opp. to ἀήρ, *the lower, thicker air surrounding the earth; space filled by light of day, clear sky*, as dwelling-place of the gods, B 412.

Αἰθικες, ων, οί, *Æ-thi'-ces*, B 744, a Thes-sa'-li-an tribe.

Αἰθιοπῆας, A 423, irreg. acc. pl. of foll.

Αἰθίοψ, οπος, ό, (αἶθω, ὦψ,) lit. *burnt face*, Lat. *Æ'-thi-ops, an Æ-thi-o'-pi-an*, A 423.

αἶθουσα, ης, ἡ, (αἶθω,) *a porch, sunny porch*, usu. on the east side of the house to receive the sun's rays.

αἶθοψ, οπος, (αἶθω, αἶθος, ὦψ,) *fiery-looking; flashing*, as epith. of metals; *red*, of wine, A 462; compare Lat. *fulgidus, coruscus*, and *radians* with these different definitions: *metaph., fiery, keen*.

Αἶθρη, ης, ἡ, *Æ'-thra*, mother of The'-seus, goes with Hel'-en to Troy; stric., *a clear sky*.

αἶθω, found only in pres. system, *to light, kindle, set in a blaze, keep burning*; intr. *burn*.

αἶθων, ωνος, ό, (part. of αἶθω,) *blazing, burning, fiery; shining*.

αἰκῶς, see αἰκῆς, *disgracefully*.

αἷμα, ατος, τό, Lat. *sanguis, blood; carnage, murder*, Lat. *caedes; blood-relation, kin*.

αἱματόεις, εσσα, εν, (αἷμα,) Lat. *cruentus, bloody*, B 267, *blood-sprinkled; made or consisting of blood*, Lat. *sanguineus*, also, *murderous, bloody; ψλαδες, bloody drops*.

αἶμων, ονος, ὁ, *having understanding.*

Αἰνείας, ου, Ep. gen. -αο or -ω, ὁ, *Æ-ne'-as*; see Classical Dictionary.

Αἰνόθεν, from *Æ'-nus*.

αἰνόμορος, ον, (αἰνός, μόρος,) *of sad destiny.*

αἰνός, ἡ, ὄν, Ep. Lat. *terribilis, horribilis, horrendus, frightful, dire, dreadful, horrible*: neu. as adv. freq. in Hom., *extremely, very much*; *terribly*: the adv. αἰνῶς is also used.

αἶξ, αἰγός, ἡ, ὁ, (αἰσσω,) Lat. *caper, a goat*, dat. pl. αἶγεσ(σ)ιν.

αἶξασκον, Ep. iter. 2 aor. from αἰσσω, which see.

αἰολοθώρηξ, ηκος, ὁ, (αἰόλος, θώρηξ,) *with shining breastplate*, Γ 83.

αἰολομίτρης, ου, ὁ, (αἰόλος, μίτρα,) *of gleaming or shining girdle.*

αἰολόπωλος, ον, (αἰόλος, πῶλος,) *with swift-moving steeds*, Γ 185.

αἰόλος, η, ον, *quickly changing; light; gleaming; changing, constantly moving, quick-moving.*

Αἰολος, ου, ὁ, *Æ'-o-lus*, god of winds; see foreg.; see Classical Dictionary.

αἰπεινός, ἡ, ὄν, (αἰπύς,) *high, of places*; Lat. *arduus, steep, precipitous, hard to climb; lofty, of bearing.*

αἰπήεις, εσσα, εν, poet. for foreg.

αἰπόλιον, ου, τό, (αἰπόλος,) Lat. *grex caprarum, a herd of goats; a goat-pasture*, B 474 αἰπόλια πλατέ' αἰγῶν, *far-wandering herds of goats.*

αἰπόλος, ου, ὁ, short. form for αἰγοπόλος, (αἶξ, πολέω,) Lat. *pastor caprarum, one who pastures goats, a goat-herd.*

αἰπός, ἡ, ον, *high and steep, precipitous, high-lying, high, lofty*; αἰπὰ ῥέεθρα, *streams plunging sheer down; sheer, utter*; metaph., *difficull*: see αἰπύς.

Αἶπυ, εος, τό, *Æ'-py*, a city of E'-lis subject to Nes'-tor, B 592; prob. so named from its situation, see foll.

αἰπύς, εἶα, ύ, Ep. αἰπός, which see.

Αἰπύτιος, η, ον, of *Æp'-y-tus*, B 604; an Ar-ca'-dian chief.

αἰρέω; f. ἤσω; aor. ἤρησάμην; 2 aor. εἶλον or ἔλον, iter. ἔλεσκον; pf. ἤρηκα, Ion. ἀραίρηκα; aor. pass. ἤρέθην; does Lat. *sumere, prehendere* or *tollere* correspond in meaning to any definitions here given? *to take hold of, take, take up, grasp; seize, take away; take or get into one's power; win, obtain; seduce; to capture, rob, plunder; to overpower, conquer, catch, take, kill; to grasp with the mind, comprehend*: mid., *to take one's own or what is his, take for or to one's self, choose, prefer*; with ἀπό, *lay off, strip off; take with one, enjoy.*

αἶρω, (Att. for αἰέρω, which see,) f. ἀρῶ; aor. ἦρα; pf. ἦρκα; impf. mid. ἡρόμην; f. mid. ἀροῦμαι; 3 sing. aor. mid. ἦρατο.

"Αἰς, see 'Αἶδης.

Αἶσα, ης, ἡ, *the goddess of destiny*, Lat. *Par'-ca*, like Μοῖρα; *allotted share, part, appointed lot, fate, destiny; length of life; fatal decree of a god*;

propriety, κατά and ὑπὲρ αἶσαν, *according to and beyond propriety*, Γ 59.

Αἴσηπος, ου, ὁ, *Æ-se'-pus*, son of Bu-co'-li-on ; a river of Mys'-i-a, B 825.

αἴσιμος, ου, (αἶσα,) *decreed by fate ; according to fate and therefore right*.

αἴσσω ; impf. ἤσσουν, iter. αἴσσεσκον ; f. αἴξω, ; aor. ἤξα, iter. αἴξασκον ; aor. pass. ἤχθην : Lat. *impetu ferri ; to move rapidly, move with a quick motion, shoot, rush swiftly, dart, fly ; charge, spring forward quickly, rush upon*.

Αἴσυνήτης, ου, Ep. ao, ὁ, *Æ-sy-e'-tes*, a Tro'-jan leader, father of An-te'-nor, B 793.

αἴσχος, εος, τό, Lat. *dedecus, infamia, probrum*, (what is the difference between these Lat. words ?) *shame, infamy ; deformity*.

αἴσχρός, ά, όν, and ός, όν, (αἴσχος,) Lat. *turpis, causing shame, disgraceful*, B 298 ; B 216 *ugly*, as opp. to καλός ; *shameful, base, disgracing ; insulting*, αἴσχροά ἔπεα *abusive words* : irreg. compar. αἴσχιων, αἴσχιστος.

αἴσχύνω, f. νῶ, aor. ἤσχυνα, pf. ἤσχυνγα, ἤσχύνθην, (αἴσχος,) *to deface, mangle ; to bring disgrace and dishonor*.

αἰτέω, *to plead, entreat, beg, ask*.

αἷτιος, α, ου, *causing ; in a bad sense, causing ill, blamable, responsible*.

Αἰτώλιος for Αἰτωλός, ου, ὁ, an *Æ-to'-li-an*.

αἰχμή, ἥς, ἡ, (αἴσσω,) *the metallic point of a spear ; spear ; staff ; war*.

αἰχμητά, Ep. for αἰχμητής, ου, ὁ, (αἰχμή,) Lat. *bellator, spearman, warrior*, A 152, Γ 179.

αἰψα, adv. compare Lat. *extemplo, repente, subito, statim, quickly, forthwith, suddenly* ; αἰψα δ' ἔπειτα *immediately after ; with μάλα, very quickly*.

αἰών, ὦνος, ὁ and ἡ, *time, a period of time, a space of time ; a lifetime, also time of life or age ; endless time*.

ἀκάμας, αντος, ὁ, (a priv., καμῆν,) *without resting, not tiring, unwearying*.

Ἀκάμας, αντος, ὁ, (a priv., καμῆν, 2 aor. inf. of κάμνω,) lit. *untiring ; Ac'-a-mas*, son of An-te'-nor ; a Thra'-ci-an leader.

ἀκάματος, ου, (a priv., κάματος, κάμνω,) *without weariness, not wearied*.

ἀκαχίζω, from ἀχέω, *to afflict, annoy*.

ἀκαχμένος, η, ου, (part. of obsol. verb,) *sharp, sharp-pointed*.

ἀκέομαι, *to apply a relief or cure, heal ; and so, to assuage, make good*.

ἀκέων, έουσα, (ἀκήν,) used adverbially, Lat. *tacite, silently, softly, quietly*, A 33.

ἀκήδεστος, ου, (a priv., κηδέω,) *not cared for ; without burial*.

ἀκηδέω, *to disregard*.

ἀκηδής, ές, (a priv., κηδος,) act., *heedless ; free from care or sorrow*, Lat. *securus ; neglected, not buried*.

ἀκήν, adv., Lat. *placide, softly, silently, stillly, quietly, noiselessly*; in phrase, Γ 95, ἀκήν ἐγένοντο σιωπῇ, *became mute in silence*; stric. acc. of ἀκή.

ἄκλαυ(σ)τος, ον, (α priv., κλαίω,) *not weeping, without tears*; also, *not wept for, not mourned*.

ἄκλεής, ες, (α priv., κλέος,) *without fame or glory*.

ἄκμόθετον, ου, τό, (ἄκμων, τίθημι,) *the block for an anvil*.

ἄκμων, ονος, ὁ, an anvil.

ἀκοίτης, ου, ὁ, (α copul., κοίτη,) Lat. *conjug, one who occupies the same bed, a husband*: ἄκοιτις, ιος, ἡ, *wife*, Lat. *uxor, conjug*.

ἀκοντίζω, (ἄκων,) *to throw the dart; to strike and wound with the dart; to throw*.

ἄκοσμος, ον, (α priv. κόσμος,) *wanting order, disorderly, in confusion*; in a moral sense, *unseemly, unbecoming, indecorous*, B 213; *unruly*: Hom. uses in a moral sense.

ἀκοστήσας, aor. part. of ἀκοστάω, *well-fed*.

ἀκούω, f. σομαι, aor. ἤκουσα; Att. 2 pf. ἀκήκοα; aor. pass. ἠκούσθην, Lat. *audire, to hear, hear of, find out*; without case foll., *to hear, give attention, listen*; with gen., *to listen to, give ear to, and with dat., to listen to in the sense of to obey*.

ἀκράαντος, ον, (α priv., κραταίνω,) Lat. *irritus, without result, unfulfilled, fruitless, vain*, B 138.

ἄκρατος, ον, Ion. ἄκρητος, (α priv., κεράννυμι; or α intens., κράτος,) Lat. *merus, (why not purus?) unmixed, pure, excessive, intemperate, violent*.

ἄκρη, Ion. for ἄκρα, as, ἡ, *the end, hence the top, the summit*.

ἀκριτόμυθος, ον, (ἄκριτος, μῦθος,) Lat. *loquens inconsiderate et sine iudicio, recklessly babbling*, B 246; *hard to understand*.

ἄκριτος, ον, (α priv., κριτός, κρίνω,) Lat. *indiscretus, undistinguishable, unarranged, disorderly; endless, lasting; doubtful; untried; without judgment*.

ἀκριτόφυλλος, ον, (ἄκριτος, φύλλον,) *thickly overgrown*.

ἀκρόκομος, ον, (ἄκρος, κόμη,) *having hair on the top or head*.

ἄκρος, α, ον, (ἀκή, or κάρα by transposition,) *pointed, outermost, at the end, extreme*, Lat. *extremus, topmost, highest*, Lat. *summus*; *first, most excellent*.

ἀκτή, ἡς, ἡ, (ἄγνυμι,) Lat. *litus*, B 395, *sea-beach, strand; coast*, Lat. *ora*.

Ἀκτορίδης, ου, ὁ, *son or descendant of Ac'-tor*.

Ἀκτορίων, ωνος, ὁ, = foreg.

Ἀκτωρ, ορος, ὁ, *Ac'-tor*.

ἄκωκή, ἡς, ἡ, (ἀκή,) compare Lat. *acumen, acies, the sharp edge or point*.

ἄκων, οντος, ὁ, (ἀκή,) *a small dart, javelin*.

ἄλαδε, (ἄλς, -δε,) adv., Lat. *ad mare*, sea-ward, to the sea, A 308 ; Hom. also has εἰς ἄλαδε.

ἀλαλητός, οὔ, ὅ, (ἀλαλή,) *a war-cry ; a tumultuous shout*, Lat. *vociferatio militaris*, clamor, B 149 ; *a cry of fear or woe*.

ἀλαλκε, see ἀλέξω.

ἀλαλκομενής, ἰδος, ἥ, (ἀλαλκεῖν, μένος,) *the guardian*, epithet of Minerva.

ἀλάομαι, part. ἀλώμενος, imperf. ἠλώμην, f. ἥσομαι ; pf. ἀλάλημαι ; aor. pass. ἠλήθην, Hom. ἀλήθην : (ἄλη:) Lat. *vagari*, wander about, rove, stray ; with acc. *wander in or over* ; metaph. *wander in mind*.

ἀλαπαδνός ἥ, ὄν, (ἀλαπάζω,) *easily overcome, feeble*, B 675.

ἀλαπάζω, f. ἄξω, (α euphon., λαπάζω,) Lat. *exinanire*, to empty, drain ; *drain of strength, weaken ; slay ; overcome ; destroy*.

Ἀλάστωρ, ορος, ὁ, *A-las'-tor*.

ἄλαστος, ον, (α priv., λαιθάνω,) *never to be forgotten, terrible, awful*.

ἀλεγεινός, ἥ, ὄν, (ἄλγος,) Lat. *curae plenus, tristis, grievous, sad*, B 787, *troublesome ; hard, difficult ; act., causing pain or trouble*.

ἀλγέω, f. ἥσω, (ἄλγος,) Lat. *dolere*, to feel pain, in Hom. ; *be sick ; feel pain of mind*.

ἄλγος, εος, τό, (ἀλέγω,) Lat. *dolor*, any pain ; *suffering, trouble, grief, woe*, A 2 ; *that which causes pain*.

ἀλεγίζω, f. ἴσω, used only in pres. system, (ἀλέγω,) with the neg., A 160, *to have no care, not to concern one's self*, etc. ; elsewhere, *to care for, mind*, with gen. ; does Lat. *curare* correspond to this ?

ἀλεείνω, (ἀλέα,) *to shun*, Γ 32.

ἀλέη, ἥ, Ion. for ἀλέα, (ἀλεύω,) *an escaping, getting away*.

ἀλείς, 2 aor. pass. part. of εἰλέω or more com. εἴλω ; Ep. parts are formed in ἐελ-, ἐειλ-, ἄλ-, ἐολ-, see Hadley and Allen's Grammar 518 D, 23 ; *to roll up, use force ; to confine ; to press and force together*.

Ἀλείσιον, ου, τό, *A-li'-si-on*, a city of E'-lis, B 617.

ἀλείτης, ου, ὁ, (ἀλιταίνω, ἄλη,) Lat. *peccator*, one who leads others astray, one who goes astray, a sinner or wicked person, scoundrel ; of Par'-is (Γ 28) and the suitors.

ἄλεν or ἀλέν, 2 aor. pass. Ep. 3 pl. of εἴλω, see ἀλείς.

Ἀλέξανδρος, ου, ὁ, (ἀλέξω, ἀνήρ,) *Alex-an'-der, man-defender*, the usu. name of Par'-is, represented as having a sensual character.

ἀλέξω ; f. ἀλεξήσω, ἀλέξω ; aor. ἤλεξα, opt. 3 sing. ἀλεξήσειε : Ep. forms, pres. inf. ἀλεξέμεν(αι) Γ 9, A 590, 2 aor. ἄλαλκον : *to ward off, avert, repel, turn away* ; hence, *to defend*, Lat. *defendere*. : mid., *to keep off from one's self, keep off, defend one's self ; repay*.

ἀλέομαι, -εύομαι, and -εὔμαι, dep., (there is an act. form ἀλεύω, to with-

draw, keep away,) hence the forms of the word from ἄλε- and ἄλευ- :
to avoid ; flee ; to omit to do anything.

Ἀλήϊον πεδῖον, *A-le'-i-an plain.*

Ἀλίартος, ου, ὁ, and ἡ, *Ha-li-ar'-tus*, a city of Bœ-o'-ti-a, B 503.

ἄλυστος, ου, (α priv., λιάζομαι,) *unyielding, unceasing, not giving way.*

ἄλγικιος, α, ου, *similar.*

Ἀλιζῶνες, Ἀλίζωνοι, ων, οἱ, *the Hal-i-zo'-nes*, a tribe of Bi-thyn'-i-a.

ἄλιος, α, ου, Lat. *vanus*, Δ 26, *vain, useless ; erring.*

ἄλιος, adj., (ἄλς,) Lat. *marinus*, *of the sea ;* A 556 ἄλοιον γέροντος, *the old god of the sea.*

Ἄλιος, ου, ὁ, *Ha'-li-us.*

ἄλις, adv., Lat. *satis*, *abunde, in masses, in swarms*, B 90, *in crowds*, Γ 384 ; *in throngs ; enough.*

ἄλίσκομαι, f. ἄλώσομαι ; 2 aor. ἤλων, Ep. forms of 2 aor. subj. ἄλώω, opt. ἄλῳην ; pf. ἤλωκα, Att. ἐάλωκα, (is Lat. *capi* the equivalent of this ?) : *to be taken, be conquered or overcome, to be taken captive or taken by the enemy : with θανάτῳ, to be overtaken by death, to die ; to be seized.*

ἄλιταίνω, f. ἀλιτήσω, 2 aor. ἤλιτον, 2 aor. mid. Ep. 3 pl. ἀλιτουντο, (deriv. uncertain, perhaps from ἄλη,) *to sin against, commit a fault, err, do wrong.*

Ἄλκανδρος, ου, ὁ, *Al-can'-der.*

ἄλκαρ, αρος, τό, (ἀλκή,) *a protection.*

ἀλκή, ἥς, ἡ, *bodily strength, force ;* in gen., *force, power, might ; strength*, both bodily and mental, *valor, bravery, endurance, steadfastness ; defence, succor ; fight ;* see ῥώμη, (Lat. *robur*,) mere *strength*, whereas ἀλκή is *active strength.*

Ἄλκηστις, -ιδος and -ιος, ἡ, *Al-cēs'-tis*, wife of Ad-me'-tus ; see Ad-me'-tus in Classical Dictionary.

Ἄλκιμος, ου, ὁ, *Al'-ci-mus*, (ἀλκή,) stric., *strong.*

ἄλκιμος, (ἀλκή,) (do Lat. *validus*, *fortis* correspond in sense to this ?), *strong, stout*, Γ 338 ; *brave, warlike.*

ἄλλά, (from ἄλλα the neu. pl. of ἄλλος,) conj., *in another way ;* in contrasting, *but, however*, Lat. *autem ;* nay, *but, rather*, Lat. *immo ;* changing the subject, *but, yet, still, then*, Lat. *at ;* Lat. *tandem*, *at length, well, now ;* ἄλλά γάρ, *but truly, of a truth, certainly ;* ἄλλ' οὖν, *but then ;* ἄλλά τε, *but yet ;* com. both ἄλλά and the other particle retain their force.

ἄλλη, dat. fem. of ἄλλος used as adv. : of place, *elsewhere*, Lat. *alibi*, ἄλλος ἄλλη, *one in one quarter, another in another, in different parts ;* A 120 the honor goes *elsewhere* (comes to naught), Lat. *alioisum* : of manner, *otherwise*, Lat. *alias.*

ἄλληκτος, ον, Ep. for ἄληκτος, (α priv., λήγω,) *unceasing*.

ἄλλήλων, (ἄλλος,) gen. pl., the word has no nom. (are Lat. *alius alium*, *alter alterum*, *mutuo*, *invicem* the equivalents of this?), *of one another*, *mutually*; Hom. has ἄλλήλουιν for ἄλλήλοιιν in the dat. du.

ἄλλοδαπός, ή, όν, (see Lat. *externus*, *extraneus*, *peregrinus*,) *strange*, *foreign*, *of another land*, as a noun, *stranger*, Γ 48.

ἄλλοθεν, (ἄλλος, -θεν,) adv. Lat. *aliunde*, *from another place*, *from elsewhere*; ἄλλοθεν ἄλλος, B 75, *one from one place*, *another from another*.

ἄλλομαι; f. ἀλοῦμαι; aor. ἡλάμην; aor. 2 ἡλόμην, Ep. forms in 2 aor., sync. 2 and 3 sing. ἄλσο, ἄλτο, part. ἄλμενος; notice that these parts of the verb take a smooth breathing, and Ep. subj. ἄλεται: Lat. *salire*, *to spring*, *bound*, εἰς ἄλα, A 532.

ἄλλος, η, ο, Lat. *alius*, *other*; τᾶλλα, τᾷλλα, crasis for τὰ ἄλλα; when joined with a subst., ἄλλος agrees with it, or subst. is in the gen.; *any other*, Γ 223; ἄλλο, *besides*; ὁ ἄλλος, *the other*; οἱ ἄλλοι, Lat. *ceteri*, *the rest*; ἄλλος, B 75, see ἄλλοθεν; *stranger*, *intruder*; *yet*, *still*, *besides*, *moreover*, *further*, *as for the rest*; ἄλλος μὲν . . . ἄλλος δέ, *one . . . another*; the μὲν . . . δέ are sometimes omitted; ἄλλος τις or τις ἄλλος, *any other*, *some other*; οὐδεὶς ἄλλος, *no other*; two of its own cases are often used together, as ἄλλος ἄλλῳ, *one . . . to one*, *another . . . to another*, B 400; ἄλλη δ' ἄλλων γλῶσσα, *but different is the language of the various peoples*, B 804.

ἄλλοτε, (ἄλλος, ὅτε,) adv., *another time*; ἄλλοτε . . . ἄλλοτε, *at one time . . . at another*; is Lat. *alias* the equivalent of this word?

Ἀλόπη, ης, ή, A'-o-pe, a city in Phthi-o'-tis, B 682.

Αλος, ον, ό and ή, A'-lus, a city in Phthi-o'-tis, B 682.

ἄλοχος, ον, ή, (α copul., λέχος,) (compare Lat. *conjug*, *uxor*,) *she who shares the bed*, *wife*.

ἀλόω, see ἀλάομαι.

ἄλς, ἄλός, ό, Lat. *sal*, a grain or lump of salt, in pl. salt; *the briny deep*, *sea*: ἄλαδε, *seaward*, A 308.

ἄλσος, εος, τό, (compare Lat. *lucus*, *nemus*, *saltus*,) *grove*; a sacred grove, B 506.

Ἀλτης, ον, ό, A'-tes.

ἄλτο, Ep. sync. 3 sing. aor. 2 of ἄλλομαι.

Ἀλύβη, ης, ή, A'-y-ba, a town of Bi-thyn'-i-a.

ἀλυσκάζω, another form of the foll.

ἀλύσκω, f. ὑξω, (ἀλέομαι,) *to avoid*, *flee from*; *quit*, *desert*, *abandon*.

ἀλύω, (ἄλη,) *to wander in mind*; *be anxious*; *hesitate*, *be in doubt*.

Ἀλφειός, οὔ, ό, Al-phe'-us, a river of E'-lis.

ἄλφεσίβοιος, α, ον, (ἀλφεῖν, 2 aor. inf. of ἀλφάνω *to yield*, βοῦς,) *bringing*

in cattle, having many suitors; it was the custom for suitors to make presents of cattle to the parents of maidens.

ἄλφιτον, ου, τό, *barley.*

ἄλωή, ἡς, ἡ, *threshing-floor; a smooth piece of ground; a piece of ground carefully levelled.*

ἀλώμενος, η, ον, part. from ἀλάομαι.

ἀλώω, Ep. for ἀλῶ, 2 aor. subj. of ἀλίσκομαι.

ἄμ-, Ion. and Ep. for ἀνα-.

ἄμα, adv., Lat. *simul, at once, at same time*, A 343 : also a prep. with dat., *together with*, A 348.

Ἀμαζών, ὄνος, ἡ, usu. in pl., the *A'-ma-zons*, a nation of warlike women in Scyth'-i-a.

ἄμαιμάκετος, η, ον, Hom. for ἄμαχος, *not to be resisted; of huge proportions, immense.*

ἀμαλλοδετήρ, ἥρος, (ἄμαλλα, δέω,) *a sheaf-binder, one who binds sheaves.*

ἀμαλός, ἡς, ον, *tender, feeble.*

ἄμαξα, ἡς, ἡ, (ἄμα, ἄξων or more prob. ἄγω,) *a wagon or cart, heavy freight wagon; a road for wagons to pass upon.*

ἄμαξιτός, ον, (ἄμαξα, ἱτός,) *traversed-by-wagons, for wagons to pass; also a wagon-road, as subst.*

ἀμαρτάνω, parts formed from ἀμαρτα-, *to miss or come short of, fail of accomplishing; to do evil.*

Ἀμαρυγκείδης, ου, ὁ, *son of Am-a-ryn'-ceus.*

ἀμάω, *to gather, collect; to reap.*

ἀμβ-, Ep. for ἀναβ-, at the beginning of words.

ἀμβατός, Ep. and Ion. for ἀναβατός, ον, (ἀναβαίνω,) *may be mounted, easily mounted, can be scaled, accessible.*

ἀμβλήδην, Ep. for ἀναβλήδην, (ἀναβάλλομαι,) *adv. starting up; with starts; sudden, fitful.*

ἀμβροσία, ας, ἡ, Ep., ἀμβροσίη, *ambrosia, food of the gods; stric. fem. of foll.*

ἀμβρόσιος, ια, ιον, *immortal, divine: this is a leng. form of ἄμβροτος: night and sleep are ambrosial or divine, as being sent by the gods.*

ἄμβροτός, ον, (α priv., βροτός,) *immortal, godlike.*

ἀμέγαρτος, ον, (α priv., μεγαίρω,) *unenviable, unfortunate, unhappy; sad, miserable, B 420.*

ἀμείβω, f. ψω, aor. ἤμειψα, Lat. *mutare, to change, alternate; to exchange anything for something else; mid. to change with each other; A 604, give in exchange or answer; repay, avenge.*

ἀμέλιχος, ου, *unrelenting, hard.*

ἀμείνων, ον, gen. ὄνος, Lat. *melior, compar. of ἀγαθός; abler, stouter,*

stronger, braver ; better, better fit, more excellent, superior ; more advantageous.

ἀμέρδω, f. σω, *take away one's portion.*

ἀμετροεπής, ἐς, (ἀμετρος, ἔπος,) Lat. *immoderate loquax, incessant or immoderate in words*, B 212, *sharp or harsh of tongue.*

ἀμιχθαλόεις, εσσα, εν, leng. Hom. for ἄμικτος, *not mixed ; not to be approached, unfriendly.*

ἄμμε, ἄμμες, ἄμμι, see ἡμεῖς.

ἄμμορος, Ep. for ἄμορος, (α priv., μόρος,) *not having share, destitute of ; unlucky, unfortunate.*

ἀμοιβηδῖς, (ἀμοιβή,) adv., *in turn.*

ἀμολγός, οὔ, ό, (ἀμέλγω,) *time of milking, twilight, darkness.*

ἄμός, Ep. for ἡμέτερος, which see.

ἄμοτος, ον, *not to be sated, insatiable : neu. as adv., unceasingly.*

ἀμπ-, poet. for ἀναπ- at the beginning of words.

ἀμπελόεις, εσσα, εν, or εις, εν, (ἄμπελος,) Lat. *vitibus abundans, full of vines.*

ἀμπεπαλών, Ep. for ἀναπεπαλών redupl. part. 2 aor. from ἀναπάλλω.

ἀμπνέω, see ἀναπνέω.

ἄμπυξ, υκος, ό and ἡ, (ἀμφί, ἔχω,) *a band for binding up the hair on the forehead of a woman, head-band ; head-band for a horse, bridle.*

Ἄμυδών, ὠνος, ἡ, *Am'-y-don, a town.*

Ἄμύκλαι, ὠν, αἰ, *A-my'-clæ, a city of La-co'-ni-a.*

ἀμύμων, ον, gen. ονος, (α priv., μῶμος,) Lat. *inculpatus, blameless, faultless*, A 423 ; *of men and women in respect to their outward appearance and condition ; not applied to the gods.*

ἀμύνω, f. νῶ, Ion. ἀμυνέω, aor. 1 ἤμυνα, 2 aor. Hom. ἡμύναθον ; (α euph., μύνη,) Lat. *propulsare, to ward off ; to defend*, Lat. *defendere ; help : mid., to defend or avenge one's self ; requite.*

ἀμύσσω, f. ξω, Lat. *lacerare, to lacerate ; gnaw, θυμόν*, A 243, *thou shalt gnaw thy soul with rage.*

ἀμφαῖσσομαι, (ἀμφί, αἴσσω,) *to come quickly on from all round ; sail about, move around.*

ἀμφηρεφής, ἐς, (ἀμφί, ἐρέφω,) Lat. *undique tectus, covered on all sides, roofed*, A 45.

ἀμφαφάω, (ἀμφί, ἀφάω,) *to feel all round or all over, handle.*

ἀμφέπω, see ἀμφιέπω.

ἀμφί, Lat. *utrimque, ex utraque parte, on both or all sides, around, all around : adv., ἀμφὶ περί, round about ; about, round about, on every side : prep., with gen., Lat. de or pro, (with abl.,) about, concerning, also for, rare. of place ; with dat., Lat. circa, among, around, about,*

also Lat. *apud*, *at*, *by*, *with*, ἀμφὶ ὀβελοῖς ἔπειραν, *they fixed on spits, so that it was around them, about, for the sake of, concerning*; with acc., Lat. *circa*, *about*, *around*, *at*, *by*: in compo., *around or on all sides*.

ἀμφί . . . ἀλείφω, *to anoint all round*.

ἀμφιάχω, (ἀμφί, ἰάχω,) *to make a sound on all sides, to fly about with a loud noise*; pf. part., ἀμφιαχυῖα, B 316.

ἀμφιβαίνω, for prin. parts see βαίνω, (ἀμφί, βαίνω,) Lat. *circumire*, *to go around*; *surround*, *protect*, A 37; *encompass*.

ἀμφίβασις, εὖς, ἡ, (ἀμφιβαίνω,) *a going round anything, a surrounding*, Lat. *circumventio*.

ἀμφίβροτος, adj., (ἀμφί, βροτός,) *around or covering the whole man, as* epith. of ἄσπις, B 389.

Ἀμφιγένεια, ας, ἡ, *Am'-phi-ge-ni'-a*, a town, B 593.

Ἀμφιγυῆις, ὁ, (ἀμφί, γυῖός, γυῖον,) epith. of Vulcan, *lame in both feet, the lame one*.

ἀμφιδρυφής, ἐς, (ἀμφί, δρυφῆναι, 2 aor. pass. of δρύπτω,) *torn all round; rending both her cheeks from grief*, B 700.

ἀμφιέλισσα, (ἀμφί, ἐλίσσω,) Ep. fem. adj.; *of ships round on both sides*; or better perhaps (from the meaning of ἐλίσσω,) *twisting or rocking both ways, rocking; the rocking ship*.

ἀμφιέπω and Hom. ἀμφέπω, 2 aor. ἀμφίεπον and ἀμφεπον, (ἀμφί, ἔπω,) *to go around, be all round*; *to be busy about or care for*, hence *to do honor to*: mid. *to surround*.

ἀμφιθαλής, ἐς, (ἀμφί, θαλέω,) *flourishing all round; rich; prosperous*.

ἀμφικαλύπτω, f. ψω, (ἀμφί, καλύπτω,) see Lat. *circumtegere*, *obvolvere*, *to cover all over or round, enfold, wrap, as with garments, envelop, veil*, B 262; *love has enveloped*, Γ 442; *to shelter, cover*; *to put around another*.

ἀμφικύπελλος, ον, (ἀμφί, κύπελλον,) *double cupped*; with δέπας, *a double-cupped goblet, one having a cup-shaped base*.

ἀμφιμάχομαι, (ἀμφί, μάχομαι,) *to fight around*.

Ἀμφίμαχος, ον, ὁ, (ἀμφί, μάχη,) *Am-phim'-a-chus*, the name of two chiefs mentioned in the Il'-i-ad.

ἀμφιμέλας, ἀμφιμέλαινα, ἀμφιμέλαν, (ἀμφί, μέλας,) *black all round*; in Hom. φρένες ἀμφιμέλαιναι, lit. *diaphragm darkened all round*, metaph. *of soul, darkened, stern, severe*.

ἀμφινέμομαι, (ἀμφί, νέμομαι,) *to dwell round about*; *inhabit*, Lat. *habitare*; *encompass*.

Ἄμφιος, ον, ὁ, *Am-phí'-us*.

ἀμφι-περί, see ἀμφί.

ἀμφίπολος, ον, (ἀμφί, πέλω,) *being busied about* : in Hom. freq. as fem. subst., *a confidential attendant, not a slave, Lat. comes.*

ἀμφιποτάομαι, (ἀμφί, ποτάομαι,) *Lat. circumvolare, to flutter about.*

ἀμφίς, Hom. form for ἀμφί, *about* ; as adv., *on both sides ; apart, or in opposition, ἀμφὶς φράζεσθαι, to be of different minds, B 13 ; round about, Γ 115* : as prep., with gen., *far away from, apart from* ; with dat., *round about* ; with acc., *about.*

ἀμφιχέω, f. χεύσω and -έω, aor. ἀμφέχεα, aor. pass. -εχύθην, (ἀμφί, χέω, *Lat. circumfundere, to pour around, shed about* : mid., *to shed or diffuse itself around, B 41 ; to embrace ; Lat. circumfundi.*

ἀμφότερος, -έρα, -ον, (ἄμφω,) *Lat. uterque, both ; neu. as adv., as ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής, both a good king and a mighty warrior, Γ 179 ; κατ' ἀμφοτέρα, Lat. utrinque, on both sides.*

ἄμφω, both du. and pl., gen. and dat. ἀμφοῖν, *both, Lat. ambo.*

ἄν, a particle which cannot be exactly rendered into Eng. ; but in some cases it can be rendered, *probably, perhaps* ; it marks *uncertainty.*

With the indicat. ἄν makes an assertion *conditional*, and is not used with the pres. : ἄν with the f. expresses that which *will probably happen* : with a past tense, ἄν indicates supposition *contrary to reality*, but *assumed as real, would* ; with impf. ἄν expresses *repetition or habitual action under certain circumstances that would favor such actions* ; with aor. it implies that something *would have taken place at one particular time if conditions had been suitable* : ἄν is not used with pf. indicat.

With subj. ἄν conveys the idea of *futurity.* A 205, *he will at some time, probably quickly, lose his life through his insolence.*

With opt. ἄν implies a *general uncertainty* ; prayers and commands are rendered *less strong* by ἄν with opt. ; used in the conclusion, *would.* "Ἄν is used with the opt. in the conclusion of a *conditional sentence* when the condition is *assumed as possible.* The opt. thus used is called the *Potential Opt.*, and is used in *assertions and questions.* In poet., the *Potential Opt.* without ἄν is also found. The opt. with ἄν expresses a wish *conditionally.*

With the inf. ἄν is used where a finite verb, standing independently, would take it.

The part. takes ἄν where a finite verb, standing independently, would take it. Ep. κέ(ν), which see.

ἄν for ἀνά, Γ 261, 268.

ἀν- for α priv. before a vowel : ἄν, conj., = ἔάν with the subj.

ἀνά, prep. with gen., dat., and acc., *up, upon, opp. to κατά* : with gen., *on board* : with the dat. *on, upon, denoting location without motion,*

A 15 : with the acc., has the general meaning of *motion upwards*, opp. to *κατά* ; *through, throughout*, B 575 ; *up along, over* ; ἀνὰ στόμα ἔχειν, *to have constantly on the tongue*, B 250 ; ἀνὰ θυμὸν φρονέειν, *to revolve up and down, or continually, in the mind*, B 36 ; ἀνὰ χρόνον, *in course of time* : as adv., *thereon, thereupon* ; *throughout* ; ἀλλ' ἀνα, *but up ! be quick !* in compo. *upwards ; towards, up to ; backwards ; has a strengthening sense.*

ἀνα, as voc. sing. of ἀναξ.

ἀναβαίνω, f. -βήσω, -βήσομαι, aor. -έβησα, 2 aor. -έβην, aor. mid. Ep. 3 sing. -εβήσετω, pf. -βέβηκα, (ἀνά, βαίνω,) *go up*, Lat. *ascendere* ; with acc., *to go up to, ascend*, A 497 ; with gen. νηός, *embark upon* : causal in aor., ἀνέβησα, *to cause or make to go up or embark.*

ἀναβάλλω, f. -βαλῶ, (ἀνά, βάλλω,) *to throw up ; to put off or back*, see second definition under mid. : mid., *to lift up the voice or begin to sing ; to put off or delay*, B 436, see Lat. *procrastinare, differre, proferre, prorogare* ; *to throw a garment around one's self.*

ἀνάβλησις, εως, ἡ, (ἀναβάλλω,) Lat. *dilatatio, postponement, delay.*

ἀναγκαίη, Ep. for ἀνάγκη, ης, ἡ, (ἀνάγω,) *pressure of necessity ; the tie or necessity of relationship ; need, want ; force, violence*, Lat. *vis.*

ἀναγνάμπτω, f. ψω, (ἀνά, γνάμπτω,) Lat. *reflectere, to bend back, crook*, Γ 348 ; *to undo*, Lat. *dissolvere.*

ἀνάγω, 2 aor. ἀνήγαγον, (ἀνά, ἄγω,) *to lead up ; to lead up into a country ; to lead up, raise up ; to lead away*, Lat. *reducere*, Γ 48 ; of ships, *to put out to sea ; to carry, bear, lead, conduct* = ἄγω ; *to bring back ; to bring up or educate*, see Lat. *educere, educare* : intrans., *to withdraw.*

ἀναδέσμη, ης, ἡ, (ἀναδέω,) *a band for the hair.*

ἀναδέχομαι, Ep. 2 aor. pass. ἀνεδέγμην, (ἀνά, δέχομαι,) *to take up ; to take or receive back ; to suffer, endure ; to take responsibility of, promise.*

ἀναδύομαι, f. -δύσομαι, 2 aor. ἀνέδυν, pf. ἀναδέδυκα, (ἀνά, δύω, δύομαι,) forms occur from ἀνδύ- ; *come up, rise, emerge, as from the sea*, A 359 ; with acc. *arose to the surface*, A 496, lit. *to the wave of the sea*, Lat. *emergere*, but some read *rose up from a wave*, and the word also means with acc. *to plunge back or withdraw ; draw back*, Lat. *recedere.*

ἀναείρω, (ἀνά, αἶρω,) *to take up, lift, raise.*

ἀναθηλέω, ὦ, f. ἤσω, (ἀνά, θάλλω,) Lat. *revirescere, to grow verdant again, bloom again.*

ἀναίδεια, ας, ἡ, Ep. ἀναιδείη, ης, (ἀναιδής,) Lat. *impudentia, impudence, effrontery* ; ἀν. ἐπιειμένος, *clad with impudence*, A 149.

ἀναιδής, ἐς, (α priv., αἰδέομαι,) Lat. *impudens, impudent, shameless*, A 158.

ἀναίνομαι, (α priv., αἰνέομαι,) *to discard ; disclaim ; to decline to do ; repent.*

ἀναιρέω, f. ἤσω, 2 aor. ἀνείλον, pf. ἀνήρηκα, 2 aor. part. ἀελών, A 301, (ἀνά, αἰρέω,) Lat. *tollere*, to take up, lift from the ground, raise up, take up, A 449, 301; to take up and bear away, carry off, to take away; to make way with, destroy, kill; to ordain; answer: mid., to take up for one's own benefit, take to one's self; acquire, gain; require, exact; to take or lift up; to undertake; to take back.

ἀναΐσσω, f. ξω, aor. ἀνήξα, (ἀνά, αἶσσω,) spring up quickly, start up, spring forth.

ἀνακλίνω, (ἀνά, κλίνω,) to cause to lean back or against; to push back and open.

ἀνακοντίζω, f. ἴσω, (ἀνά, ἀκοντίζω,) trans., to cast up, throw up; intr., to spurt or shoot up.

ἀναλκίς, ἴδος, adj., acc. -ῖδα or -ιν, Lat. *impotens*, (α priv., ἀλκή,) having no strength; unwarlike.

ἀναμίσγω, Hom. for ἀναμίγνυμι, (ἀνά, μίγνυμι,) to mix, cause to mingle; mid., to mix or join one's self in company with, associate with.

ἀνανεύω, (ἀνά, νεύω,) to throw up or shake the head as a sign of denial, refuse by shake of the head.

ἀναξ, κτος, Ep. dat. pl. ἀνάκτεσι, ὁ, Lat. *dominus*, lord, master; ruler, king, Lat. *rex*; kindred of kings; applied to gods and any earthly king or lord, but esp. to Ag-a-mem'-non the chief: irreg. voc. ἄνα.

ἀναπάλλω, Hom. ἀμπάλλω, f. αλῶ, Ep. 2 aor. part. ἀμπεπαλών, Γ 355, (ἀνά, πάλλω,) to swing back and forth; ἔγχος ἀμπεπαλών, having poised for the throw.

ἀναπείρω, f. περῶ, aor. ἀνέπειρα, Ep. part. ἀμπείρας, 2 aor. pass. ἀνεπάρην, (ἀνά, πείρω,) Lat. *transfigere*, to transfix.

ἀναπετάννυμι, and -ννύω, f. πετάσω; poet. forms from ἀμπετ., (ἀνά, πετάννυμι,) Lat. *expandere*, to unfold, open, unroll, A 480.

ἀναπίμπλημι, f. ἤσω, (ἀνά, πίμπλημι,) to completely fill; hence, to accomplish, perform; to satisfy, Lat. *satisfacere*.

ἀναπνέω, (ἀνά, πνέω,) to breathe again, take or recover breath; to have a rest; to breathe out.

ἀνάποινος, ον, (α priv., ἀποινα,) unransomed, as adv., A 99.

• ἀναρπάζω, f. άξω, (ἀνά, αρπάζω,) to take up violently; to carry off; urge hurriedly along; to take violently.

ἀναρρήγνυμι, (ἀνά, ρήγνυμι,) to tear or break up, burst asunder or into, burst open; to cause anything to burst forth.

ἀναρχος, ον, (α priv., αρχή,) without leader or head; without beginning.

ἀνάσσω, f. ξω, (ἀναξ,) to be king, rule, A 252; with the gen. and dat.; are Lat. *dominari*, *regnare*, the equivalents?

ἀναστρωφάω, Hom. for -στρέφω, (ἀνά, στρέφω,) to turn all ways or over and over.

ἀνάσχω, see ἀνέχω.

ἀνασχόμενος, 2 aor. part. ἀνασχών, see ἀνέχω.

ἀνατίθημι, (ἀνά, τίθημι,) for parts see τίθημι, to place upon, put on, heap on ; to attribute ; to give over ; to set up ; place back.

ἀναφαίνω, poet. ἀμφαίνω, f. φανῶ, aor. ἔφηνα, (ἀνά, φαίνω,) to cause to shine brightly ; to make evident, disclose, A 87 ; make known ; manifest ; show the difference between Lat. monstrare, ostendere, declarare : mid., 'to be shown or appear.

ἀνάχαζω, f. ἄσω, (ἀνά, χάζω,) to cause to give way, press back ; to draw back.

ἀναχωρέω, ὦ, f. ἤσω, (ἀνά, χωρέω,) Lat. recedere, to withdraw, Γ 35, go back, give away, retire ; to come back or revert to the owner, Lat. revertere.

ἀνδάνω, Ep. impf. ἐήνδανον, Ion. ἐάνδανον, f. ἀδήσω, 2 aor. ἐάδον, Ep. εὔαδον, ἄδον, Γ 173 ; pf. ἄδηκα, 2 pf. ἔαδα ; with dat. ; Lat. placere, to please, gratify, Γ 173 ; with two datives, as in A 24 and 378, please the mind (was not pleasing in mind to) Ag-a-mem'-non, etc.

ἄνδιχα, (ἀνά, δίχα,) adv., in two, asunder.

Ἀνδραίμων, ονος, ὁ, An-dræ'-mon, king of Cal'-y-don, B 638.

ἀνδρειφόντης, ου, ὁ, (ἀνήρ, φένω,) man-killing, see Lat. homicida.

ἀνδροκτασία, ας, ἡ, (ἀνήρ, κτείνω,) the slaying of man, carnage.

Ἀνδρομάχη, ης, ἡ, An-drom'-a-che.

ἀνδροφόνος, ον, (ἀνήρ, φένω,) killing men.

ἀνέργω, impf. ἀνέργον, -έργω, -έργω, Lat. cohibere, hold back, Γ 77.

ἀνειμι ; (ἀνά, εἶμι ;) for parts see εἶμι, to go up or upwards ; to ascend ; to approach or go up to ; to go out.

ἀνείρομαι, Ep. ἀνέρομαι, (ἀνά, εἶρομαι,) to ask, question, with acc. of pers. ; Hom. also has acc. of pers. and thing, ὃ με ἀνείπει, what thou askest of me, Γ 177 : compare Lat. interrogare, rogare, quaerere.

ἀνεκτός, ον, (ἀνέχω,) tolerable, bearable.

ἀνέλκω, aor. -εἰλκυσα, pf. pass. -εἰλκυσμαι, (ἀνά, ἔλκω,) to drag up, support, to draw out to fullest extent ; to draw back.

ἀνελών, 2 aor. part. of ἀναιρέω.

ἄνεμος, ου, ὁ, (ἄημι,) Lat. ventus, wind, breath of air : with ἔς, a hurricane ; withθύελλα, a whirlwind : Hom. mentions only four, Bo'-re-as, Eu'-rus, No'-tus, Zeph'-y-rus.

Ἀνεμώρεια, ας, ἡ, An'-e-mo-ri'-a, a high town in Pho'-cis ; lit. windy, prob. from its location, B 521.

ἀνέρχομαι, for parts see ἔρχομαι, (ἀνά, ἔρχομαι,) to go upwards, go up, mount ; to come back, return.

ἀνευθε(ν), (ἄνευ,) adv., far away, B 27, 64 : prep. with gen., Lat. sine, (with abl.,) without ; apart, far away from.

ἀνέχω and ἀνίσχω, f. ἀνέξω, ἀνασχέσω, 2 aor. ἀνέσχου, leng. Hom. ἀνέσχεθον, and Ep. inf. ἀνσχεθέειν, aor. pass. ἀνσχεθέην, (ἀνά, ἔχω,) Lat. *sustinere*, *hold up, sustain; lift up; with χεῖρας, lift the hands in combat or in prayer*, A 450; *extol, exalt; to uphold; to continue; to hold or keep in: intrans., to rise up; with gen., to rise up from; to happen; to project or come forth; to hold or continue: mid., to hold one's self up, bear up, endure*, Lat. *perferre*, A 586; *lift up what is one's own; raising himself, (to strike better,)* Γ 362.

ἄνεως, gen. ω, Att. adj. (α priv., αὔω,) Lat. *mutus, mute, speechless*, B 323.

ἀνήγαγον, 2 aor. from ἀνάγω.

ἀνήη, Ep. 3 sing. subj. 2 aor. of ἀνίημι, B 34.

ἄνθρωπος, ἀνδρός, Ep. ἀνέρος, dat. -δρί, acc. -δρα, voc. ἄνερ, pl. gen. -δρῶν, dat. -δράσι, and poet. ἀνδρεσσι: *man*, Lat. *vir*, opp. to γυνή, ἄνθρωπος, Lat. *homo* is *man* opp. to *beast; one of the people*, B 198; *man*, as a term of respect, one possessing the nobler faculties, *hero, a man indeed; as opp. to the gods*, A 544; when πόσις and ἄνθρωπος are opp. to each other πόσις means a lawful husband, ἄνθρωπος, a paramour; see φῶς.

Ἀνθεμίδης, son of *An-the'-mi-on*.

Ἀνθεμίων, ωνς, ὁ, *An-the'-mi-on*.

ἀνθεμόεις, εσσα, εν, or εις, εν, (ἀνθεμον,) Lat. *floridus, flowery, full of flowers*, B 467.

ἀνθερεών, ὦνος, ὁ, (deriv. uncertain) Lat. *mentum, the chin*.

Ἀνθηδών, ὄνος, ἡ, *An-the'-don*, a city of Bœ-o'-ti-a, B 508.

ἄνθος, εος, τό, *young bud; that which blooms, shoot; blossom; grace; honor*.

ἄνθρωπος, ου, ὁ, *man*, Lat. *homo*, opp. to gods and animals; in pl. *man-kind, the world; any one; ἄνθρωπος, ἡ, woman; the same difference exists between ἄνθρωπος and ἄνθρωπος that exists between homo and vir, as opp. to ἄνθρωπος it expresses contempt; see ἄνθρωπος*.

ἀνιάω, f. ἄσω and ἡσω, aor. ἡλίασα, (ἀνία,) *to distress, grieve, annoy*.

ἀνιθεῖς, Ion. aor. pass. part. of foreg., used by Hom. as adj., *joyless, melancholy*.

ἀνίημι; impf. ἀνίην, Hom. 3 sing. impf. ἀνίεσκε; f. ἡσω Hom. ἀνέσω, ἀνέσει Ep. 3 sing.; aor. ἀνῆκα, Ep. and Ion. ἀνεσα, ἀνέηκα, (what verbs form the aor. in κ?) Hom. ἀνέσαιμι from ἀνῆσα; 2 aor. Ep. subj. 3 sing. ἀνῆη, opt. ἀνείην, ἀνείς and pl. -έντες; pf. ἀνείκα; aor. pass. ἀνέθην: (ἀνά, ἵημι,) *to send forth (Lat. emittere) or up; to produce or cause to spring up; to send back; to let go, let loose; with dat., to let loose against, Lat. immittere; to let alone; to relax, neglect, forsake*, B 34; intrans., *to be careless or negligent*.

ἀνίστημι, f. ἀναστήσω, aor. ἀνέστησα, (ἀνά, ἵστημι,) trans., *to cause to stand*,

set up; rouse up, stir up, incite, A 191; *to make to rise*, Lat. *excitare*: mid., *rise up* for different purposes, *to speak*, A 58; *rise up*, B 694: the pres., impf., f., and 1 aor. are trans.; 2 aor., pf., and f.pf. are intrans., *to stand up, rise, set out*.

ἀνιχνεύω, (ἀνά, ἰχνεύω,) *to trace back by the tracks, track back*.

ἀνομαι, see ἀνω.

ἀνόρνυμι, (ἀνά, ὀρνυμι,) *to disturb, stir up*.

ἀνορούω, f. ούσω, (ἀνά, ὀρούω,) Lat. *exsilire*, *to spring up, start up*.

ἀνούτατος, ον, (ἀ priv., οὐτάω,) *not wounded, unhurt*.

ἀνουτητί, adv., *without wound*.

ἀνσχεθέειν, see ἀνέχω.

ἄντα, (ἀντί,) adv., Lat. *adversum*, *coram*, *opposite*, *over against*; ἄντα μάχεσθαι, *to fight hand to hand or at close quarters*: prep. with gen., *before, in presence of*; B 626, *over against*; *face to face with*.

ἀντάξιος, ἰα, ἰον, (ἀντί, ἄξιος,) *worth, equal to*, with gen., A 136.

ἀντάω, Ion. -έω, (ἄντα,) *to come face to face, meet*; *partake*.

Ἄντεια, ας, ἡ, *An-te'-a*, wife of Proe'-tus.

ἄντην, (ἀντί,) adv., *never as prep.*, Lat. *coram*, *against*, *before*, *before the face*; *openly*, A 187, Lat. *palam*.

Ἄντηνορίδης, ον, ὁ, *a descendant of An-te'-nor*, Γ 123.

Ἄντήνωρ, ορος, ὁ, *An-te'-nor*, a Tro'-jan chief, Γ 262.

ἀντία, strictly neu. pl. of ἀντίος, used only as adv. = ἄντην, which see.

ἀντιάνειρα, ἡ, (ἀντί, ἀνήρ,) epith. of Amazons, *against men*, Γ 189.

ἀντιάω, Ep. ἀντιώω, f. άσω, -ώω; Hom. inf. ἀντιάαν, -άασθαι, etc., (ἀντί,) Lat. *occurrere*, *to go to or against, to meet*; with gen. *accept of it*, A 67, *go in search of*; *prepare, share*, A 31; dat. *encounter, meet with*.

ἀντίβιος, adj., (ἀντί, βία,) *opposing with force, hostile*, A 304; more freq. as adverbs, -τίβιον and -βίην.

ἀντίθεος, ἐή, εον, (ἀντί, θεός,) *equal to the gods*; Hom. uses it of heroes, A 264.

ἀντ.κρύς, ἀντικρύ, adv., (ἀντί, κρούω,) *opposite, face to face, right opposite*; *straight, straightforward, right on*, Γ 359, *outright, utterly*.

Ἄντίλοχος, ου, ο, *An-til'-o-chus*.

ἀντίον, see ἀντίος.

ἀντίος, ἰα, ἰον, (ἀντί,) *set against, against, opposite*, A 535, Γ 425, *towards*; with gen., *before one*, B 185: Lat. *coram*, advs. ἀντίον, ἀντία, *against, in opposition*, A 230; *in turn, in reply*, Γ 203.

ἀντιώω, see ἀντιάω.

ἀντιπέραιος, αἰα, αιον, Lat. *adversus*, *lying opposite*, B 635.

ἀντιφέρω, f. ἀντοίσω; for prin. parts see φέρω, (ἀντί, φέρω,) *to carry against, set against*: mid. and pass., *set one's self against, measure one's self with*; *difficult to oppose*, A 589.

"Αντιφος, ου, ὁ, *An'-ti-phus* ; an ally of the Tro'-jans, B 864 ; a son of Pri'-am ; a Grecian leader, B 678 ; son of Æ-gyp'-ti-us.

ἀντομαι, (ἀντί,) a defect. verb, only used in the pres. system ; *to meet, fall in with.*

'Αντρών, ὠνος, ὁ and ἡ, *An'-tron*, a city of Thes'-sa-ly, B 697.

ἀντυξ, υγος, ἡ, a circumference, the margin of a shield ; the rim or rail round the chariot front.

ἄνυσις, εως, ἡ, (ἀνύω,) Lat. *perfectio*, an achievement, accomplishment, B 347.

ἄνω, *to perform, do, finish.*

ἄνω, (ἀνά,) adv., *upwards ; above : formerly : as prep., above.*

ἄνωγα, old Ep. 2 pf. with signif. of pres. *I command*, Lat. *jubēre* ; plupf.

Ion. ἡνώγεα, 3 sing. ἡνώγει ; ἀνώγει, 3 sing. pres.

'Αξιός, οὔ, and "Αξιος, ὁ, *Ax'-i-us*, a river of Ma-ce-do'-ni-a.

ᾠοιδή, ἡς, ἡ, (ἀείδω,) contr. ᾠδή, *singing, power to sing*, B 595 ; *song, story, subject of song.*

ᾠοιδός, οὔ, ὁ and ἡ, (ἀείδω,) *one who sings, singer.*

ᾠολλής, ἐς, (ἀ copul., εἰλλω,) *crowded together, in crowds.*

ᾠοσσητήρ, ἦρος, ὁ, *one that aids, a helper.*

ἄουτος, ου, (α priv., οὔτάω,) *unwounded, not hurt, uninjured.*

'Απαισός, οὔ, ἡ, *Ap'-æ-sus*, a town of Mys'-i-a.

ἀπάλαλκε, 2 aor. indic. 3 sing. of ἀπαλέξω, f. -αλεξήσω, (ἀπό, ἀλέξω,) *to fend or ward off ; to defend one from.*

ἀπάλαμνος, ου, (α priv., παλάμη,) *helpless ; foolish.*

ἀπαλοιάω, Hom. for -λοάω, (ἀπό, ἀλοάω,) *to thresh out ; bruise, mangle, break fine.*

ἀπαλός, ἡ, ὄν, (deriv. uncertain,) compare Lat. *tener, mollis, delicatus*, *soft to touch ; gentle, delicate, nice.*

ἀπαμείβομαι, f. ψομαι, (ἀπό, ἀμείβω,) Lat. *respondēre*, *to reply, give answer* ; Hom. sometimes adds another word, as ἀπαμειβόμενος προσέφη, A 84, *answering he said.*

ἀπάνευθε(ν), for ἄνευθε, adv., Lat. *procul*, *far away*, A 35 ; prep. with gen. *away from, without the knowledge of.*

ἅπας, ἅπασα, ἅπαν, (ἅμα, πᾶς,) stronger form for πᾶς, Lat. *cuncti*, *all, quite all, all together.*

ἀπάτερθε(ν), (ἀπό, ἄτερθε,) adv., *separately*, B 587 ; prep. with gen., *from.*

ἀπάτη, ἡς, ἡ, Lat. *dolus*, *cheating, trickishness, dishonesty, deceit* ; in a better sense, *craft, shrewdness.*

ἀπατήλος, ἡ, ὄν, (ἀπάτη,) *deceitful, trickish, wily*, A 526.

ἀπαυράω, not found in the pres., aor. part. ἀπούρας, *to wrest away*, A 356, 430 : Lat. *eripere.*

ἀπειλέω, ὦ, f. ἤσω, (ἀπειλή,) ἀπειλήτην for -είτην, 3 du. impf., to menace or threaten, Lat. minari, A 388 ; with the inf., threaten to do anything, A 161 ; to threaten boastingly, boast ; promise.

ἀπέιπον, a 2 aor., inf. ἀπειπεῖν and Ep. ἀποειπεῖν ; f. -ερῶ ; pf. -είρηκα : (ἀπό, εἶπον :) to speak out, say, tell ; say no, deny, refuse, A 515 ; renounce : for pres. see ἀπόφημι and ἀπαγορεύω.

ἀπειρέσιος, leng. from ἀπειρος, Lat. infinitus, boundless, infinite, vast.

ἀπερείσιος, Hom. for foreg.

ἀπείρων, ον, (α priv., πείραρ,) without bounds or number.

ἀπερύκω, (ἀπό, ἐρύκω,) to keep back, drive off.

ἀπέρχομαι, (ἀπό, ἔρχομαι), for parts see ἔρχομαι, to go away ; leave.

ἀπέσσυτο, Ep. 2 aor. from ἀποσεύω.

ἀπεχθαίρω, f. αρῶ, aor. ἀπήθηρα, (ἀπό, ἐχθαίρω,) Lat. odisse, hate intensely, detest, Γ 415 ; to make hateful, render odious.

ἀπεχθάνομαι, f. θήσομαι, 2 aor. ἀπηχθόμην, pf. -ήχθημαι, (ἀπό, ἐχθάνομαι,) to be detested, to be hated ; to be stirred up to hatred and resentment : trans., to cause hatred.

ἀπέχω, f. ἀφέξω, ἀποσχῆσω ; 2 aor. ἀπέσχον, (ἀπό, ἔχω,) Lat. prohibēre, to hold off, keep away, avert ; to separate : mid. to absent one's self from, hold one's self aloof from, abstain, Lat. abstinēre ; intrans., to be away from, be absent, be at a distance.

ἀπήμων, ον, ονος, (α priv., πῆμα,) safe, uninjured, A 415 : act., causing no harm, hence propitious, kindly, Lat. prosper.

ἀπήνη, ης, ῆ, a carriage, wagon.

ἀπηνής, ἐς, harsh, cruel, A 340 ; see Lat. saevus.

ἀπηύρων, impf. and 2 aor. of ἀπαυράω.

ἀπιθέω, ὦ, f. ησω, Hom. for ἀπειθέω, (α priv., πείθω,) disobey.

ἄπιος, ἰη, ἰον, (ἀπό,) far away, remote, A 270.

ἄπιστος, ον, (α priv., πιστός,) Lat. sine fide, without trustiness, faithless ; incredible : act., distrustful ; disobedient.

ἀπό, Lat. ab and abs, (with the abl.,) prep. with the gen. from ; of place, from, away from ; down from ; ἀφ' ἵππων, on the horses ; far from ; out of ; outside of : origin, from, out of ; cause, because of : of time, from or after : ἀπὸ χειρὸς λογισασθαι, to reckon off-hand or roughly : in compos., from ; asunder, apart ; away from : adv., far away.

ἀποαιρέομαι, poet. for ἀφαιρέομαι, A 230.

ἀποβαίνω, f. -βήσομαι, for parts see βαίνω, (ἀπό, βαίνω,) Lat. abire, to go away, depart from, A 428 ; step off, dismount, Γ 265, Lat. descendere : to turn out, occur, happen ; issue ; Lat. evenire : also see Lat. evadere : aor. ἀπέβησα is trans., to make to step off or dismount, cause to go out or disembark.

ἀποβάλλω, f. -βαλῶ, 2 aor. ἀπέβαλον, (ἀπό, βάλλω,) Lat. *abjicere*, to throw off or away, B 183 ; throw away, discard ; reject ; lose, Lat. *amittere*.

ἀπόβλητος, ον, (ἀποβάλλω,) to be thrown away, rejected, be reckoned as of no account ; despised, B 361, Γ 65.

ἀποδαίω, (ἀπό, δαίω,) to portion out to others, share.

ἀπεδεξάμην, aor. from ἀποδέχομαι.

ἀποδέχομαι, Ion. ἀποδέκομαι, f. -δέξομαι ; for parts see δέχομαι : (ἀπό, δέχομαι:) to accept, be satisfied or content with, A 95 ; admit ; get back.

ἀποδέω, (ἀπό, δέω,) to be deficient, lack.

ἀποδίδωμι, f. -δώσω, aor. ἀπέδωκα, (ἀπό, δίδωμι,) Lat. *reddere* ; to restore or give back, return, esp. what is one's own or his due, A 98 ; deliver up, Γ 285 ; render ; grant or concede : mid., sell or give away, dispose of.

ἀποδύνω, (ἀπό, δύνω,) to pull, throw, or strip off arms from the slain, B 261 : intrans. in 2 aor. ἀπέδυν : mid., to strip, undress.

ἀποεῖπον, Ep. for ἀπεῖπον.

ἀποθνήσκω, (ἀπό, θνήσκω,) to die off, diminish, die out.

ἀποθρώσκω, f. -θοροῦμαι, 2 aor. -έθορον, (ἀπό, θρώσκω,) Lat. *exsilire*, to jump off from ; leap from, B 702 ; leap or rise up from.

ἀποινον, ον, τό, only in pl., recompense, ransom, A 13, 111, B 230 ; price paid for any one, satisfaction, reward.

ἀποκαπύω, (ἀπό, καπύω,) separated by tmesis, to breathe forth.

ἀποκρίνω, (ἀπό, κρίνω,) to put asunder, part ; to select ; to set apart, distinguish.

ἀποκτείνω, (ἀπό, κτείνω,) for parts see κτείνω, to slay, put to death ; cause to be put to death.

ἀπολάμπω, (ἀπό, λάμπω,) to shine ; to reflect, beam, or flash, as from bright metal.

ἀπολήγω, Ep. -λλήγω, (ἀπό, λήγω,) to cease, quit, abandon, desist.

ἀπόλλυμι and ἀπολλύω, f. ἀπολέσ(σ)ω ; aor. ἀπώλεσα, Ep. ἀπόλεσσα ; pf. ἀπώλεκα, (ἀπό, ὀλλυμι,) Lat. *perdere*, to destroy, kill ; lay waste ; lose : mid. Lat. *perire*, die ; be lost ; be undone ; disappear ; to be wrecked.

Ἄπολλων, ωνος, ὁ, *A-pol'-lo*, son of Ju'-pi-ter and La-to'-na, brother of Di-a'-na : acco. to Hom., he is the god of soothsaying and of music. He is also the god of prophecy, A 72, and of archery. See Classical Dictionary.

ἀπολυμαίνομαι, f. μανοῦμαι, (ἀπό, λῦμα,) to cleanse one's self in the bath, to bathe, A 313, 314.

ἀπολύω, f. -λυσω, (ἀπό, λύω,) Lat. *absolvere*, undo, loose one thing from another ; nor released the daughter, A 95 : mid., to redeem for one's self, ransom ; get free ; go away.

ἀπομηνίω, f. ἴσω, (ἀπό, μηνίω,) to be very angry or indignant.

ἀπόμνυμι, *to swear or take oath against.*

ἀπομόργνυμι and ἀπομοργνύω, Ep. 3 sing. impf. -μόργνυ, μόρξω, Ep. aor. ἀπομορξάμην, (ἀπό, (ὀ)μόργνυμι,) *to wipe out or off, wipe entirely away; wipe clean: mid. wipe off from one's self.*

ἀπονάω, (ἀπό, νάω,) aor. ἀπένας(σ)α, 3 sing. aor. mid. -ενάσ(σ)ατο; *to send away; to remove; to send back: mid., withdraw: pres. obsol.*

ἀπονέομαι, (ἀπό, νέομαι,) Ep. word, found only in pres. system, Lat. *redire, to go away, retire; return, go home.*

ἀπονίνημι, (ἀπό, ὀνίνημι,) f. ἀπονήσω, *to cause one pleasure, give pleasure.*

ἀπονοστέω, f. ἤσω, (ἀπό, νοστέω,) *to return home, A 60, used with ᾄψ.*

ἀπονόσφι(ν), ἀπὸ νόσφι(ν), ἀπο νόσφι(ν), (ἀπό, νόσφι,) adv., *apart, aloof, B 233; away: prep. with gen. far from, away from, A 541: compare Lat. separatum and procul.*

ἀποξέω, (ἀπό, ξέω,) *to cut off.*

ἀποπαύω, f. αὔσω, (ἀπό, παύω,) Lat. *reprimere, to check, hinder, to stop: mid., restrain thyself, A 422; desist; Lat. desistere.*

ἀποπέτομαι, f. πτήσομαι, 2 aor. ἀπεπτάμην, (ἀπό, πέτομαι,) Lat. *avolare, to fly off or fly away, B 71.*

ἀποπλάζω, (ἀπό, πλάζω,) *to lead or keep away from: pass., to be kept away from, go away.*

ἀποπνέω, Ep. for -νέω, f. νεύσομαι, (ἀπό, πνέω,) *to breathe out or forth, exhale; to smell.*

ἀποπτάμενος, 2 aor. part. of ἀποπέτομαι.

ἀπὸ ῥήξε, from ἀπορρήγνυμι.

ἀπόρνυμαι, (ἀπό, ῥνυμι,) *to set out from.*

ἀπορούω, (ἀπό, ὀρούω,) *to spring away, dart off.*

ἀπορρήγνυμι, (ἀπό, ῥήγνυμι,) *to snap off, break in two parts, break into pieces.*

ἀπορρίπτω, (ἀπό, ῥίπτω,) *to put away; cast off, put aside.*

ἀπορρώξ, ὠγος, adj., (ἀπορρήγνυμι,) Lat. *praeruptus, abruptus, steep; as subst., a branch, B 755.*

ἀπὸ ἔρριψε, from ἀπορρίπτω.

ἀποσεύω, (ἀπό, σεύω,) *to drive or hurry away.*

ἀποστείχω, f. ξω, 2 aor. ἀπέστιχον, (ἀπό, στείχω,) Lat. *abscedere, to go away, depart; go back, return, A 522.*

ἀποτάμνω, Hom. for ἀποτέμνω, f. τεμῶ, 2 aor. ἀπέταμον, pf. ἀποτέμνηκα, (ἀπό, τέμνω,) Lat. *desecare, to cut from or off; cut open, Γ 292; to separate: mid., cut off for one's self or for one's own use.*

ἀποτίνω, f. ἴσω, (ἀπό, τίνω,) *to pay what is due; return, pay back, Γ 286; atone for: mid., to avenge one's self, Lat. ulcisci.*

ἀποτμήγω, Ep. for ἀποτέμνω, (ἀπό, τέμνω,) to cut off, amputate.

ἀποτρέπω, (ἀπό, τρέπω,) to turn back from, restrain; cause to cease, cease; turn away.

ἀποτρωπάω, Ep. for ἀποτρέπω.

ἀπούρας, Ep. aor. part. from ἀπαυράω.

ἀπουράω = ἀπαυράω, to remove.

ἀπουρίζω, (ἀπό, οὐρίζω,) to lay out bounds.

ἀποφθινύθω, (ἀπό, φθινύθω, poet. φθίνω,) to perish.

ἀποφθίω, Ep. = ἀποφθίνω, (ἀπό, φθίνω,) to perish, die out; trans. inf., to make to perish.

ἀποχέω, (ἀπό, χέω,) to pour out.

ἀπρακτος, ον, Ion. ἄπρηκτος, (α priv., πράσσω,) doing nothing; unprofitable, useless, fruitless, B 121: also, against which nothing can be done, unavoidable, incurable; impossible.

ἀπριάτην, adv., (α priv., πρίαμαι,) Lat. gratis, for nothing, without ransom, A 99.

ἀπτόλεμος, ον, poet. for ἀπόλεμος, (α priv., πόλεμος,) Lat. imbellis, unwarlike, B 201; not to be warred against, unconquerable.

ἄπτω, f. ἄψω; aor. ἤψα; pf. ἤμμαι and Ion. ἄμμαι; aor. pass. ἤφθην and Ep. ἐάφθην: to join or fasten; fasten on to: mid., to fasten one's self to, lay hold of, B 152, cling to; grasp, clasp, A 512; attack, touch, Lat. tangere; perceive; reach; gain.

ἀπωθέω, contr. ὦ, f. ἤσω and ὠσω; aor. ἀπέωσα and ἄπωσα, (does Lat. repellere exactly correspond in meaning?) to drive off or away, push back or away, cast off; beat off: mid., drive away from one's self, repel.

ἄρα, Ep. ῥά encl., before a consonant ἄρ, to denote immediate transition, then, immediately, straightway, B 16; as explanation; now, now then, next in order; no doubt; the foreg. are Ep. uses, Att. usage = οὖν: joined with causal conj. γάρ ῥα, for indeed, A 113 and 236; ὅτι ῥα, because you know, A 56; εἴτ' ἄρα, if perhaps, A 65; ὥς ἄρα, thus then; τίς ἄρ, who then? A 8; then in due course, A 471.

ἀρά, Hom. ἀρή, ἡ, an invocation, prayer for calamity upon something, imprecation; the answer to this prayer, destruction.

ἀραβέω, (ἄραβος,) to clang, ring.

Ἀραιθυρέα, ας, ἡ, A-rae-thy'-re-a, a city of Ar'-gos, B 571.

ἀράομαι; f. ἀσομαι, Ion. ἤσομαι, (ἀρά,) pray to a deity, supplicate; implore or vow that a thing may take place; call down upon, hence, curse or call down curses upon; imprecate, Lat. imprecari.

ἀραρίσκω, leng. form of obsol. pres. ἄρω; f. ἄρῶ, Ion. ἄρσω; aor. ἤρσα; 2 aor. ἤραρον, Ep. ἄραρον; 2 pf. part. ἀραρυίας, Γ 331; for forms and trans. and intrans. tenses see Gram.; Lat. aptare, to join together, fit;

unite; adapt, fit, A 136 : intrans. in 2 pf., plup., mid., and pass., 2 pf. part. ἀραρυῖας, *fastened*, Γ 331 ; ἀρήπει, *fit*, Γ 338 ; *to fit*, i. e. *be fitted, fit closely; to be fitting, proper*.

ἄραρον, see ἀραρίσκω.

ἀργαλέος, α, ον, Lat. *gravis, hard*, A 589 ; *troublesome*.

Ἀργεῖος, α, ον, (Ἄργος,) of *Ar'-gos, Ar'-give* ; Ἀργεῖοι, *the Greeks*, A 79.

Ἀργειφόντης, ου, ό, (Ἄργος, φόντης,) *slayer of Ar'-gos*, see Classical Dictionary ; acco. to some, *swift messenger*, B 103, epith. of Mer'-cu-ry, (ἀργός, φαίνω.)

ἀργεννός, ή, όν, (for ἀργός,) *white*, Γ 198 and 141 ; see difference between Lat. *albus, candidus, albidus*.

ἀργής, ήτος, adj., poet. dat. and acc. -έτι and -έτα, (ἀργός,) *white, dazzling, bright*, Γ 419 ; of fat, a robe, lightning.

ἀργικέραυνος, ον, (ἀργής, κεραυνός,) *with vivid lightning*.

ἀργινόεις, εσσα, εν, (= ἀργός,) *bright-shining, white*, B 647 and 656 ; applied to cities of Kre'-ta because of the chalk cliffs.

Ἄργισσα, ης, ή, *Ar-gis'-sa*, a place in Thes'-sa-ly, B 738.

Ἄργος, εος, τό, *Ar'-gos*, name of several Gre'-cian towns, prin. one was a town in Ar'-go-lis, B 559 ; also used for the district of Ar'-go-lis and the whole of Pel'-o-pon-ne'-sus ; see Classical Dictionary.

ἀργός, ή, όν, Lat. *candidus, bright, shining; rapid, fleet*, A 50.

ἀργύρεος, α, ον, (ἄργυρος,) Lat. *argenteus, silver, of silver*, A 219 ; *silver-shining; silvered*.

ἀργυροδίνης, ου, ό, adj., (ἄργυρος, δίνη,) *silver-eddying, silver-rippling*, epith. of streams and running water.

ἀργυρόηλος, ον, (ἄργυρος, ήλος,) *silver-studded, silver-nailed*, B 45.

ἀργυρόπεζα, ης, ή, (ἄργυρος, πέζα,) *silver-footed*, A 538, epith. of The'-tis.

ἄργυρος, ου, ό, (ἀργός,) Lat. *argentum, white-metal, silver; money made from silver*.

ἀργυρότοξος, ον, (ἄργυρος, τόξον,) epith. of A-pol'-lo ; *bearer of the silver bow*, A 37.

ἀργύφειος, ον, (ἄργυρος,) *silver-colored, silver-white*.

ἄργυφος, see ἀργύφειος.

ἀρείων, ον, gen., ονος, irreg. compar. of ἀγαθός, which see ; Lat. *melior, better, braver, more excellent; stronger*.

ἀρέσθαι, see ἄρτυμι.

ἀρετή, ης, ή, *goodness, fitness* of anything for its peculiar use ; in Hom. usu. *valor, bravery, courage*, Lat. *virtus*.

ἀρήγω, f. ξω, *to aid, assist*, A 521, 77 ; *to be of service; to fend off*.

ἀρηγών, όνος, *one that assists*.

ἀρηικτάμενος, (Ἄρης, κτείνω,) *killed in battle*.

'Αρήιος, η, ον, Ion. for "Αρειος, ("Αρης,) Lat. *Ma-vor'-ti-us*, devoted to Mars, warlike, B 698.

ἀρηίφιλος, adj., ("Αρης, φίλος,) dear to Mars, valiant, brave.

'Αρήνη, ης, ἡ, *A-re'-ne*.

ἀρηρομένος, pf. part. of ἀρόω.

ἄρης, by metonymy the *din* of battle.

"Αρης, gen. "Αρεος or "Αρεως; dat. "Αρεϊ; acc. "Αρη, "Αρην, or "Αρεα; Hom. forms, -ηος, -ηι, "Αρη, -ηα: Lat. *Mars, A'-res*, god of war, son of Ju'-pi-ter and Ju'-no; war, carnage.

ἀρητήρ, ἦρος, ὁ, (ἀράομαι,) Lat. *precator*, one who prays; a priest, A 11.

ἀρητός, Ion. for ἀρατός, ἡ, ὅν, (ἀράομαι,) sought in prayer, desired; visited with curses, not blessed, not prospered.

ἀρι-, streng. prefix.

Αριάδνη, ης, ἡ, *Ari-ad'-ne*.

ἀρίζηλος, adj., Ep. for ἀρίδηλος, (ἀρι-, δῆλος,) Lat. *manifestus*, manifest, very manifest, conspicuous, B 318; see ἀΐζηλος.

ἀριθμέω, ὦ, f. ἡσώ, (ἀριθμός,) Lat. *numerare*, to count, B 124; to reckon.

"Αριμοι, ων, οἱ, the *Ar'-i-mi*, a mythical people of Asia; see Classical Dictionary.

ἀριπρεπής, ἐς, (ἀρι-, πρέπω,) very grand, majestic.

'Αρίσβη, ης, ἡ, *A-ris'-ba*, a town of Tro'-as.

ἀριστερός, ἄ, ὅν, Lat. *sinister*, left; left-handed, clumsy; ill-fated, inauspicious, unlucky signs appeared on the left as the augur looked northward.

ἀριστεύς, ἑως, ὁ, (ἄριστος,) the best: Hom. has the pl. ἀριστῆες, chiefs, heads, principal men, leaders.

ἀριστεύω, (ἄριστος, irreg. sup. of ἀγαθός,) to be the best one, be the noblest, be the best in the fight, bravest.

ἄριστος, η, ον, and ὤριστος, irreg. sup. of ἀγαθός, Lat. *optimus*, the best in every way, bravest; most excellent.

'Αρκαδία, ας, ἡ, *Ar-ca'-di-a*, a district of Pel'-o-pon-ne'-sus.

'Αρκάς, ἄδος, ὁ, pl. 'Αρκάδες, *Ar-ca'-di-ans*

'Αρκεσίλαος, ου, ὁ, *Ar-ces'-i-la'-us*, leader of the Bœ-o'-tians.

ἄρκιος, adj., sure, B 393; safe; sufficient.

ἄρκτος, ου, ὁ and ἡ, a bear.

"Αρκτος, the constellation, Great Bear.

ἄρμα, ατος, τό, Lat. *currus*, a chariot; a chariot and horses or the yoked chariot and horses together; the horses.

"Αρμα, ατος, τό, *Har'-ma*, a town of Bœ-o'-ti-a, B 499.

ἄρματοπηγός, ὅν, (ἄρμα, πῆγνυμι,) chariot-building.

ἄρμενος, aor. part. of ἀπαρίσκω.

ἀρμόζω, Dor. ἀρμόσδω ; f. ἀρμόσω ; aor. ἤρμοσα ; pf. ἤρμοκα ; aor. pass. ἤρμόσθην : (ἀρμός:) Lat. *adaptare*, to fit or join together ; to bind ; to put in order or arrange, govern ; to (fit or) give in marriage : intrans., to fit, be adapted to, fit well, Γ 333 ; to be fit for : impersonal, it is fitting or proper, Lat. *decet* : mid., to join for one's self, prepare ; to join to one's self in marriage, marry.

ἁρμονία, as, ἡ, (ἀρμόζω,) a joining together, joint ; an agreement, compact ; a decree of fate ; harmony, agreement.

Ἄρμονίδης, ου, ὁ, *Har-moní'-i-des*.

ἄρνα, an acc. from obsol. nom. ; a sheep, lamb, Γ 310, see Lat. *agnus*.

ἄρνεός, ου, ὁ, (ἄρνός,) a young ram, Γ 197.

Ἄρνη, ης, ἡ, *Ar'-ne*, a town.

ἀροίμην, see ἄρνυμι.

ἀροτήρ, ἦρος, ὁ, (ἀρώ,) one who ploughs, a tiller of the ground.

ἄρνυμαι, used only in pres. system, leng. for αἶρομαι ; procure for one's self, obtain ; carry off a prize ; obtain, (for another,) A 159.

ἄρουρα, as, ἡ, (ἀρώ,) Lat. *arvum*, seed land, cultivated land ; ground, Γ 115.

Ἄρουρα, as, ἡ, Lat. *Tel'-lus*, *Earth*, B 548.

ἀρόω, pf. ἀρήροκα, with Att. redupl., Hom. 3 pl. ἀρώσι, Lat. *arare*, to plough, till, sow ; to beget children.

ἀρπάζω, f. ξω ; aor. ἤρπαξα ; pf. ἤρπακα ; aor. pass. ἤρπάχθην or ἤρπάσθην ; 2 aor. pass. ἤρπάγην ; pf. ἤρπαγμαί or ἤρπασμαι : Lat. *rapere*, to tear, snatch or hurry away, carry off ; plunder ; to seize and overpower ; to grasp with the mind, comprehend.

ἄρρηκτος, ου, (a priv., ῥήγνυμι,) not to be broken, firm ; untiring.

ἄρσαντες, see ἀραρίσκω.

Ἄρτεμις, ιδος, ἡ, *Ar'-te-mis*, Lat. *Di-a'-na*.

ἀρτιεπής, es, (ἄρτιος, ἔπος,) quick at speaking, fluent.

ἀρτύνω or ἀρτύω ; f. ἀρτυνῶ, Ep. ἀρτυνέω, ἀρτύσω ; aor. ἤρτυνα, ἤρτυσα ; pf. ἤρτυκα ; aor. pass. ἤρτύνθην : to arrange, contrive ; put in order, place.

ἀρχέκακος, ου, (ἄρχω, κακός,) beginning evil or trouble, troublesome.

Ἀρχέλοχος, ου, ὁ, *Ar-chel'-o-cus*.

ἀρχεύω, f. σω, (ἄρχω,) Lat. *imperare*, to rule, command.

ἀρχή, ης, ἡ, Lat. *initium*, the first, the origin, beginning ; adv. acc. ἀρχήν at first, κατ' ἀρχάς in the beginning, οὐκ ἀρχήν not at first, not at all : the prime principle : power, an empire.

ἀρχός, ου, ὁ, (ἄρχω,) leader, commander.

ἄρχω, f. ἄρξω, aor. ἤρξα, 2 pf. ἤρχα, aor. pass. ἤρχθην : the act. is more com. in Hom. ; the mid. in Att. prose : Lat. *incipere*, to begin or be the

first, B 378 ; *to precede, to lead the way*, A 495, Γ 420 : with the gen. *to (make a beginning of) begin* ; *to lead, command, rule, be leader of*, usu. with gen. : with inf. *begin*, B 84 : with the dat., B 805 : *to commence, begin* : pass., *to be ruled, be under another*.

ἄρω assumed as the obsol. pres. of ἀραρίσκω, which see.

ἄρωγός, ὄν, (ἀρήγω,) *giving aid, useful* : as subst., *a protector*.

ἄσαι, aor. from ἄω, which see.

ἄσασθαι, aor. mid. from ἄω, which see.

ἄσβεστος, ον, and η, ον, (α priv., σβεστός,) *unextinguishable*, A 599.

Ἀσίνη, ης, ἡ, *As'-i-ne*, a city of Ar'-go-lis ; also a city of Mes-se'-ni-a.

Ἄσιος, α, ον, *A'-si-a* : Ἀσίῳ ἐν λειμῶνι, *in the A'-si-an meadow*, B 461 ; from *A'-si-a*, a district in Ly'-di-a ; some say, *the meadow of the hero A'-si-as*.

Ἄσιος, ον, ὁ, *A'-si-us*, an ally of the Tro'-jans.

Ἀσκάλαφος, ον, ὁ, *As-cal'-a-phus*.

Ἀσκανία, ας, ἡ, *As-ca'-ni-a*, a district of Bi-thyn'-i-a.

Ἀσκάνιος, ον, ὁ, *As-ca'-ni-us*, a Tro'-jan ally from As-ca'-ni-a.

ἀσκέω, f. ἦσω, pf. ἤσκηκα, *to work out with skill and care, work curiously ; adorn*.

Ἀσκληπιάδης, ον, ὁ, son of *Æs-cu-la'-pi-us*.

Ἀσκληπιός, οὔ, ὁ, *As-clé'-pi-os*, a prince of Thes'-saly, a famous physician.

ἀσκός, ὁ, Lat. *uter*, a leathern bottle.

ἀσπαίρω, Ion. impf. ἀσπαίρεσκον, (α euphon., σπαίρω,) Lat. *palpitare*, *to gasp, struggle for air*.

ἀσπερχές, (α euph., σπέρχω,) adv., *hurriedly, hastily, with hot haste, rapidly*.

ἄσπετος, ον, (α priv., εἰπεῖν,) *unspeakable, indescribable ; enormously great*.

ἀσπιδιώτης, ον, ὁ, (ἀσπίς,) *one having a shield, warrior*, B 554.

ἀσπίς, ἴδος, ἡ, Lat. *clipeus*, a round shield, it was made of hides covered by plates ; *a body of armed men or soldiers, a troop*.

ἀσπιστής, οὔ, ὁ, (ἀσπίς,) *carrying-shield, soldier, warrior*.

Ἀσπληδών, ὄνος, ἡ, *As-plé'-don*.

ἀσπουδί, (α priv., σπουδή,) *without zeal or eagerness to fight and defend one's self ; dishonorably*.

ἄσσα, Ion. for ἅτινα, *whatever*.

ἄσσον, compar. of ἄγχι, *nearer* ; also, ἄσσοτέρω.

ἄσταχυς, νος, ὁ, (leng. for στάχυς,) *ear of corn, ear of wheat*.

ἀστεμφής, ἐς, (α priv., στέμβω,) see Lat. *immotus, firmus, unmoved, unyielding, immovable, firm*, Γ 219, B 344.

Ἀστέριον, ον, τό, *As-té'-ri-um*, a town of Thes'-sa-ly.

ἄστερόεις, εσσα, εν, (ἀστήρ,) *abounding in stars, starry ; shining, sparkling*.

ἄστεροπητής, οὔ, ὁ, Lat. *fulminator, lightener*, A 580.

ἄστηρ, -έρος, ὁ, Lat. *stella, a star; any heavenly luminous body*, Lat. *astrum*.

ἀστράπτω, f. ψω, (ἀστραπή,) *to gleam, lighten*, B 353; both trans. and intrans.

ἄστν, εὖς and εὖς, τό, *city, town*.

Ἄστυάναξ, ακτος, ὁ, *As-ty'-a-nax, (lord of the city,)* a son of Hee'-tor.

ἄστνβοώτης, ον, ὁ, (ἄστν, βοάω,) *shouting throughout the city*.

Ἄστυνόος, ον, ὁ, *As-ty'-no-us*, one of the Tro'-jans.

Ἄστυόχεια, ας, ἡ, *As'-ty-o-chi'-a*.

Ἄστυόχη, ης, ἡ, *As-ty'-oche*.

ἀσύφηλος, ον, *low, mean, bad, not respected or honored; disrespectful, treating with dishonor*.

ἀσφάραγος, ον, ὁ, (α euph., σφάραγος,) *the throat, the œsophagus*.

ἀσχαλάω, a defective verb, Ep. 3 sing. ἀσχαλάα, *to be indignant, grieved, vexed*, B 297; in Hom. with gen.

ἄσχετος, ον, (α priv., σχεῖν,) *cannot be stopped or held in, not to be repressed, irresistible*.

ἀτάλαντος, ον, (α copul., τάλαντον,) *balancing, equal in weight*.

ἀταλάφρων, ον, (ἀταλός, φρήν,) *tender-hearted, gentle, harmless*.

ἀταλός, ἡ, ὄν, *delicate, soft, dainty*, Lat. *tener*.

ἀτάρ, Ep. αὐτάρ, Lat. *at, but, however*; for δέ after μέν, A 166.

ἀτάρβητος, ον, (α priv., ταρβέω,) Lat. *intrepidus, fearless*, Γ 63.

ἀταρπιτός, οὔ, ἡ, *a way, narrow way, track, path*.

ἀταρτηρός, ὄν, *baneful, hurtful*, A 223.

ἀτασθαλία, ας, ἡ, (ἀτάσθαλος,) *indiscretion, folly; wickedness*.

ἀτάσθαλος, ον, *rash, careless*.

ἀτειρής, ἐς, (α priv., τείρω,) *not to be worn out, firm, hard; untiring; stubborn; durable, unyielding*.

ἀτέλεστος, ον, (α priv., τελέω,) *to no purpose, without result; fruitless; unfinished*.

ἀτελεύτητος, ον, (α priv., τελευτάω,) *unfinished, not coming to an end; endless; not to be performed*, A 527.

ἄτερ, prep. with gen. *without, besides, except; apart or away from*.

ἄτη, ης, ἡ, (ἀάω,) *delusion, infatuation*, B 111; *hurt, mischief, ruin*.

ἀτιμάζω, f. ἄσω, aor. ἡτίμασα, pf. ἡτίμακα, aor. pass. ἡτιμάσθην, (α priv., τιμάω,) *to treat with dishonor, esteem lightly, slight; spurn, neglect, treat disrespectfully*.

ἀτιμάω, f. ἥσω, aor. ἡτίμησα, pf. ἡτίμηκα, aor. pass. ἡτιμήθην, (α priv., τιμάω,) Lat. *inhonorare, to dishonor, maltreat*.

ἄτιμος, ον, (α priv., τιμή,) *unhonored, despised; with gen., deprived of the honor; without compensation*.

ἄτος, *ον*, *insatiable*.

Ἀτρείδης, *ου*, ὁ, *son of A'-treus*; Ag-a-mem'-non and Men-e-la'-us were the sons of A'-treus, A 7.

Ἀτρείων, *ωνος*, ὁ, A 387, B 192, *see foreg.*

ἀτρεκής, *ές*, (a priv. *τρέω*,) *real, certain, true; strict, exact; upright; -εως*, *adv., truly*.

ἀτρέμα(s), (a priv., *τρέμω*,) *adv., without trembling, calmly*, B 200.

Ἀτρεύς, *έως*, ὁ, *A'-treus*, son of Pe'-lops and father of Ag-a-mem'-non and Men-e-la'-us.

ἄτρομος, *ον*, (a priv., *τρέμω*,) *without fear, intrepid*.

ἀτρύγετος, *adj.*, (a priv., *τρυγάω*,) *Lat. infructuosus, sterilis, bringing forth no fruit, unfruitful, barren*, A 316.

Ἀτρυτώνη, *ης*, ἡ, *leng. for ἀτρύτη*, (a priv., *τρύω*,) *the Unwearied One*, Min-er'-va.

ἀτύζομαι, *to be blinded or bewildered*.

Ἀτυμνιάδης, *ου*, ὁ, *son of A-tym'-ni-us*.

αὖ, *adv.*, *Lat. porro, vicissim, again, on the other hand, now*, B 493, Γ 323, *moreover, besides, in turn; again, anew, once more; back, backwards*, *Lat. retrorsum*.

Αὐγαιά, *ων*, *αι*, *Au-ge'-æ*.

αὐγή, *ης*, ἡ, *Lat. splendor, bright light, radiance; pl., beams of the sun*.

Αὐγηιάδης, *ου*, ὁ, *son of Au-gi'-as, A-gas'-the-nes*, B 624.

αὐδάω, *f. ήσω; aor. ηὔδησα, poet. iter. 3 sing. αὐδήσασκε; (αὐδή,) to speak; say; to tell, order; accost, address*.

αὐδή, *ης*, ἡ, *Lat. vox, the voice, a tone*.

αὐερύω, *aor. αὔερυσα, (αὖ, ερύω,) to draw back; to draw back the victim's head so as to thrust in the knife*, A 459.

αὖθι = αὐτόθι, *adv., on the spot, immediately; there*.

αὐλή, *ης*, ἡ, *the open airy court before a dwelling, court yard; a court or hall; the inner court; the dwelling*.

Αὐλῖς, *ίδος*, ἡ, *Au'-lis*.

αὐλός, *οὔ*, ὁ, *a wind instrument; a jet or spirt of blood; a socket*.

αὐτάρ, *Ep. for ἀτάρ, conj., but, yet, still; besides*.

αὖτε, *adv.*, *Lat. autem, again, moreover, but; also, likewise*, B 407, Γ 180; *again, hereafter, at another time*, A 340; *again*.

ἄυτη, *ης*, ἡ, (αὔω,) *cry, shout*, B 153; *battle-shout; does Lat. clamor correspond to this?*

αὐτῆμαρ, (αὐτός, ἡμαρ,) *adv., Lat. eodem die, on the same day*.

ἀτίκα, (αὐτός,) *adv., Lat. mox, forthwith, immediately, instantly*.

αὐτίς, *a leng. Ion. form for αὖ, adv., again; back, back again, once more, anew, afresh*, A 513; *hereafter*.

αὐτμή, ἥς, ἡ, (αὔω,) *the breath, that which is breathed out.*

αὐτόθι = αὐτοῦ, adv., Lat. *istic, there, on that very spot.*

αὐτοκασίγνητος, ου, ὁ, (αὐτός, κασίγνητος,) Lat. *frater germanus, an own brother*, Γ 238.

αὐτόματος, adj., Lat. *spontaneus, acting of one's own accord, unbidden, of one's own accord*, B 408 ; of *one's or it's self* ; hence *accidental* : see Eng. *automaton*.

Αὐτομέδων, οντος, ὁ, (αὐτός, μέδων,) *Au-tom'-e-don, stric. ruling one's self, charioteer of A-chil'-les.*

αὐτός, ἡ, ὁ, pron. *self* ; usu. in oblique cases *him, her, it*, Lat. *ille* ; foll. the article, *the same* ; *self or soul* as opp. to the body ; *self, one's self*, as opp. to others, Lat. *ipse* ; *alone* ; of *one's self* ; compar. and sup., *more himself, his very self* : in compo., of *itself, of one's self, native* ; *just, exactly, the very* ; *alone* ; *together with*.

αὐτοῦ, adv., Lat. *illico, place, on the very spot.*

αὕτως, (αὐτός,) adv., Lat. *sic, hoc modo, just so, so in this very way* ; *thus* ; *just so, no different* ; *as it was*.

αὐχὴν, ενος, ὁ, *the neck* ; also, *narrows of any kind, whether of land or water, pass of a mountain*.

αὔω, f. αὔσω, aor. ἤυσα, Lat. *clamare, to shout, to call out* ; *sound* ; *call upon*.

ἀφαιρέω, f. ἤσω, 2 aor. ἀφείλον, pf. ἀφῆρηκα, aor. pass. ἀφηρέθην, (ἀπό, αἰρέω,) Lat. *detrahere, to take away from* ; *to take away* : mid., *to take away for one's own benefit, carry off, to seize and take to one's self* ; *to rob or deprive of*.

ἀφαρμαρτάνω, (ἀπό, ἀμαρτάνω,) *to fail to hit, to strike away from the mark, miss, not accomplish*.

ἀφαρματοεπής, ἐς, (ἀφαρμαρτάνω, ἔπος,) *missing the subject, speaking at random*, Γ 215.

ἄφαρ, adv., Lat. *statim, continuo, at once, forthwith, instantly* ; *quickly* ; *thereupon* ; *continuously*.

ἄφενος, εος, τό, *wealth, possessions, riches*.

ἄφθιτος, adj., (α priv., φθίω = φθίνω,) Lat. *incorruptibilis, unwasting, imperishable*.

ἀφλήμι, impf. ἠφίουν or ἠφίειν, ἠφίει, ἠφιε for Ep. ἀφίει, 3 pl. ἠφίουν or ἠφίεσαν ; f. ἀφήσω ; aor. ἀφῆκα, Ep. ἀφέηκα ; 2 aor. ἀφῆν ; pf. ἀφείκα ; aor. pass. ἀφείθην : Lat. *emittere, to send forth, hurl, as of weapons*, Γ 317 ; *to dismiss or send away*, A 25, B 263, *let go* ; *to discharge* ; *throw away* ; compare with Lat. *dimittere, to set free* ; *to reject* ; *leave off* ; *permit* : apparently intrans., (in reality an object is understood,) *to break up and march or sail* : mid., *to send forth from one's self* ; *to loose one's self from*.

ἀφικάνω, (ἀπό, ικάνω,) *to come to, reach, arrive at.*

ἀφικνέομαι, f. ἀφίξομαι, aor. ἀφικόμην, (ἀπό, ικνέομαι,) *to come to, reach.*

ἀφίστημι, for parts see ἵστημι, (ἀπό, ἵστημι,) *to put away from, put aside; put on one side or weigh out; to remove; to repel or drive away: intrans., (for trans. and intrans. tenses see ἵστημι,) to be away or stand off; stand aloof; to withdraw, Γ 33; to stand back.*

ἀφνειός, adj., (ἄφενος,) *wealthy; rich.*

ἀφορμάω, f. ἤσω, (ἀπό, ὀρμάω,) compare Lat. *proficisci, to cause to start: intr. to rush forth, start from a place; ναῦφιν ἀφορμηθεῖεν, set out from the ships, B 794.*

ἀφραδής, ἐς, (α priv., φραδής,) *thoughtless, inconsiderate; unreflecting: adv., ἐως, foolishly.*

ἀφραδία, ας, ἡ, compare Lat. *imprudentia, temeritas, stultitia, thoughtlessness, folly, ignorance.*

ἀφραίνω, (α priv., φρήν,) *to be without mind, B 258.*

Ἀφροδίτη, ης, ἡ, (ἀφρός,) *the Ro'-man Ve'-nus, Aph-ro-di'-te, daughter of Jupiter, the goddess of love and beauty; she came forth from the sea foam: as com. noun, love, desire; passion; beauty.*

ἀφρός, οὔ, ὁ, *froth, foam, as of the sea.*

ἄφρων, ον, gen. ονος, (α priv., φρήν,) Lat. *amens, mad, senseless, foolish; dull.*

ἄφυλλος, ον, (α priv., φύλλον,) *without leaves, B 425.*

ἀφύσσω, f. ὑξω; aor. ἤφυσσα, Ep. ἄφυσσα; *to draw liquids from a vessel; to pour or heap up, acquire, get gain, A 171: mid., to draw or pour out for one's self.*

Ἀχαιίς, ἴδος, ἡ, also used as adj., *A-cha'-ia, A 254, Γ 75; an A-cha'-ian woman.*

Ἀχαιός, ἄ, ὄν, Lat. *A-chi'-vus, A-cha'-ian; as subst., Ἀχαιοί, A-cha'-ians, the Greeks.*

Ἀχελώϊος, Hom. for Ἀχελῷος, ον, ὁ, *Ach-e-lo'-us, name of a river.*

ἄχέω, (ἄχος,) *to sorrow, mourn.*

Ἀχιλλεύς, ἐως, ὁ, Ep. Ἀχιλεὺς, Ep. gen. ἦος; *A-chil'-les, son of Pe'-leus and hero of the Il'-i-ad.*

ἄχλυσ, ὅς, ἡ, *a fog or mist, dim light, darkness.*

ἄχνυμαι, (ἄχος,) Lat. *dolēre, mourn.*

ἄχος, εος, τό, see Lat. *dolor, pain, grief; ἄχεος νεφέλη, a cloud of sorrow.*

ἀχρεῖος, ον, Ion. ἀχρήϊος, adj., (α priv., χρεία,) *of no use or profit; neu. = adv., foolishly, B 269; without motive.*

ἄχρι(ς), (ἄρκος,) adv., *utterly: conj., until, Lat. donec: prep. with gen., until, as far as, up to.*

ἄψ, adv., *back; backwards; again; compare Lat. retro, retrorsum, rursus, iterum.*

ἄψορρος, *ον*, contd. for ἄψορροος, (ἄψ, ῥέω,) *flowing backwards*.

ἄω, *to satiate*.

ἄωρτο, *Ep. plur. pass. of αἰρώ*.

B.

βαθυλήιος, *ον*, (βαθύς, λήιον,) *having deep or tall grain, fruitful, rich in crops*.
 βαθύς, εἶα, *Ion. έα, ύ*, *Lat. altus, profundus, high, deep; deep, thick, abundant, luxuriant*.

βαίνω; *f. βήσω, βήσομαι; aor. έβησα; more com. 2 aor. έβην; pf. βέβηκα; aor. pass. έβάθην: Ep. forms, f. βέομαι or βείομαι; 2 aor. 3 sing. βή, subj. βείω, 3 sing. βήη, inf. βήμεναι; pf. 3 pl. βεβάασι or βεβᾶσι, inf. βεβάμεν, part. βεβαώς, βεβαυῖα, to go, move; to step, walk; with inf. to set out or start to do anything; pf. has the sense of being permanently settled and established in a place, be settled, stand; nine years have passed and gone, B 134; the motion may be often indicated by a part., B 302, 665, went bearing, went fleeing; B 339, whither shall both covenants and oaths go? (what shall become of?); Γ 262, to mount; with μετά and acc., to go after anything; with ἀμφί, guard: causal in f. and aor., cause to go*.

βάλλω; *f. βαλῶ, Ion. βαλέω; 2 aor. έβαλον; pf. βέβληκα; aor. pass. έβλήθην; mid. impf. Ion. 3 sing. βαλλέσκετο; Ep. 2 aor. 3 sing. έβλητο, subj. βλήεται, 2 sing. opt. βλεῖω, Ion. imperat. βαλεῦ, βλήμενος; pf. Ion. 3 pl. βεβλήταται: Lat. jacere, to throw, cast, hurl; hit; strike, to push; to let fall, shed: intrans., to fall: mid. throw around one's self, Γ 334; to cast about or weigh with one's self, deliberate*.

βάν and έβαν, *Ep. for έβησαν*.

βαρβαρόφωνος, *ον*, (βάρβαρος, φωνή,) *speaking a foreign language, B 867*.

βαρύνω, (βαρύς,) *to load with a heavy load, burden; to trouble, distress*.

βαρύς, εἶα, ύ, *Lat. gravis, heavy, grievous; troublesome; impressive; strong*.

βαρυστενάχων, *ουσα, ον*, (βαρύς, στενάχω,) *sorrowing bitterly, A 364*.

βασιλεύς, έως, *Ion. ηος, ό*, *acc. -λέα, Ion. nom. pl., βασιλῆες, Lat. rex, king, prince; it is also used as adj., as in Γ 170, hence can be compared*.

βασιλεύω, *f. σω, Lat. regnare, to be king, reign, govern, B 206; with dat., to be king over*.

βασιληῖς, *ίδος, fem. adj., regal, kingly*.

βάσκε, *imperat. of βάσκω, βάσκ' ἔθι, hasten, B 8*.

Βατίεια, *ας, ή, Ba-ti-e'-a, a hill before Troy, B 813*.

βεβρωκώς, *see βιβρώσκω*.

βείω, *Ep. 2 aor. subj. for βῶ, see βαίνω*.

βέλεμνον, *ον, τό, see βέλος*.

Βελλεροφόντης, ου, ὁ, *Bel-ler'-o-phōn*.

βέλος, εος, τό, Hom. βέλεμνον, (βάλλω,) *that which is hurled, a dart, a missile, Lat. jaculum.*

βέλτερος, poet. for βελτίων, compar. of ἀγαθός.

βένθος, εος, τό, Hom. for βάθος, (βαθύς,) *depth; compare Lat. fundus, profunditas.*

βηλός, οὔ, ὁ, (βαίνω,) *threshold.*

βῆσσα, ης, ἡ, (βαίνω,) (does Lat. saltus have the same meaning?) *a wooded valley, a mountain glade, a glen, in the glens of a mountain, Γ 34.*

Βῆσσα, ης, ἡ, *Bes'-sa, a Lo'-cri-an city, B 532.*

βία, ας, ἡ, Ion. βίη, *force, strength, of body, compare Lat. vis; by force, A 430; Hercules, B 658; Priam, Γ 105.*

βιάω, Ep. for βιάζω, *to compel, force; overpower; to act with violence towards, maltreat.*

βιβάω, Hom. for βαίνω, *to stride along.*

βιβρώσκω; f. βρώσομαι; aor. ἔβρωσα, 2 aor. ἔβρων; pf. βέβρωκα; aor. pass. ἐβρώθην; pf. part. is often short. to βεβρώς: *to eat, devour, entirely consume; to gnaw with teeth; to partake, eat.*

βιός, οὔ, ὁ, Lat. arcus, *bow.*

βλάβεν, see βλάπτω.

βλάπτω, f. βλάψω, aor. ἔβλαψα, 2 pf. βέβλαφα, aor. pass. ἐβλάφθην, 2 aor. pass. ἐβλάβην; Ep. forms, pres. mid. 3 sing. βλάβεται, aor. βλάψα, 2 aor. pass. 3 pl. βλάβεν: *to obstruct, prevent, hinder, deter, arrest, check; to weaken, harm, injure; to deceive.*

βλή-, aor. mid. from βάλλω, which see.

βλώσκω, for parts, etc., see Hadley and Allen's Grammar: *to go or come.*

Βοάγριος, ου, ὁ, *Bo-a'-gri-us, a river of Lo'-cris, B 533.*

βοάω; Ep. 3 pl. βοόωσιν, part. βοόων, B 198; f. βοήσω; ἐβόησα, Ion. ἔβωσα; pf. βεβόηκα; aor. pass. ἐβοήθην, Ion. ἐβώσθην: (βοή:) see Lat. vociferari, *boare, to cry out from emotion, shout; to sound, howl; to echo: transi., call some one; to proclaim in a loud voice.*

βόεος or βόειος, α, ον, (βοῦς,) *of oxen, ox-, of or from an ox:*

βοή, ης, ἡ, *a loud shout or cry of joy or sorrow; war-cry; cry of pain; βοὴν ἀγαθός, good at the battle-shout, brave.*

Βοίβη, ης, ἡ, *Bæ'-be, a town in Thes'-sa-ly; Βοιβηὶς λίμνη, Bæ-be'-an lake, B 711, 712.*

Βοιώτιος, and -τός, οὔ, ὁ, *a Bæ-o'-tian.*

βοόω, Ep. for βοάω.

βορέης, contr. -ρῆς, Ion. for βοράς, ου, ὁ, *the north wind; by metonymy, the north: personified, North Wind.*

βόσκω, Lat. pascere, *to feed; to put out to pasture, supply with fodder or grass, nourish.*

βοτόν, οὐ, τό, (βόσκω,) *that which must be fed and cared for, a domestic animal, a beast.*

βοτρυδόν, (βότρυς,) *adv., like a cluster of grapes, in a swarm, B 89.*

βότρυς, υος, ό, (does Lat. *racemus* have the same meaning as this word?) *a grape-cluster.*

βου-, in compds. it expresses the idea of greatness.

βούβρωστις, εως, ή, (βου-, βιβρώσκω,) *insatiable appetite, unnatural desire for food.*

βουβών, ὠνος, ό, *the depressed part of the body just below the belly and above the leg, Lat. inguen.*

βουλεύω, f. σω, (βουλή,) *see Lat. consultare, deliberare, to take counsel, deliberate, discuss plans; in past tenses, to determine what had previously been considered; consult, A 531; to be of one counsel, B 379; to be in a council.*

βουλή, ης, ή, Lat. *consilium, will, purpose, intent; plan, design, A 5, B 340; advice, counsel, B 55: Lat. concilium, council, assembly.*

βουληφόρος, ον, (βουλή, φέρω,) *counsel-bearing, A 144; advising.*

βούλομαι, f. βουλήσομαι, aor. pass. ἐβουλήθην, Lat. *velle, to wish, desire; be willing; to prefer, choose, Lat. malle.*

βουπλήξ, ἡγος, (βοῦς, πλήσσω,) *a goad for driving oxen.*

Βουπράσιον, ου, τό, *Bu-prá-si-um, a city of E'-lis.*

βοῦς, ό, and ή; gen. βόος; acc. βοῦν, Ep. βῶν, βόα; Hom. dat. pl. βόεσσι and acc. βόας: Lat. *bos, a cow, bullock, ox; pl. cattle; shield covered with ox-hide.*

βοῶπις, ιδος, ή, (βοῦς, ὤψ,) *ox-eyed, large-eyed, beautiful.*

βρέμω, *to roar, B 210; to clash.*

Βριάρεως, ό, *a giant called by gods Bri-a'-reus, by men Æ-gæ'on, A 403: lit. Strong One.*

βριερός, ή, όν, Ion. of βριαρός, (βριάω,) *strong, robust.*

βρίθω, *to be weighed down or be heavy with weight.*

Βρισεύς, Ion. gen. ηος, ό, *Bri-sæ'-us, priest and father of Hip'-po-da-mi'-a, A 392.*

Βρισηίς, ιδος, ή, *daughter of Bri-sæ'-us, Hip'-po-da-mi'-a, A 184.*

βροτόεις, εσσα, εν, (βροτός,) *spattered or covered with blood, bloody.*

βροτολοιγός, ον, (βροτός, λαιγός,) *ruinous to mortals or men.*

βροτός, οὐ, ό, *a mortal; as adj., Lat. mortalis, mortal, app. to a god.*

Βρυσειαί, ὠν, αί, *Bry-se'-æ, a town of La-co'-ni-a; in B 583, some texts read Βρυσεάς.*

βωμός, οὐ, ό, (βαίνω,) *mound, step, stand; a raised place on which to place the sacrifice, altar.*

Βῶρος, ου, ό, *Bo'-rus.*

βωτιάνειρα, ας, adj., (βόσκω, ἀνήρ,) *man-nourishing, fruitful.*

Γ.

γαῖα, Hom. for γῆ, Ep. gen. ἡς, ἡ, Lat. *terra*, *earth*, *ground*, A 245; *land*, *country*, A 254; is it equal to Lat. *tellus*?

γαίω, *to exult*; used in part. with dat., κύδεῖ γαίων, *exulting in his strength*, A 405.

γάλωσ, ὠ, ἡ, Lat. *glos*, *a sister-in-law*; -ω dat. sing. and nom. pl.

γαμβρός, οὔ, ὁ, (γάμος,) *a marriage connection in opp. to connection by natural ties, son-in-law, etc.*

γάμος, ον, ὁ, *a marriage; the married state.*

γάρ, conj., Lat. *enim*, *for*, *since*, *as*, never the first word in the sentence; it is used to introduce a reason or explanation, — *what*, *why*, *O that*: γάρ is often used in questions and wishes to express a *vague idea of uncertainty* that the question or wish explains; also, to strengthen the wish or question.

γαστήρ, τέρος, ἡ, *the belly.*

γέ, encl. particle, Lat. *quidem*, has many meanings, which are often difficult to render; *at all events*, *at least*; *true*; *well*, *then*; *indeed*, *too*; *even*; γέ is often used to strengthen an oath; used with pronouns, as ὅγε, which see.

γέγαα, Ep. 2 pf. of γίγνομαι, Ep. part. γεγαώς, B 866.

γέγωνα, 2 pf. from poet. stem γων with present sense; see Grammar: *to speak audibly*, *shout*, *call out and be heard*; *to be heard*, *sound*; *to proclaim or declare*, *publish*.

γείναι, Ep. for γείνῃαι, aor. mid. subj. of foll.

γείνομαι, Lat. *nasci*, *to be born*; aor. *to bring forth*; *beget*; Lat. *gignere*.

γελάω; Ep. parts, pres. γελώ, pres. part. ὄντες, ὄντες, impf. γελοίω, or γελάω; aor pass. ἐγελάσθην: Lat. *rideri*, *to laugh*, *laugh at*, *deride*, B 270.

γελοίος, Ep. for γέλοιος, adj., (γέλως,) Lat. *ridiculus*, *laughable*, *causing laughter*, B 215; *humorous*, *sportive*.

γέλως, ὠτος, ὁ, Ep. dat. γέλφ, Ep. acc. γέλω, (γελάω,) Lat. *risus*, *laughter*, *a laugh*; *joke*.

γενεή, ἡς, ἡ, (γίγνομαι,) Ion. for γενεά, *birth*; *descent*, *origin*, *birth*, B 707; *generation*, A 250; *race*; *descendants*.

γενέθλη, ἡς, ἡ, *origin*, *birth*, *stock*, *original stock*; *birth-place* or *place from which anything comes*, *home*.

γένειον, ου, τό, (γένυς,) Lat. *mentum*, *the chin*.

γενετή, τῆς, ἡ, (γίγνομαι,) *birth*.

γένος, εος, τό, (γίγνομαι,) Lat. *genus*, *race*, *lineage*, *family*, *generation*;

birth, age, Γ 215, similar to Lat. aetas; nation; generation; kind; sex, gender.

γέντο, only this form is found, *he seized or took.*

γεραιός, á, óν, (γέρων,) Lat. senex, old, aged, venerable; the venerable old man, A 35: irreg. compar. and sup., γεραίτερος, γεραίτατος.

γέρανος, ου, ἡ, crane, Γ 3.

γεραρός, á, óν, (γεραίρω, γέρων,) compar. Lat. venerandus, augustus, reverend, august, Γ 170, 211.

γέρας, aos, τό, nom. pl. Ep. γέρα contr. from γέρεα, Lat. praemium, reward, prize, gift of honor, A 118, 167; prerogative; γέρας θανόντων, last honors of the dead.

Γερήνιος, ου, ó, Ge-re'-ni-an, applied to Nestor, from Ge-re'-ni-a the city of his birth, B 336.

γερούσιος, α, ου, (γέρων,) of old men, belonging to old men.

γέρων, οντος, ó, Lat. senex, old man, A 358, an elder, principal one; a member of the council, Lat. senator; adj. old, aged.

γέφυρα, as, ἡ, a dam or dike, mound of earth; space between two hostile lines of battle.

Γῆ, ἦς, ἡ, Lat. Tellus, Earth.

γηθίω, f. ἤσω, 2 pf. γέγηθα, (γαίω,) Lat. gaudēre, rejoice.

γηθοσύνη, ης, ἡ, (γηθέω,) gladness, delight.

γῆρας, aos, dat. γῆραι, τό, compare Lat. senecta, senectus, old age.

γηράσκω and γηράω; f. άσω; aor. ἐγήρασα; 2 aor. ἐγήραν; pf. γεγήρακα: (γῆρας:) Lat. senescere, to begin to grow old or aged, show marks of age; to become infirm from old age: trans. in aor., cause to grow old and infirm.

γίγνομαι, f. γενήσομαι; 2 aor. ἐγενόμην, iter. 3 sing. (ἐ)γενέσκετο; pf. γεγέννημαι; 2 pf. γέγονα, Ep. γέγαα, pl. γέγαμεν, γεγάατε, γεγάασι, inf. γεγάμεν; aor. pass. ἐγενήθην: to have been born, be alive, to become, come to pass, to be; to be born, Lat. nasci; to occur; was or arose, A 49; to be, Lat. esse; compare Lat. gigni, oriri, fieri.

γιγνώσκω; f. γνώσομαι; 2 aor. ἔγνων, sub. γνῶ, -ῶς, -ῶ, Ep. subj. γνώω, opt. γνοίην, imperat. γνῶθι, inf. γνῶναι, Ep. γνῶμεναι, part. γνούς; pf. ἔγνωνκα; aor. pass. ἐγνώσθην: Lat. noscere, to see, perceive, obtain knowledge of, know; to discover, understand; to mark; with the gen. know of; form an opinion; to decree.

γλάγος, eos, τό, (γάλα,) Lat. lac, milk.

Γλαῦκος, ου, ó, Glau'-cus, leader of the Ly'-ci-ans.

γλαυκῶπις, ιδος, acc. -ιδα and -ιν, ἡ, (γλαυκός, ὦψ,) with blue eyes; as epith. of Mi-ner'-va, fierce eyed.

Γλαφυραί, ων, αἱ, Glaph'-y-rae, a town of Thes'-sa-ly, B 712.

γλαφυρός, á, óν, (γλάφω,) hollowed; deep; smoothed, well-wrought.

Γλίσας, αντος, ἡ, Gli'-sas, a city of Bæ-o'-ti-a.

γλουτός, οὔ, ὁ, *the buttock.*

γλυκύς, εἶα, ὅ, Lat. *dulcis, sweet, agreeable to the taste*, A 598; *agreeable, pleasing, sweet*, A 249, B 453, compare Lat. *acceptus, gratus, jucundus, dulcis; dear; kind-hearted, gentle*: compar. reg.; also irreg., γλυκίων, γλύκιστος.

γλυφίς, ἶδος, ἥ, *the notch at the end of an arrow, an arrow.*

γλωσσα, ης, ἥ, Lat. *lingua, tongue*, B 489; *language, dialect*, B 804.

γνύξ, (γόνυ,) adv., *with bended knee.*

γνώ, -ῶς, -ῶ, 2 aor. subj. of γινώσκω, which see.

γνωτός, adj., (γινώσκω,) Lat. *notus, known*; as subst., *friend, one that is known*, Lat. *cognatus*, Γ 174.

γοάω; Ep. forms, pres. inf. γοήμεναι, part. γοόων, impf. ἔγοον and γοάα-σκον, (γόος,) *to mourn, wail*; also, *to mourn for anything.*

γονή, ἥς, ἥ, (γίγνομαι,) *a young one, a child; progeny, race; birth*; also, *the womb whence the race originates.*

Γονόεσσα, ης, ἥ, *Go-no-es'-sa.*

γόνος, ὁ or ἥ, (γίγνομαι,) *a young one, a child, anything that has been begotten; birth; race; anything that is produced by natural growth from a parent germ.*

γόνυ, -νατος, τό; nom., acc., and voc. sing. γόνυ, all other cases are from stem γονατ: Ep. forms, except nom., acc., and voc. sing., are from stem γουν: Ion. and poet. forms, with these exceptions, are from stem γουνατ: Lat. *genu, the knee.*

γόος, ου, ὁ, *a demonstration of grief, weeping, moaning.*

Γόρτυν, υνος, ἥ, *Gor'-tyn, a city of Crete.*

γουνάξομαι, f. ἄσομαι, (γόνυ,) *to clasp the knees of another in passionate entreaty*; Lat. *supplicare, to implore, supplicate, beseech.*

Γουνεύς, ἑως, ὁ, *Gu'-ne-us, leader of the Æ-ni-a'-nes*, B 748.

γουνός, οὔ, ὁ, Ion. (γόνος,) Lat. *uber, fertile land.*

Γραῖα, ας, ἥ, *Græ'-a, a town of Bæ-o'-ti-a*, B 498.

γράφω; f. ψω; aor. ἔγραψα; 2 pf. γέγραφα, mid. γέγραμμαι; aor. pass. ἐγράφη, 2 aor. pass. ἐγράφην: Lat. *scribere, to mark, engrave, mark with a sharp instrument, also, mark with a pencil or brush, draw, draft, write, write down.*

γρηῦς and γρηύς, gen. γρηός, Ion. and poet. for γραῦς, γραός, ἥ, *old woman*, Lat. *anus.*

γύαλον, ου, τό, *a hollow or depression; hollow in the land, a valley; hollow of the hand*; Hom. applies it to armor.

Γυγαίη λίμνη, *the Gy-gæ'-an Lake; nymph of this lake*, B 865.

γυῖον, ου, τό, pl. in Hom., Lat. *membra, the limbs, the lower limbs*, Γ 34.

γυμνός, ἥ, ὅν, *not clad, uncovered, naked, without clothing, also, without arms, without means of defence, defenceless; uncovered, exposed.*

γυναιμανής, ές, (γυνή, μαίνομαι,) *having inordinate love for women*, Γ 39, of Par'-is. ~~woman - mad, woman - loving; mad after~~
 γυνή, γυναικός, acc. αἶκα, voc. γύναι, Lat. *femina*, a woman, Γ 171; wife, Lat. *uxor*; a concubine; a female, Lat. *femina*; woman, as opp. to a goddess.

Γυρτώνη, ης, ή, *Gyr-to'-ne*.

γύψ, -πός, ό, a vulture.

Δ.

δα-, intensive prefix.

δαίμων, ον, gen., ονος, *knowing*.

δαήρ, έρος, voc. δᾶερ, gen. pl. δαέρων, ό, Lat. *levir*, a husband's brother.

δαί, after interrog., then, so, indeed

δαιδάλεος, α, ον, *skilfully wrought*.

δαιδάλλω, to work skilfully, elaborate, decorate.

δαίδαλος, η, ον, *skilfully wrought*; see foreg.

Δαίδαλος, ον, ό, *The Cunning Worker*, Dæd'-a-lus.

δαΐζω, f. ξω, aor. ἐδαίξα, (δαίω,) to cleave, split, divide, B 416; to pierce through.

δαιμόνιος, adj., (δαίμων,) of a divinity, influenced by a divinity for good or ill; divine, of divine nature; Hom. uses in voc., and in such cases it is often foll. by a term of respect or reproach, noble sir! B 190; luckless man! B 200.

δαίμων, ονος, ό, ή, (δαίω,) Lat. *numen*, a divinity, A 222; god or goddess, goddess, Γ 420; fortune, fate; a divine power, causing fate or chance, either good or ill; a devil, this meaning of the word applies in the New Testament.

δαίνυμι, f. δαίσω, aor. ἔδαισα, (δαίω,) to divide or assign shares, give a feast: mid. Lat. *epulari*, to feast, feast upon, banquet.

δαίς, τος, ή, δαιτύς, (δαίω, to divide,) Lat. *epulae*, a repast, meal, banquet, A 424; compare Lat. *convivium*, dapes, epulum; food; food that constitutes the meal.

δαῖς, ἶδος, ή, (δαίω, to kindle,) a burning brand, a torch; by meton., war.

δαιτύς, ύος, ή, see δαίς.

δαῖφρων, ον, ονος, (δαῖς, φρήν,) see Lat. *bellicosus*, warlike in mind, bold, B 23: knowing, prudent, Lat. *prudens*; in this sense δαῖφρων is practically a diff. word, having another deriv., (δάω, an obsol. verb, φρήν,) learned in mind.

δαίω, to kindle, set in a blaze; pass. to be kindled, hence to burn, Lat. *ardere*.

δαίω, compare Lat. *dividere, distribuere, partiri, dirimere, dispertire, to divide, portion out, distribute; mid., distribute.*

δάκνω, Ep. 2 aor. inf. δακέειν, *to sting, bite, to give a sharp bite; to bite.*

δάκρυ, vos, τό, Hom. for δάκρυον, Lat. *lacrima, a tear.*

δακρυόεις, εσσα, εν, *weeping; tearful.*

δάκρυον, see δάκρυ.

δακρυχέων, ουσα, ον, (δάκρυ, χέω,) Lat. *lacrimans, letting tears fall, weeping.*

δακρύω, f. ύσω, (δάκρυ,) Lat. *lacrimare, to shed tears; pf. pass. to be subject to tears, be sorrowful, tearful: as a trans. verb, lament anything.*

δάμαρ, αρτος, ή, (δαμάω,) Lat. *uxor, a wife; married woman.*

δαμάω, Ep. 3 pl. -όωσι; f. Ep. σσω; Ep. aor. (ἐ)δάμασσα; aor. pass. ἐδμήθην; 2 aor. ἐδάμην, Ep. inf. δαμημέν(αι), part. δαμείς, *having been subdued, Γ 429; δαμήης, thou mightst be subdued, Γ 436: Lat. domare, to tame, bring into subjection, subdue, A 61; to yoke in marriage, give as wife: pass. to be subdued, subject to, obey, Γ 183; Γ 301, ravished.*

Δαναοί, ων, οί, *the Greeks; descendants of Dan'-a-us.*

δάος, εος, τό, (δαίω, *to kindle,*) *a burning brand: a fire.*

δάπεδον, ου, τό, (δα-, πέδον,) Lat. *solum, the ground, earth, soil; the ground or floor of a room, Lat. pavementum.*

Δαρδάνια, as, ή, *Dar-da'-ni-a, Troy.*

Δαρδανίδης, ου, ό, *a son of Dar'-da-nus.*

Δάρδανος, ου, ό, *Dar'-da-nus, founder of Dar-da'-ni-a and the Tro'-jan race; as adj. Tro'-jan; see Classical Dictionary.*

Δάρης, ητος, ό, *Da'-res, one of the Tro'-jans.*

δάσασθαι, aor. mid., see δατέομαι.

δασμός, ού, ό, (δάσασθαι, see Hadley and Allen, 520 D, 4,) Lat. *distibutio, division; distribution of booty, Lat. distributio praedae.*

δατέομαι, f. δάσομαι; parts are formed from stem δα-; for Lat. see δαίω, (*to divide,*) *to divide; to tear or cut in pieces, Lat. dissecare; to distribute.*

Δαυλís, ιδος, ή, *Dau'-lis, a town of Pho'-cis, B 520.*

δαφαινός, όν, (δα-, φοινός,) *very red, blood-red.*

δάω, f. δαήσομαι, pf. δεδάηκα, *to learn: causal, like Lat. docēre, in 2 aor. δέδαε, to teach; see διδάσκω: 2 aor. ἐδάην, subj. Ep. δαείω, inf. δαήναι and Ep. δαήμεν(αι).*

-δε, encl., joined to a demon. to streng. it; joined to proper nouns to denote *motion towards; ἄλαδε, to the sea.*

δέ, *but; may sometimes be rendered and, again, also; conjunctive particle with an adversative force, and is weaker than ἀλλά; μέν . . . δέ, on one hand . . . on the other, as well . . . as; in passing from one thing to another, and, furthermore: compare Lat. sed, autem, verum.*

δέγμενος, Ep. 2 aor.; see δέχομαι.

δέδεγε, δεδήει, 3 sing. 2 pf. and plup. of δαίω, *to burn*, Lat. *exarsit*.

δεδμήατο, Ion. 3 pl. plup. pass. of δαμάω, which see.

δεδμημένος, perf. pass. part. of δαμάω, which see.

δεδοκημένος, Ep. pf. part., see δέχομαι, *watching sharply for*.

δειδήμων, ον, ονος, (δείδω,) Lat. *timidus*, *fearful*, *timid*, *cowardly*, Γ 56.

δειδίσσομαι, f. λζομαι, (δείδω,) Lat. *terrere*, *terrify*; pass. *to be terrified*, *fear*, B 190, see Lat. *trepidare*.

δείδοικα, Ep. for δέδοικα, pf. of δείδω.

δείδω; f. δέισομαι; aor. ἔδεια; pf. δέδοικα, with pres. signif.: 2 pf. δέδια, pl. δέδιμεν, δεδίασι, subj. δεδίω, opt. δεδιείην, imperat. δέδιθι, inf. δεδιέναι, part. δεδιώς, 2 plup. 3 du. ἐδεδίτην, 3 pl. ἐδέδισαν: Ep. forms, aor. ἔδδεια, pf. and 2 pf. δέδοικα, δέδια, with pres. signif., pl. ἐδεδιδμεν, ἐδέδισαν: compare with the different meanings of this word, Lat. *verēri*, *timēre*, *metuere*; *to fear*, *be afraid*; with μή, *fear lest*, *fear it is*; with μὴ οὐ, *to fear it is not*; with acc. *fear anything*, *stand in awe of*; with inf., *to fear to do anything*.

δείκνυμι; f. δείξω, Ion. δέξω; 2 pf. δέδειχα; *to show*, *let see*, *point out*; *display*, *make evident*: mid., *to set before*; *to make clear*, *tell*, *point out*, *explain*; *prove*; *to receive kindly*.

δειλός, ή, όν, (δείδω,) compare Lat. *timidus*, *ignavus*, *cowardly*; *bad*; *miserable*, Lat. *miser*.

δεῖμα, ατος, τό, (δείδω,) *dread*, *alarm*; *that which causes fear*, *a terror*.

δεινός, ή, όν, (δέος, δείδω,) Lat. *horrendus*, *dreadful*, *dread*, *terrible*, *fearful*; *powerful*, *mighty*; *great*, *vast*; *wondrous*, *strange*; *venerable*: adv. δεινόν, *terribly*, Γ 342.

δεῖπνον, ου, τό, (deriv. uncertain, perhaps δαίω,) compare Lat. *epulae*, *convivium*, *dapes*, *epulum*, *coena*, *a meal*, *repast*: *the chief meal*, B 381; *food*; *fodder*, B 383; ἄριστον is the *early meal*, δόρπον is the *late meal*: in Hom. often the *first meal*, as *breakfast*.

δειρή, ής, ή, Lat. *cervix*, *the neck*, *throat*.

δέκα, Lat. *decem*, *ten*.

δεκάκις, adv., *tenfold*.

δεκάς, άδος, ή, (δέκα,) Lat. *decuria*, *a company of ten*; *ten*.

δέκατος, η, ον, (δέκα,) Lat. *decimus*, *tenth*.

δέκτο, 3 sing. Ep. 2 aor. of δέχομαι.

δέμας, τό, *frame*, *body*, *build of body*, A 115; as acc. of specification, *in stature*; it is applied to the living body, see σῶμα; see, also, φυή.

δέμνιον, ου, τό, *a bed*, *couch*.

δένδρεον, ου, τό, Ion. for δένδρον, Lat. *arbor*, *tree*.

δεξιός, ά, όν, Lat. *dexter*, *right*, *on the right*; *dexterous*, *handy*; *shrewd*; *propitious*.

δεξιτερός, A 501, poet. and compar. in form for foreg.; old dat. δεξιτερῇφι.

δέος, Hom. δέος, ους, τό, see Lat. *timor*, *fear*; a terror, that which inspires terror; awe.

δέπας, αος, τό, *drinking-cup*, *goblet*, *chalice*.

δέρκομαι, f. δέρξομαι, 2 aor. ἔδρακον, pf. δέδορκα, (is Lat. *tueri* the equivalent of this word?) *to look or see*; *to gleam or shine out*, of light; *to see the light of day or life*, *to live*: trans. *be aware of*, *know*; *behold*.

δέρω; f. δερῶ; aor. ἔδεια; pf. δέδαρμαι; aor. pass. ἐδάρθην; 2 aor. pass. ἐδάρην: *to strip off the hide, skin, flay*, A 459; *to flay by stripes*, *to cudgel*: Ion. δείρω.

δέσμα, ατος, τό, (δέω,) *anything used for binding*, a *fetter*; *band for the head*.

δεσμός, ου, ό, (δέω,) Lat. *vinculum*, *fetter*, *bond*; a *cord or cable for binding or hitching*; *bonds*.

δεῦρο, δεῦτε, adv., Lat. *huc*, *hither*! *come here*! of time, *hitherto*.

δεῦτε, imperat. adv., *this way*.

δεύτερος, α, ον, Lat. *secundus*, *second*; *second*, *inferior*; neu. as adv., with αὖ, αὖτις, *secondly*, *again*, *then again*, a *second time*, *next*, Lat. *iterum*.

δέύω, iter. impf. δέυεσκον, *wet*, B 471; *drench*, *soak*; *to fill up with liquid*; *to shed or cause to flow*, *pour*.

δέύω, Ep. for δέω, f. δευήσω, *to miss*, *want*, *lack*, Γ 294; *be lacking in*; *be inferior*.

δέχομαι, Ion. δέκομαι; f. ξομαι and redupl. f. δεδέξομαι; Ep. 2 aor. ἐδέγμην; pf. δέδεγμαι; *take*; *receive*, *accept*, Lat. *accipere*; *to receive favorably or graciously*, *entertain*; *to take in good part*; *await and receive the attack*; *to choose or approve*; *to watch and wait for*.

δέω, f. δήσω, aor. ἔδησα, pf. δέδεκα, aor. pass. ἐδέθην, Lat. *ligare*, *to tie*, *fasten*, *bind*, *make fast*; *to fetter*, *chain*, *restrain*; *hinder*; Lat. *vincire*: mid., *bind one's self or for one's self*.

δή, particle, stric. of time, marks the idea as being immediately present or obvious to the mind; it also marks connection; it com. follows the word to which it belongs; it allows a great variety of renderings: *now*, *indeed*, *in particular*, *already*, *forthwith*, *directly*, compare Lat. *jam*, *nunc*; *then*; *so*, Lat. *igitur*; δὴ οὗτοι, *these then*; καὶ δὴ καί, *and what is more*, καὶ δὴ, *well*, *suppose*; it gives urgency to imperative expressions, ἄγε δὴ *come now*, μὴ δὴ *not by any means*, *I pray*, *only*, *do but*; it renders pron's. and particles more definite, ὃς δὴ *the particular one who*, σὺ δὴ *you of all persons*, ἐμε δὴ *me in particular or one like me*, ὥς δὴ *or in a that it may be just so*, ὁποῖος δὴ *of whichever particular sort*, οὕτως δὴ *just so*, οἷα δὴ, ὥς δὴ, ἅτε δὴ *inasmuch as or in that*, τί δὴ *just what? or what now?* εἰ δὴ *if indeed or really*; it strengthens a sup.,

μέγιστος δὴ *the very greatest, assuredly* ; it streng. the force of an adj.,
μόνος δὴ *all alone* ; in irony of course, pretended.

δηθά, adv., *for a long time*.

δηθύνω, (δηθά,) *to tarry, linger*.

δήιος, η, ον, Ep. for δάιος ; *hostile*, B 415, 544.

δηιοτής, ἦτος, ἡ, *the strife of battle, battle, deadly conflict*.

δηιόω, many parts from δηο-, *to treat with hostility, cut down, kill ; destroy*.

Δηίφοβος, ου, ὁ, *De-iph'-o-bus*.

δηλέομαι, f. ἥσομαι, Lat. *delēre, to hurt ; to harm ; violate*, Γ 107 ; *to lay waste*.

Δημήτηρ, τερος and τρος, ἡ, (δῆ = γῆ, μήτηρ,) Lat. *Ce'-res, De-me'-ter*, goddess of agriculture.

δημοβόρος, ου, (δῆμος, βορά,) *devouring the people, robbing the people of their possessions*.

δημογέρων, οντος, ὁ (δῆμος, γέρων,) *elder of the people, chief*.

Δημοκόων, ωντος, ὁ, *De-moc'-o-on*.

δῆμος, ου, ὁ, *a tract of country ; country, the inhabitants of the country*, Γ 50 ; *common people*, B 188, Lat. *plebs* ; *the people in their social relations*, Lat. *populus* ; *a body of citizens in their political capacity, democracy, popular government*, Lat. *civitas*.

δημός, οὔ, ὁ, *the fat of the body*.

δήν, adv., Lat. *diu, long, for a long time ; long time ago*.

δηρός, á, όν, (δῆν,) *long, lasting*, B 298 ; *too long* : also, neu. as an adv.

δηῶν, contr. part. pres. of δηιόω, which see.

διά, prep. : with the gen., Lat. *per, through ; amidst, among ; during, throughout ; because of, arising from, on account of ; every* ; διὰ πολλοῦ, *at a distance ; by ; after*, διὰ χρόνου, *after an interval* : with the acc., *throughout, through ; aiming at ; on account of, because of*, Lat. *propter* : in compo. *through, in two, across ; partly ; between ; thoroughly ; with ; against ; apart* : as adv. *entirely*.

διαδατέομαι, (διά, δατέομαι,) *to divide or distribute*.

διαθρύπτω, f. ψω, (διά, θρύπτω,) *to shatter, break, break in pieces*, Γ 363 ; *to weaken* : mid., *to take on airs ; to be proud or vain*.

διαίνω, *to moisten ; to weep*.

διακοσμέω, f. ἥσω, (διά, κοσμέω,) *arrange*, B 476 and 126, *put in order, muster* : mid., *set in order*.

διακρίνω ; f. νῶ ; aor. διέκρινα ; pf. διακέκρικα ; aor. pass. διεκρίθην, older form διεκρίνθην, Ep. inf. διακρινθήμεναι : (διά, κρίνω :) Lat. *discernere, separate*, B 475, *part, divide*, B 387 ; *distinguish ; decide*.

διάκτορος, ου, ὁ, (διάγω,) *guide, conductor, messenger*.

διαλέγομαι, (διά, λέγομαι,) *to talk with.*

διαμάω, f. ήσω, aor. διήμησα, (διά, ἀμάω,) *to cut through.*

διαμετρέω, f. ήσω, (διά, μετρέω,) *to measure through or off*, Γ 315; *to portion out.*

διαμετρητός, ή, όν, Lat. *metatus, measured*, Γ 344.

διαμπερές, (διά, ἀναπείρω,) *completely through, through and through, entirely, wholly.*

διάνδιχα, (διά, ἀνά, δίχα,) *adv. in two ways*; with μερμηρίζειν, *deliberate between two opinions*, A 189.

διαπέρθω; f. έρσω; 2 aor. διέπραθον, A 367, Ep. inf. διαπραθέειν: (διά, πέρθω:) *to utterly ruin; sack*, B 691; *ravage*; compare Lat. *perdere, pessumdare, pervertere, evertere.*

διαπέτομαι, see διίπταμαι.

διαπορθέω = διαπέρθω.

διαπράσσω, Ion. διαπρήσσω, f. ξω, (διά, πράσσω,) Lat. *conficere, to accomplish, finish, complete; to succeed in, effect.*

διαπρό, (διά, πρό,) *adv., right through, in a thorough manner, thoroughly.*

διαρράίω, f. αίσω, aor. διέρραισα, (διά, ραίω,) *to ruin, utterly destroy*; see Lat. words after διαπέρθω.

διασεύομαι, Ep. 2 aor. διεσύμην, *to fly or rush through.*

διατμήγω, Ep. for διατέμνω, formed regularly, 2 aor. act. and pass. διετμαγ-, *to cut through, cleave, divide, sever, cut in two*, Lat. *dissecare.*

διατρίβω, (διά, τριβω,) *to rub between or on; to rub or wear away, waste, put off.*

διατρυφείς, 2 aor. pass. part. of διαθρύπτω.

διδάσκω; f. διδάξω; poet. aor. έδιδάσκησα; 2 pf. δεδίδαχα: Lat. *docere, to teach, instruct*: see δάω.

δίδωμι, f. δώσω, aor. έδωκα, (what verbs have their aor. in κα?) 2 aor. έδων, pf. δέδωκα, aor. pass. έδόθην; Ep. forms, pres. inf. διδόμεν(αι), διδοῦναι, aor. inf. δόμεν(αι); Ion. forms, 2 and 3 sing. pres. διδοῖς(θα), διδοῖ; Lat. *dare, to give, bestow, present; grant*, Γ 322; *to devote; give up; decree; inflict; deliver up; pay; to offer, offer to give another; to permit; to give to wife; to allow or cause that*; intrans. *to devote one's self*: Hom. imperat. δίδωθι, f. διδώσω.

διέξιμι, Ep. inf. διεξιμεναι, (διά, έξ, είμι,) *to go out through anything.*

διεξιμεναι, see διέξιμι.

διέπω, f. ψω, *to manage, accomplish*, A 166; *to arrange, order*, B 207; compare with Lat. *administrare, gubernare.*

διέρομαι, Hom. διεύρομαι, *to question diligently or closely*, A 550.

διέρχομαι; f. διεύχομαι; 2 aor. διήλθον; 2 pf. διελήλυθα, Ep. διελήλουθα: Lat. *pertransire, to go through*, Γ 198; *go across; reflect upon.*

διέσσυτο, Ep. 2 aor. 3 sing. of διασεύομαι.

διέτμαγεν, 2 aor. Ep. 3 pl. of διατμήγω, which see.

διέχω, (διά, ἔχω,) trans. to hold apart, separate; stretch across: intrans., to hold quite through; to stand separate from anything; to go across, intervene, come in between.

δίζημαι, to go in search of, seek.

διήται, sub. of δίω.

δίπταμαι = διαπέτομαι, (διά, πέτομαι,) to fly through or away.

δίστημι; f. διαστήσω; aor. διέστησα; 2 aor. διέστην; pf. διέστηκα: (διά, ἵστημι:) trans. in pres., f., and aor. to set apart, place apart, divide: intrans. in 2 aor., pf., plup., to stand aloof, part from each other, separate; to differ, quarrel, A 6; to stand at intervals.

δικάζω, (δίκη,) to decide, give a decision.

δικασπóλος, ου, ó, (δίκη, πολέω,) lawgiver, minister of justice, judge, A 238.

δινεύω and δινέω, tenses are formed from each stem, (δίνη,) to cause anything to turn rapidly around, turn round, twirl, drive in a circle; to roam.

δινήςεις, εσσα, εν, whirling; rounded.

δινωτός, ή, óν, (δινώω,) turned, made with the lathe, rounded, worked.

διογενής, ές, (Δίς, γένω,) sprung from Jove, Jove-born.

Διόθεν, adv., from Jove.

Διομήδης, εος, ó, Di-o-médes, B 567, king of Ar'-gos and one of the bravest of the Greeks before Troy.

δίος, α, ου, (Δίς,) godlike, divine; noble, trusty, excellent; mighty; wonderful.

Δίος, ου, ó, Di'-us, a son of Pri'-am.

διοτρεφής, ές, (Δίς, τρέφω,) nourished-by-Jove.

δίπλαξ, ακος, ή, double mantle.

δίπτυχος, ου, (δίς, πτυχή,) double, folded together, A 461; twofold.

δίσκος, ου, ó, (δικεῖν,) Lat. discus, quoit; a large tray.

δίφρος, ου, ó, a chariot-board for two, war chariot, Γ 262; acco. to deriv. that which carries two, short. from διφóρος; (δίς, φέρω;) travelling chariot; a seat, Γ 424.

δίχα, (δίς,) prep. with gen., Lat. sine with abl., without; separate from, different from; contrary to.

δίχα, (δίς,) adv., in two parts, in two; at differences, asunder, contrarily, in an opposite way.

δίψα, ης, ή, thirst; also, longing.

δίω, to flee; to fear, be afraid: also, to drive away.

διώκω, leng. 2 aor. έδιώκαθον, see Hadley and Allen's Gram. 494, (δίω,) to

hunt, follow persistently, seek for, drive; to drive away, put to flight: also, to hasten, make haste.

Διώνυσος, ου, ὁ, *Di-o-ny'-sos*, Lat. *Bac'-chus*.

Διώρας, εος, ους, ὁ, *Di-o'-res*, chief of the E-pe'-i.

δη-, see δαμ-.

δηήθεις, aor. pass. part. of δαμάω, which see.

δμωή, ἡς, ἡ, (δαμάω,) *a woman slave*.

δνοπαλίζω, f. ἴξω, (δονέω,) *to shake or fling about*.

δοιή, ἡς, ἡ, *doubt, uncertainty; δοιῇ ἐν, in perplexity*.

δοιῶ, *both, two*.

δοκέω, *to think, conjecture, fancy, conceive: also, to appear or seem so and so. Some of the parts are formed as if from the stem δόκ.*

δολιχόσκιος, ου, (δολιχός, σκιά,) *casting long shadows*.

δολόμεητις, ιος, and -μήτης, ου, ὁ, (δόλος, μῆτις,) *wily, crafty*.

Δολοπίων, ονος, ὁ, *Do-lo-pi'-on*, one of the Tro'-jans.

δόλος, ου, ὁ, *a bait; a deceit, an artful trick; Lat. dolus, artifice, treachery*.

δολοφρονέων, ουσα, ου, (δολόφρων, (δόλος, φρήν,) *wily-minded*.

δόμος, ου, ὁ, (δέμω,) Lat. *domus*, *a building, house, habitation; hall; room; home; household*.

δονακέυς, ἑως, ὁ, (δόναξ,) *a dense growth of reeds, thicket*.

δόρπον, ου, τό, *the evening meal, supper*.

δόρυ, ρατος, Ep. gen. δούρατος and δουρός, other Ep. and Ion. forms in δουρ-, dat. pl. ασι and εσσι; *the trunk of a tree that has been cut; timber, ship-timber, beam, Lat. trabs, Γ 61, a ship; shaft of spear, a spear, B 382, Lat. hasta*.

δουκαίδεκα, Lat. *duodecim*, *twelve*.

δόσκον, Ep. 2 aor. of δίδωμι, which see.

δούλη, ἡς, ἡ, Lat. *serva*, *female slave, (one born in bondage)*.

δούλιος, α, ου, (δοῦλος,) *of slavery or a slave*.

Δουλίχιον, ου, τό, *Du-lich'-i-um*, Δουλιχιόνδε, *to Du-lich'-i-um*.

δουλιχόδειρος, α, ου, Hom. form, (δολιχός, δειρή,) *long-necked*.

δοῦρα, δούρ-, Ep. forms from δόρυ.

δουρικλυτός, ἡ, ὄν, Hom. form, (δόρυ, κλυτός,) Lat. *hasta inclitus*, *renowned for the spear*.

δράγμα, ατος, τό, (δράσσω,) *a handful, a handful of grain in a reaper's hand, sheaf*.

δραγμαεύω, (δράγμα,) *to gather grain into bundles*.

δράκων, οντος, ὁ, (δρακεῖν, 2 aor. inf. of δέρκομαι,) Lat. *draco*, *dragon, large serpent; serpent*.

δρεπάνη, ἡς, ἡ, (δρέπω,) *a hook for reaping*.

Δρύας, αντος, ὁ, *Dry'-as*, one of the Lap'-i-thae, A 263.

δρῦς, υός, and υός, acc. ὕν, η, Lat. *quercus*, an oak, a tree strong and sturdy with age; any tree good for timber.

δρυτόμος, ον, (δρῦς, τεμεῖν, 2 aor. inf. of τέμνω,) cutting or felling timber.

δύναμαι, f. δυνήσομαι, aor. ἐδυνήσάμην, pf. δεδύνημαι, aor. pass. ἐδυνήθην, Lat. *posse*, to be able, strong enough to; to be worth.

δύναμις, εως, ἡ, (δύναμαι,) potency, strength; ability, faculty, aptitude; force, power; value.

δύνω or δύω; f. δύσω; aor. ἔδυσα; 2 aor. ἔδυν; pf. δέδυκα: trans. in f. and aor., to put anything on another: intrans. in other tenses; to enter, go into; of sun, go into the sea, set; go under, sink in; come upon or over; to put on one's self, as clothes, armor, etc.

δύο, Ep. δύω, Lat. *duo*, two.

δυσ-, mis-, un-, prefix implying bad, ill; streng. the meaning.

δυσάμμορος, ον, (δυσ-, ἄμμορος,) very miserable, wretched, ill-fated.

δυσσηχής, ἐς, (δυσ-, ἡχέω,) ill-sounding, fearful to hear.

δυσκλεής, ἐς, (δυσ-, κλέος,) of bad report or fame, inglorious, see Lat. *infamis*.

δυσμενής, ἐς, (δυσ-, μένος,) ill disposed, hostile.

Δύσπαρις, ιδος, ὁ, hateful or ill-fated Par'-is, Γ 39.

δύστηνος, ον, most miserable, ill-fated, most unhappy; miserable.

δυσχείμερος, ον, (δυσ- χεῖμα,) Lat. *hiemalis*, wintry.

δύω = δύο, which see.

δωδέκα, (δύο, δέκα,) Lat. *duodecim*, twelve.

δωδέκατος, ον, twelfth, A 493, shorter δωδέκατος.

δῶ, τό, Ep. for δῶμα, any house; abode, dwelling, A 426; a room or part of the house.

δωδέκατος, Lat. *duodecimus*, see δωδέκατος.

Δωδώνη, ης, ἡ, Do-do'-na, the seat of an oracle of Ju'-pi-ter surrounded by oaks sacred to him.

δώη, δώησι, Ep. 3 sing. 2 aor subj. of δίδωμι, which see.

δῶμα, ατος, τό, (δέμω,) any house; abode; a room or part of the house; household.

Δώριον, ου, ἡ, Do'-ri-um, B 594.

δῶρον, ου, τό, (δίδωμι,) Lat. *donum*, a gift, Γ 54; tribute, votive offering.

E.

ἐ, Lat. *se*, acc. 3 sing. pron., him, her, it; this form is encl. but the Ep. form ἐε is not encl.: see οὐ.

ἐα for εἶα, 3 sing. impf. ἐάω.

ἐα, Ion. for ἦν impf. of εἰμί.

ἐάγην, 2 aor. pass. of ἄγνυμι.

ἐανός, ἡ, όν, (ἐννυμι,) *to be put on and worn; pliant, light.*

ἐάνόν, οὐ, ό, (ἐννυμι,) *a rich robe, robe of state, Γ 419.*

ἔαρ, ρος, τό, Lat. *ver*, *the spring-time.*

ἔασι(ν), Ep. for εἰσί(ν).

ἔασκον, iter. impf. of ἐάω, B 832.

ἔαται for ἦνται, pres. 3 pl. of ἦμαι, which see.

ἐάω, ἐῶ, Ep. contr. εἶῶ, εἶῶσι, Ep. for ἐῶσι 3 pl.; impf. εἶων; f. ἐάσω; aor. εἶασα, Ep. ἔασα; pf. εἶακα: *to permit, allow, let; let alone; leave; heed not.*

ἐγγέγαα, Ep. 2 pf. of ἐγγίγνομαι, (ἐν, γίγνομαι,) Lat. *innasci*, *to come into being in, grow in, come about in; to take place in, occur in; to appear in.*

ἐγγυαλίζω, f. ξω, (ἐν, γύαλον,) Lat. *in manus tradere*, *put into the hollow of the hand, give into one's charge, B 436.*

ἐγγύθι, (ἐγγύς,) adv., *near to, close by, near at hand.*

ἐγγύς, adv., Lat. *prope*, *near, soon*; of place and time, may be used with the gen., dat., or without case; of numbers, *nearly*; compar. ἐγγίων, sup. ἐγγίστος, also reg. forms.

ἐγείρω; also, poet. pres. ἔγρω, ἔγρομαι; f. ἐγερω; aor. ἤγειρα; Ep. forms in ἐγρε-; pf. ἐγήγερκα; aor. pass. ἠγέρθην, Ep. 3 pl. ἔγερθεν: Lat. *excitare*, *to arouse, awaken, stir up, B 440, excite, raise or erect; awaken from the dead.*

ἐγκατα, ων, τά, in pl., sing. not in use, *the intestines, bowels.*

ἐγκειμαι, (ἐν, κεῖμαι,) *to lie wrapped up in; to be in, be concerned in: also, to be interested greatly in, be strongly interested against, urge, press hard against.*

ἐγκέφαλος, ον, (ἐν, κεφαλή,) *within the head; as subst. brain, Lat. cerebrum, Γ 300, stric. adj. with μυελός.*

ἐγκονέω, *to be quick and prompt, hasten.*

ἐγνων, see γιγνώσκω.

ἔγρεο, 2 aor. imperat. mid. of ἐγείρω, which see.

ἐγχείη, ης, ἡ, (ἔγχος,) *lance.*

ἐγχεσίμωρος, ον, *fighting with the spear.*

ἐγχέσπαλος, ον, (ἔγχος, πάλλω,) *wielding the spear.*

ἔγχος, εος, τό, Lat. *hasta*, *spear*, made of two parts, αἰχμή, the head, and δόρυ, shaft.

ἐγχερίπτω, (ἐν, χρίπτω,) *to make approach, bring near; to push or dash against; to attack.*

ἐγώ, Ep. ἐγών, Lat. *ego, I*; Ep. gen. ἐμεῖο, ἐμέο, ἐμεῦ, (encl. μεν,) ἐμέθεν; Ep. du. νῶϊ, νῶϊν; Ep. nom. pl. ἄμμες; Ep. gen. pl. ἡμείων, -έων; Ep. dat. ἄμμι(ν); Ep. acc. ἄμμε, Ion. ἡμέας; ἔγωγε, *I for my part.*

ἐδάην, 2 aor. of δάω, which see.

ἔδδαισα, Ep. for ἔδαισα, aor. of δαίδω, which see.

ἔδητύς, ύος, ἡ, (ἔδω,) *food*.

ἔδος, εος, τό, (ἔζομαι,) gen. pl. έων, A 534, Lat. *sedes*, a place for sitting, seat; an abode; foundation; sitting, act of sitting.

ἔδρα, as, ἡ, Ep. ἔδρη, ης, (ἔζομαι,) seat of any kind; dwelling-place, abode; abode of the gods; a sitting; a foundation.

ἔδυν, 2 aor., 1 sing. and 3 pl., of δύω.

ἔδω; f. ἔδομαι; pf. ἐδήδα, Ion. impf. ἔδεσκον; see ἐσθίω, 593, 3, Hadley and Allen's Gram.: Lat. *edere*, to eat, devour, consume.

ἔδωδή, ἡς, ἡ, *food*.

ἔδνα, Ep. for ἔδνα, τά, suitor's presents, marriage gifts; presents to the bride's father and relations; the bride's dower: these were usu. cattle.

εἰκοσι(ν), Ep. for εἴκοσι(ν); Lat. *viginti*, twenty.

εἰκοστός, Ep. for εἴκοστός, ἡ, όν, Lat. *vicesimus*, twentieth.

εἰσάμενος, Ep. aor. part. of εἶδω.

εἰλδωρ, Ep. for ἔλδωρ, τό, wish, desire; a longing desire.

εἰλμ-, see εἰλέω.

εἴργαθον, Ep. for εἴργαθον, which is poet. 2 aor. of εἴργω, and that is Att. for ἔργω, in Hom. usu. ἐέργω, see Lat. *includere*, to confine, keep in; to include; to coerce; also, to keep off, shut out, keep out, Lat. *arcēre*, to hinder, prohibit.

ἐέργει, see ἔργω.

ἐερμένος, pf. part., see εἶρω.

ἔζομαι, f. ἐδοῦμαι, trans. aor. εἶσα, (to put, place, lay,) as if from pres. ἐζώ, to sit down, seat one's self; see ἰδρύω.

ἔηκε, Ep. for ἦκε, aor. 3 sing. of ἔημι.

ἐῆος, gen. mas. of εὔς, which see.

ἔθ' = ἔτι, B 344.

ἔθειρα, as, ἡ, Lat. *coma*, hair of the head; the mane of a horse or the horse-hair crest of a helmet, Lat. *juba equorum*.

ἐθέλω, f. ἐθελήσω, aor. ἠθέλησα, pf. ἠθέληκα, to wish, will, desire, B 391, A 112, 554; see note on B 247; able; to be wont.

ἔθεν, Ep. gen. for οὗ, of him or her.

ἔθνος, εος, τό, company, host; swarm, flock; a tribe, race, nation, people, Lat. *natio*.

ἔθορον, 2 aor. of θρώσκω, which see.

ἔθω, 2 pf. εἶωθα, to be accustomed.

εἰ, Ep. αἰ, Lat. *si*, if; εἰ γάρ, mostly in wishes, for if, O if! for even if! O that! Lat. *utinam*.

εἰαμενή, ἡς, ἡ, low land, moist land, meadow or pasture.

εἰαρινός, ἡ, όν, Ep. for ἔαρινός, (ἔαρ,) Lat. *vernus*, of spring.

εἵαται, εἵατο, Ep. for ἔαται, ἔατο used as 3 pl. pres. and impf. of ἔημαι.

εἰ δέ, *but if*.

εἰδ' ἄγε, *come! come then! come on! come go!*

εἶδος, εὖος, τό, (εἶδω,) Lat. *species, external appearance, that which is seen; the manner; a form or sort; Γ 124 as to form.*

εἶδω, ἰδῶ, Lat. *videre*; the pres. act. is obsol., ὁράω, being used instead; f. ὄψομαι, or εἴσομαι and εἰδήσω from εἶδω: aor. εἰσάμην, Ep. εἰσάμην; 2 aor. εἶδον; Ion. ἴδεσκον, Ep. inf. ἰδέειν, inf. mid. ἰδέσθαι; pf. ἐώρακα, 2 pf. οἶδα, ὕπωπα; aor. pass. ὠφθην: *to see*: mid. and pass. *seem, appear*, Lat. *vidēri*: 2 pf. οἶδα, Lat. *novi*, is used like pres. *I know*, because *I have seen*; 2 plup. like impf., *he knew*, B 409, 213; 2 aor. imperat. ἰδοῦ is used as an exclamation, *lo! see!* Lat. *ecce*.

εἰδώς, part. of οἶδα.

εἴθε, Ep. αἴθε, interj., Lat. *utinam, would that!*

εἴκοσι(ν), Ep. ἐείκοσι(ν), Lat. *viginti, twenty*.

εἴκοσινήριτος, ον, (εἴκοσι, νήριτος,) *fully twenty-fold*.

εἶκω, Hom. impf. 3 sing. εἶκε, f. εἴξω, 2 pf. εἴοικα, *to be like or likely; appear, seem, seem good; to be fitting, right*: the pres. is obsol., used in 2 pf. and 2 plup. with the sense of the pres. and impf.; *very much like*, Γ 158; *being like*, A 47; in Hom. εἰκώς is found as adj., *right, fitting*: see Hadley and Allen's Gram. 492, D. 7.

εἴκω, Ion. iter. aor. εἴξασκε, poet. 2 aor. εἴκαθον, *to yield, retreat, fall back; to give up and obey, submit: to yield, yield the superiority*.

εἰλαπίνη, ης, ἡ, compar. Lat. *epulum, comissatio, a splendid feast or banquet*.

Εἰλέσιον, ου, τό, *I-le'-si-um*, a town of Boe-o'-ti-a, B 499.

εἰλέω, leng. forms of εἶλω, εἶλλω, ἔλλω; impf. εἶλεον; f. εἰλήσω; aor. εἶλησα, ἔλσα; aor. pass. εἰλήθην; 2 aor. pass. ἔαλην: Ep. forms, impf. 3 sing. ἐόλει, εἰλεί, aor. inf. ἐέλσαι, pf. mid. ἔελμαι, plup. ἐόλητο: *to roll tight; to press hard, crowd together, confine, shut in; restrain*, B 294; *to urge violently on, strike, smite*: pass. *to be crowded together; to cower, crouch; collect themselves together as in close array*.

εἰλήλουθα, Ep. for ἐλήλυθα, 2 pf. of ἔρχομαι, which see

εἰλίπους, adj. for decl. see ποῦς, (εἰλέω, ποῦς,) *slowly trailing the feet, of oxen*.

εἶλον, 2 aor. of αἰρέω, which see.

εἰλύω, Lat. *involvere, to wrap up, wrap round, envelop, cover*.

εἶμα, εἶματος, τό, (ἐννυμι,) compare Lat. *vestis, vestitus, vestimentum, amictus, amiculum, cultus, habitus; a garment, cloak; dress, clothing*.

εἶμί, Lat. *esse*; Ep. forms in the present are 2 sing. εἶς and ἐσσί, pl. εἶμέν, 3 pl. ἔασι; Ep. forms of impf. ἦα, ἔα, and ἔον or ἔσκον, 2 sing. ἔησθα, 3 sing. ἦεν, ἦην, ἔσκει, Γ 180, 3 pl. ἔσαν; Ep. subj. 1 sing., ἔω, εἶω, 3 sing. ἔη, ἔησι, 3 pl. ἔωσι; Ep. opt. ἔοιμι, ἔοις, ἔοι; Ep. imperat. ἔσο, ἔσσο; Ep. inf. ἔμ(μ)εν(αι), ἔμμεν, ἔμεν; Ep. part. ἔών, ἔουσα, ἔον: f.

ἔσομαι, Ep. f. ἔσσομαι, 3 sing. ἔσσεται, ἐσσεῖται, B 393: the pres. indicat. is encl. except 2 pers. sing. and Ep. 3 sing. ἔασι: *to be, to exist, to live*; with inf. *to be possible*, B 393, *to be permitted, to be proper*; with gen., *to spring from, originate with, to be of*, (as being part of a whole,) *to be of*, (denoting ownership.)

εἶμι, Lat. *ire*: Ep. 2 sing. εἴσθα: Ep. forms in the impf. are sing. ἦῖα, ἦῖον, 3 sing. ἦῖε contr. ἦε, pl. ἦομεν, 3 pl. ἦῖσαν or ἦῖσαν, ἦῖον, ἦσαν, ἴσαν: Ep. forms in the subj. 2 sing. ἦσθα, 3 sing. ἦσι, pl. ἴομεν: Ep. opt. 3 sing. ἰείη, εἴη, ἦε: Ep. inf. ἴμ(μ)εν(αι): Ep. f. and aor. mid. εἴσομαι, εἰσάμην: *to go*; ἦε, *went*, Γ 383, *return* = f. in Γ 305; *go away*; with f. inf. *to go to do anything*; *to fly*; *to sail*, A 482; *go through*, with διὰ, Γ 61; *go forward*; *come hither*, Γ 390.

εἶν, poet. for ἐν, which see.

εἰνάτερες, αἱ, *wives of brothers*.

εἵνατος, η, ον, Ep. for ἔννατος, (ἐννέα,) Lat. *nonus, ninth*.

εἵνεκα, Hom. for ἔνεκα, prep. with gen., *because of*.

εἰνοσίφυλλος, ον, (ἔνοσις, φύλλον,) *quivering with foliage or leaves, leaf-shaking*.

εἴξασκε, Ion. aor. 3 sing. from εἴκω, which see.

εἶο, Ep. for οὗ, *of him*.

εἴπερ, (εἰ, πέρ,) *if indeed, if only, if at all events, if however*.

εἴπον, a 2 aor. form to which a pres. λέγω, φημί, or ἀγορεύω, (and rare. in Hom. εἴρω,) is supplied; f. ἐρέω, contr. ἐρῶ; aor. εἴπον or εἴπα; pf. εἴρηκα or εἴρημαι; aor. pf. ἐρρήθην; Ep. inf. εἰπέμεν(αι); ξείπεν, B 59; iter. form εἴπεσκον; Ep. imperat. 2 pl. ἔσπετε: *to speak, say, tell*.

εἴποτε, (εἰ, πότε,) adv., Lat. *si quando, if ever*.

εἴ πως, *if in any way*.

Εἰρέτρια, ας, ἡ, poet. for Ἐρέτρια, E-ré-tri-a, a town of Eu-bæ-a.

εἴρη, ης, ἡ, (εἴρω,) *a meeting-place*.

εἰρήνη, ης, ἡ, Lat. *pax, peace, quiet, tranquillity*.

εἶριον, ου, τό, (εἶρος, wool,) Lat. *lana, wool*.

εἰροκόμος, ον, (εἶρος, κομέω,) *dressing wool, spinning; wool-working*, Γ 387.

εἰροπόκος, ον, (εἶρος, πόκος,) *fleeced-with-wool, wool-producing*.

εἰρύαται, see ἐρύομαι.

εἴρω, *to say, speak, tell*, see ἐρέω.

εἰς, ἐς, prep. with acc., *towards, into, to*: of place, *into*, Lat. *in*, opp. to ἐξ; *at, upon, on, in, by*, with verbs expressing *rest*; with a hostile sense, *against*, Lat. *contra*: of time, *till, until, up to; for; during*: with numerals, *to, at*, B 379 *but if ever we shall be of one counsel; up to, as many as, about*: of purpose, *for, for the purpose of*: in other relations, *in regard to, for*; εἰς τί, *why?* ἐς ὅ, *wherefore*; ἐς χρόνον, *till aftertime*: in compo. *into, to, in*.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, Lat. unus, a, um, one, one alone, only one.

εἶσα, see ἔξομαι and ἵζω.

εἰσαγείρω or ἔσαγείρω; f. εἰσαγεῖρω; aor. εἰσήγειρα; pf. εἰσαγήγερα; aor. pass. εἰσηγέρην, Ep. pl. εἰσηγερθεν: (εἰς, ἀγείρω:) to collect into, assault or gather into.

εἰσαναβαίνω, for prin. parts see ἀναβαίνω, (εἰς, ἀνά, βαίνω,) to go up into or to, to mount.

εἶσατο, Ep. aor. 3 per. of εἶμι and εἶδω.

εἰσαφικνέομαι, (εἰς, ἀφικνέομαι,) to arrive at or come into.

εἰσβαίνω, for prin. parts see βαίνω, (εἰς, βαίνω,) to go into; to go on board, embark; enter: causal in aor. to make to go into, A 310 εἰς βῆσε, made to go in.

εἰσέρχομαι, for prin. parts see ἔρχομαι, (εἰς, ἔρχομαι,) compare Lat. inire, intrare, introire, ingredi, to go into, come into, arrive at; go or come upon.

εἴσεται, see εἶμι and οἶδα.

εἴσκω, (εἶσος,) Lat. assimilare, to make like; to liken, think like; to see resemblance; to compare; to judge.

εἰσνοέω, (εἰς, νοέω,) see Lat. animadvertere, to remark, notice.

εἰσόκε(ν), (εἰς, ὅ, κε,) Lat. dum, donec, until; so long as.

εἰσοράω, Ep. εἰσορόω; f. εἰσόψομαι; 2 εἰσεῖδον: (εἰς, ὁράω:) Lat. adspicere, to look at, view, behold; look on with respect or admiringly; gaze upon.

εἶσος, η, ον, Ep. for ἴσος, Lat. aequus, par, alike, proportionate, equal; equal = equally divided, A 468.

εἰστίθηναι, for prin. parts see τίθηναι, (εἰς, τίθηναι, Lat. imponere, to put in or into.

εἶσω, ἔσω, adv., (εἰς,) Lat. intra, intus, into, within, Γ 322, with acc. and gen., it seems to have partly the force of a prep.; inside, in.

εἴ τε, . . . εἴ τε, or (Hom.) ἢ καί, either, . . . or, Lat. sive, . . . sive, whether, . . . or.

εἶωθα, 2 pf. ἔθω with pres. sense, to be wont.

εἶων, impf. of εἶω.

εἶως, Ep. for ἔως.

ἐκ, before vowels ἐξ, Lat. e or ex, out from a position in, from out of, away from; prep. with the gen., of place, away from, forth from, from, from among, without, beyond: of time, ἐξ οὗ A 6, Lat. ex quo, from the time, since; from or out of = after: of origin or cause, afar from as opp. to ὑπό, springing from, A 63 is from; because of: in phrases, ἐκ πολλοῦ, from a great distance; ἐξ ἴσου, from (or on) an equality; ἐκ πολλοῦ χρόνου long ago: in compo., from out, off, away.

Ἑκάβη, ης, ἡ, Hec'-u-ba, Pri'-am's wife.

ἐκάεργος, ὁ, (ἐκάς, ἔργω,) working from far, far-working, epith. of Apollo.

ἐκαθεν, adv., (ἐκάς,) from far; far away.

as god of death = he who banishes,
he who shuts up far away.

έκας, (έκ,) adv., Lat. *longe*, *afar off*; *far from*, *away from*, with gen. of separation.

έκαστος, η, ον, Lat. *unusquisque*, *each one*; Lat. *quisque*, *every*, *every one*, *each*.

έκάτερθε(ν), for έκατέρωθε(ν), adv., Lat. *utrimque*, *on both sides*, *from each side*.

έκατηβελέτης, A 75, = έκατηβόλος, A 370, (έκας, βάλλω,) *far-throwing*, *far-darting*; as subst. an epith. of Α-pol'-lo, the *Far-darter*. *sender of missiles*.

έκατόγχειρος, ον, (έκατόν, χείρ,) *hundred-handed*.

έκατόμβη, ης, ή, (έκατόν, βοῦς,) *a hecatomb*, *an offering of a hundred oxen*; *Autum*, *a great sacrifice*.

έκατόμβοις, ον, (έκατόν, βοῦς,) *worth a hundred oxen*.

έκατέμπολις, ι, εως, (έκατόν, πόλις,) *with a hundred cities*.

έκατόν, indecl., Lat. *centum*, *a hundred*.

έκατος, ου, ό, (έκας,) *far-shooting* or *far-darting*, = έκηβόλος, ον, (έκας, βάλλω,) epith. of Apollo.

έκβαίνω; f. έκβήσω, έκβήσομαι; aor. εξέβησα; 2 aor. εξέβην; pf. εκβέβηκα: (έκ, βαίνω:) Lat. *exire*, *to go out of*, *go out*; *alighted*, Γ 113; *to disembark*, A 439; *depart from*; *turn out*: f. act. and aor. have causal signif. *to make to go out of* or *disembark*, A 438.

έκβάλλω, f. έκβαλῶ, 2 aor. εξέβαλον, pf. εκβέβληκα, (έκ, βάλλω,) Lat. *ejicere*, *to cast forth*; *to expel*, *drive out*, *banish*; *to put out of the ship* or *cause to disembark*; *let fall*, Lat. *fundere*; *strike out*, Lat. *excutere*; *hew out*; *to put forth a word* or *utter*; *throw away*, *reject*; *send out*; *lose*.

έκγέγαα, poet. for έκγέγονα, 2 pf. of έγίγνομαι, inf. εκγεγάμεν, part. εκγεγαώς, εκγεγαυῖα, Γ 418.

έκγελάω; Ep. forms, -λόω and participles -λόωντ- and -λώοντ-, forms in -λοίω-: *to laugh out loud*.

έκγίγνομαι; f. εκγενήσομαι; 2 aor. εξεγενόμην; 2 pf. εκγέγονα, poet. εκγέγαα: (έκ, γίγνομαι:) Lat. *enasci*, *to grow out of* or *from*, *be born of*, *descend from*; *to be allowable*, Lat. *licet*.

έκδηλος, ον, (έκ, δηλος,) Lat. *evidens*, *evident*, *conspicuous*, *perfectly evident*.

έκδίδωμι, for prin. parts see δίδωμι, (έκ, δίδωμι,) Lat. *edere*, *to give out*; *give back*, *return*, Lat. *reddere*; *give up*, *surrender*, Γ 459, Lat. *tradere*; *to let* or *hire out*.

έκδύνω, 2 aor. εξέδυν, pf. εκδέδυκα, (έκ, δύνω,) *to throw off*, *put off*, as a garment; *to get rid of*; same in mid.: εκδύω, f. εκδύσω, aor. εξέδυσα, *to take* or *strip off from another*, as a garment.

έκείνος, Ion. κείνος, η, ον, (έκει,) Lat. *ille*, demon. pron. *that*, *that one* or *thing*; εκείνος and οὔτος have the same relation and uses as Lat. *ille* and *hic*; εκείνη, adv. *there*; *in that way*.

έέκαστο, 3 sing. plup. of καίνυμαι, has an impf. sense.

έκηβολία, *as, ἡ, (έκάς, βάλλω,) skill in shooting from far, archery.*

έκηβόλος, *ον, (έκάς, βάλλω,) far-throwing, far-darting, epith. of Apollo ; as subst. Far-darter, A 96.*

έκκαθαίρω, *f. έκκαθαρώ, aor. εξέκάθηρα, (έκ, καθαίρω), Lat. purgare, to cleanse out, thoroughly clear out, B 153 ; clear off.*

έκ-και-δεκά-δωρος, *ον, sixteen hands long or high.*

έκκαλέω, *f. έσω, (έκ, καλέω,) Lat. evocare, to call out, evoke ; incite.*

έκκατείδον, *(έκ, κατά, είδον, 2 aor. of όράω,) to look down from above.*

έκλανθάνω, *f. έκλήσω, 2 aor. εξέλαθον, Ep. redupl. 2 aor. έκλέλαθον, 2 pf. έκλέληθα, intrans. in pres., 2 aor., to lie hid, completely escape notice : trans. in aor. Ep. redupl. 2 aor., make to quite forget, also, the rare pres. έκληθάνω is trans.*

έκλέλαθον, *B 600, (έκ, λανθάνω,) see foreg.*

έκμυζάω, *(έκ, μυζάω,) to suck any thing out.*

έκπαγλος, *ον, (έκπλαγήναι,) frightful, horrible, dreadful, A 146 : adv. έκπάγλως, exceedingly ; terribly.*

έκπέμπω, *(έκ, πέμπω,) Lat. emittere, to send forth ; to dismiss or drive off ; to bring or cause to come out.*

έκπέρθω, *f. έκπέρσω, (έκ, πέρθω,) to sack, destroy utterly.*

έκπίπτω, *f. έκπεσοῦμαι, 2 aor. εξέπεσον, Ep. 2 aor. έκπεσον, pf. έκπέπτωκα, (έκ, πίπτω,) Lat. excidere, to fall out from ; to lose, be deprived of : to be driven out, expelled, banished, Lat. ejici ; to come forth, escape or depart from ; issue.*

έκπρεπής, *ές, (έκπρέπω,) distinguished, conspicuous ; in bad sense unbecoming.*

έκσαόω, *Δ 12, see έκσώζω.*

έκσεύομαι, *pf. εξέσσυμαι, (έκ, σεύω,) Lat. crumpere, to rush forth B 809, hurry away from.*

έκσπάω, *(έκ, σπάω,) to draw or take out, pull out.*

έκσώζω, *f. σω, Ep. έκσαόω, to keep from harm, guard ; Δ 12, rescue.*

έκτανε, *3 sing. 2 aor. of κτείνω ; έκταν, Ep. = έκτασαν, 3 pl. aor.*

έκτελέω, *Ep. impf. έξετέλειον ; f. έκτελέσω, Ep. έκτελέω ; Ep. aor. -εσσ- ; aor. pass. -λέσθην : to bring to completion, finish ; achieve ; compare with this Lat. absolvere, perficere, terminare, consummare.*

έκτέμνω, *Ion. έκτάμνω, Γ 62, f. έκτεμῶ, 2 aor. εξέταμον, pf. έκτέτμηκα, aor. pass. έξετμήθην, to cut out, to hew trees out of a forest ; to cut out, fashion.*

έκτοθι, *(έκτός), outside of, out from.*

Έκτόρεος, *of Hec'-tor.*

έκτός, *(έκ,) adv., without.*

έκτος, *η, ον, (έξ), Lat. sextus, the sixth.*

ἐκτός, (ἐκ,) prep. with gen., *out of, away from, beyond, separate from, apart from.*

Ἐκτωρ, ορος, ὁ, *Hec'-tor*, eldest son of Pri'-am, slain by A-chil'-leus.

ἐκυρά, ᾤς, ἡ, Hom. -ῆ, *mother by law.*

ἐκυρός, οὔ, ὁ, Lat. *socer, father-in-law.*

ἐκφαίνω, f. φανῶ, aor. ἐξέφηνά, aor. pass. ἐξεφάνθην, (ἐκ, φαίνω,) Lat. *in lucem edere, to bring into light, expose, show forth; to reveal, make known.*

ἐκφέρω, for parts see φέρω, (ἐκ, φέρω,) Lat. *efferre, to bear out or forth, carry off, bear away; put forth, put forward, bring on, produce; to carry out or finish; to put forth into public or proclaim, declare, make public.*

ἐκχέω, f. ἐκχεῶ; aor. ἐξέχεα, Ep. ἐξέχευα; (other Ep. forms in -χυ-;) pf. ἐκκέχυκα; aor. pass. ἐξεχύθην: Lat. *effundere, to pour out; to spill; to lose; waste, squander; pass. to be poured out, stream out, gush forth; spread abroad.*

ἐκών, ἐκοῦσα, ἐκόν, Lat. *sponste, willing, voluntary, of one's own will* Γ 66; *intentionally, deliberately.*

ἔλαιον, ου, τό, (ἐλαία,) Lat. *olivum, same as oleum, olive-oil, fat.*

ἔλασα, Ep. for ἤλασα, aor. of ἐλαύνω, 3 sing. ἔλασσε, Ep. and Ion. iter. 3 sing. ἐλάσασκε.

ἐλαστρέω, Ep. for ἐλαύνω, which see.

ἐλατήρ, ἦρος, ὁ, (ἐλαύνω;) *one that drives, charioteer.*

ἐλαύνω, f. ἐλάσω, contd. ἐλῶ, Ep. ἐλάσσω and ἐλόω; aor. ἤλασα, Ep. ἔλασ(σ)α; pf. ἐλήλακα; aor. pass. ἤλά(σ)θην: rare poet. pres. ἐλάω; iter. aor. 3 sing. ἐλάσασκε; aor. mid. Ep. 2 sing. ἐλάσαιο: *to set in motion; drive on; to drive away or off, A 154, Lat. abigere, to steal cattle; to drive, crowd into a narrow place, harass, press; to push a weapon into or against, hence to wound, strike, hew, thrust, cut; to beat or draw out metal, (does Lat. ducere have this meaning?) forge; to draw out: as intrans., to ride, go, advance, march, in which senses Xen'-o-phon uses the word in his A-nab'-a-sis.*

ἐλαφός, οὔ, ὁ, ἡ, Lat. *cervus, a deer; a term for a coward, A 225.*

ἐλαφρός, adj., Lat. *levis, not heavy, light, not weighing down; light in movement, quick, alert, agile; light of mind.*

ἐλεαίρω, poet. for ἐλέεω, (ἐλεος,) iter. imperf. ἐλεαίρεσκον, Lat. *misereri, to take pity on, feel pity for.*

ἐλεγχείη, ης, ἡ, (ἐλέγχω,) *reproach, insult, that which causes disgrace.*

ἐλεγχής, ἐς, (ἐλεγχος,) irreg. sup. ἐλέγχιστος, B 285, *open to reproach, disgraceful, shameful, likely to be reproached; cowardly.*

ἐλεγχος, τό, (ἐλέγχω,) *disgrace, shame, cowardice, dishonor; compare Lat. dedecus, probrium, opprobrium.*

ἐλέγχω, f. ξω, pf. pass. ἐλήλεγμαι, Att. redupl., to affect with shame, treat contemptuously, despise, dishonor; to accuse, reproach; to demonstrate, convict, convince; compare Lat. convincere, arguere; to inquire into, examine.

ἐλεέω, f. ἤσω, (ἐλεος,) Lat. misereri, to pity, see ἐλεαίρω.

ἐλεεινός, ἡ, όν, (ἐλεος,) Lat. miserabilis, pitiable, miserable: neu. pl. also as adv., pitifully.

ἐλελίζω, Ep. for ἐλίσσω, f. ιξω, Ep. aor. ἐλέλιξα, Ep. aor. pass. ἐλελίχθην, to whirl; to wheel or rally soldiers: as causal, to make to shake, A 530: pass. to tremble: mid. to wind one's self round, B 316.

ἐλελιξάμενος, B 316, aor. mid. part. of foreg.

Ἑλένη, ης, ἡ, Hel'-en, wife of Men-e-la'-us, see Classical Dictionary.

Ἑλενος, ου, ό, El'-e-nus, a son of Pri'-am.

ἐλεόθρεπτος, ου, (ἐλος, τρέφω,) marsh-grown, growing in the marshes, B 776.

ἐλεός, οὔ, ό; also, -όν, οὔ, τό, a table for cutting meat, dresser.

ἐλεύθερος, α, ου, free, not enslaved.

ἐλέφας, αντος, ό, an elephant; also, ivory from the elephant.

Ἑλεφήνωρ, ορος, ό, El'-e-phé'-nor, chief of the A-ban'-tes, B 540.

Ἑλεών, ώνος, ό, E'-le-on, a town of Bœ-o'-ti-a, B 500.

Ἑλικάων, ονος, ό, Hel'-i-ca'-on, a Tro'-jan, son of An-te'-nor.

Ἑλίκη, ης, ἡ, Hel'-i-ce, a city of A-cha'-ia, B 575.

ἐλίκωψ, ωπος, ό, ἡ, (ἐλιξ, ὦψ,) with quick-rolling eyes; fem. ἐλικῶπις, A 98, quick-glancing; rolling-eyed, A 389; a mark of activity and spirits.

ἐλιξ, ικος, ἡ, (ἐλίσσω,) Lat. vortex, that which has been twisted or wound round, something coiled, a whirl of water or wind.

ἐλίσσω, Ep. εἰλίσσω; ἐλίξω; aor. εἴλιξα; pf. ἐλήλιγμαι; aor. pass. εἰλίχθην: Lat. volvere, to turn about or round and round, turn, revolve in the mind; to whirl, put in rapid motion; to roll, coil, twist: intrans. to go quickly about: mid. and pass. to turn one's self quickly round; rally; turn at bay; turn one's self this way and that; to be engaged.

ἐλκεσίπεπλος, ου, (ἐλκω, πέπλος,) dragging a robe, (Lat. peplum,) wearing a long robe.

ἐλκέω, to drag around, treat badly, misuse; to rend.

ἐλκηθμός, οὔ, ό (ἐλκέω,) a dragging away, ill treatment.

ἐλκος, eos, τό, Lat. vulnus, plaga, a wound; a running sore, sore, ulcer, B 723, Lat. ulcus.

ἐλκω, f. ἐλξω, ἐλκύσω; aor. εἴλξα, εἴλκυσα, Ep. ἔλξα; aor. pass. εἰλκύσθην; pf. εἴλκυμαι, Ep. inf. ἐλκέμεν(αι) B 165: Lat. trahere, to draw; to draw ships seaward B 165, Lat. naves deducere; to drag; to draw a

sword or bow ; tear ; to hoist or stretch sails ; to tug at ; to quaff ; to attract ; of balance, to draw down, to weigh.

Ἑλλάς, ἄδος, ἡ, *Hel'-las*, a city of Thes'-sa-ly, founded by Hel'-len ; (Ἑλλην ;) in gen. *Greece*.

ἄλλεδανός, οὐ, ὁ, (εἰλέω,) *band of straw*.

Ἑλλην, ηνος, ὁ, *Hel'-len*, son of Deu-ca'-li-on, and founder of Hel'-las ; his descendants were the Ἕλληνες, the *Greeks*.

Ἑλλήσποντος, ου, ὁ, (Ἑλλη, πόντος,) *the Hel'-les-pont*.

ἔλος, εος, τό, *low marshy ground, meadow*.

ἔλος, ους, τό, *He'-los*, a town of La-co'-ni-a, so called from its marshes, (ἔλος,) B 584 ; from this is *He'-lot*, a town of E'-lis, B 594.

ἐλπω, Ep. mid. ἐέλπομαι, 2 pf. ἔολπα as pres., 2 plup. ἐώλπειν as impf., Hom. ἐώλπεα ; causal in pres. act., Lat. *in spem adducere*, to make to hope, to awaken hope in another : intrans. in mid., 2 pf., 2 plupf., to hope, expect ; apprehend, fear ; think ; believe.

ἔλσαι, aor. inf. of εἶλω, see εἰλέω.

ἐλύω, (εἶλω or εἰλέω,) to wrap up, roll about, cover.

ἔλωρ, ωρος, τό, (ἐλεῖν, 2 aor. of αἰρέω,) compare Lat. *captura, praeda, capture, game, spoil*.

ἐλώριον = ἔλωρ, (see deriv. of ἔλωρ,) *booty, spoil ; prey*, A 4, compare Lat. *praeda, manubiae, spolia, exuviae, rapina*.

ἐμβαίνω ; for parts see βαίνω ; (ἐν, βαίνω ;) to enter, step into or on ; to go into or on, step up on to, mount, walk upon, compare Lat. *incedere, ingredi* ; to go on board ; embark ; enter upon a thing : trans. in aor. ἐνέβησα, to cause to enter ; cause to go upon, cause to walk in.

ἐμβάλλω, f. ἐμβαλῶ, for parts see βάλλω, (ἐν, βάλλω,) Lat. *immittere, injicere*, to throw into, put into or in, lay on, lay in ; to infuse, inspire ; with dat., to put into the mind ; to lay to a thing ; to throw at ; to introduce ; rush into, attack.

ἐμβασιλεύω, f. σω, (ἐν, βασιλεύω,) to rule among or in.

ἐμέθεν, ἐμέο, ἐμεῖο, ἐμεῦ, μεῦ encl., Ep. for ἐμοῦ, which see.

ἔμεν(αι), Ep. for εἶναι, Lat. *esse*.

ἔμεν(αι), Ep. inf. of ἵημι.

ἔμμεν(αι), (Lat. *esse*,) Ep. inf. of εἰμί, which see.

ἔμμορα, 2 pf. of μείρομαι, which see.

ἐμός, ἡ, ὅν, Lat. *meus, my, mine* ; τὸ ἐμόν or τὰμά = τὰ ἐμά, *my affairs*.

ἐμπάσσω, f. ἄσω, (ἐν, πάσσω,) to sprinkle in ; to weave in, Γ 126, Lat. *intexere*.

ἐμπής, Ep. for ἔμπας, (ἐν, πᾶς,) adv., on the whole, at any rate ; yet, notwithstanding, Lat. *tamen*.

ἐμπίπλημι, or ἐμπίμπλημι, f. λήσω, (ἐν, πίμπλημι,) to fill up entirely ; to fill completely full of.

ἐμπίπτω, f. ἐμπεσοῦμαι, 2 aor. ἐνέπεσον, (ἐν, πίπτω,) to come upon, charge upon; to burst into.

ἔμπλην, (ἐμπελάζω,) adv. Lat. *juxta*, close by, near, B 526.

ἐμπνεῖω, poet. for -νέω, f. -νεύσομαι, (ἐν, πνέω,) to breathe upon, to blow upon; to breathe into or inspire: intrans. to breathe or live.

ἐμπρήθω, see ἐνιπρήθω.

ἐμφύομαι, 2 aor. ἐνέφυν, pf. ἐμπέφυκα, intrans., to cling, cling fast, A 513, ἐμπεφυῖα clinging closely, to be fixed in, see Lat. *innasci*: ἐμφύω, f. ὕσω, aor. ἐνέφυσα, trans., to implant, fix, inspire.

ἐν, poet. ἐνί, εἰν, prep. with dat., Lat. *in*, with abl. *in*, amongst; on, at, upon; before one's face, see Lat. *coram*; with, by; during, within; ἐν χρόνῳ, in time, at length: in compo., in, on, at, near; into, against; except in compo. ἐν does not express the idea of motion: as adv. therein, in addition, besides; among.

ἐναίρω, f. ἐναρῶ, aor. ἐνηράμην, compare Lat. *occidere*, *perdere*, *spoliare*, to kill, slay in battle, also destroy; injure.

ἐναίσιμος, ον, (ἐν, αἴσα,) from or by destiny, according to fate, and so fitting, just; favorable, B 353.

ἐναλίγκιος, ον, (ἐν, ἀλίγκιος,) Lat. *similis*, similar.

ἐναντίβιος, ον, (ἐν, ἀντί, βία, or ἀντίβιος,) striving against, opposing.

ἐναντίος, α, ον, (ἐν, ἀντίος,) opposite; before the face: adv. ἐναντίον, against, contrary or opposed to; before, in presence of.

ἐναρα, τά, Lat. *spolia*, spoils from the slain.

ἐναρίζω, f. ἰζω, Ep. aor. ἐνάριξα, (ἐναρα,) Lat. *spoliare*, to strip off spoils; to slay.

ἐναρίθμιος or ἐνάριθμος, ον, (ἐν, ἀριθμός,) taken in the reckoning, of account, of value, B 202; numbered among.

ἐνατος, Hom. form εἵνατος, η, ον, (ἐννέα,) Lat. *nonus*, ninth.

ἐνδεκα, οί, αἱ, τά, (ἐν, δέκα,) Lat. *undecim*, eleven.

ἐνδέξιος, α, ον, to the right; ἐνδέξια as adv., from the left hand even to the right, A 597; propitious, of good omen, good, Lat. *dexter*.

ἐνδέω, f. ἥσω, aor. ἐνέδησα, (ἐν, δέω,) Lat. *illigere*, to fasten to or bind on to; involve, B 111.

ἐνδίεσαν, 2 aor. 3 pl. of ἐνδίημι, (deriv. uncertain, perhaps ἐν and δίω,) to follow persistently, pursue.

ἐνδοθι, (ἐνδον,) Lat. *intus*, within; of members of a family, at home.

ἐνδον, (ἐν,) adv., Lat. *intus*, within; within doors or at home.

ἐνδύω, ἐνδύνω, ἐνδύομαι, f. ἐνδύσω, aor. ἐνέδυσα, 2 aor. ἐνέδυν; ἐνδύνω = ἐνδύομαι, and 2 aor. are intrans.: trans. Lat. *inducere*, to put on to one, as clothes or armor, to put on or dress in: intrans., to enter.

ἔνειμι, (ἐν, εἰμί,) Lat. *in esse*, to be in, within or at home, be among, remained in, A 593; to be permitted or possible.

ἐνεκα, poet. Ep. εἴνεκα, εἴνεκεν, ἐνεκεν, prep. with gen., Lat. *causa*, because of; for, on account of, as concerns, regarding; by.

ἐνενήκοντα, οἱ, αἱ, τὰ, (ἐννέα,) Lat. *nonaginta*, ninety.

ἐνέπω, ἐννέπω; f. ἐνισπήσω, ἐνίψω; 2 aor. ἐνισπον; to tell, declare, relate; announce; report; speak.

Ἐνετοί, ὦν, οἱ, the *En'-e-ti*, a tribe living in Paph-la-go'-ni-a.

ἐνῆρατο, aor. mid. Ep. 3 sing. of ἐναίρω, which see.

ἐνθα, (ἐν,) adv., of place, Lat. *ibi*, there; whither, A 610; hither, thither, Lat. *illuc*; where; ἐνθα καὶ ἐνθα, B 812, on this side and on that, on every side: of time, then, B 308; when; thereupon.

ἐνθαδε, adv., Lat. *illuc*, thither; Lat. *hic*, here.

ἐνθεν, (ἐνθα there, Lat. *ibi*,) adv., Lat. *illinc*, from that place; then, so then, therefore.

ἐνί, poet. for ἐν, which see.

ἐνι = ἐνεσσι.

ἐνιαυτός, οὐ, ὁ, (ἐνος,) Lat. *annus*, a year; a period of time, an age.

Ἐνιῆνες, ὦν, οἱ, *Æ-ni-a'-nes*, a Thes-sa'-lian tribe.

ἐνιπρήθω, Hom. for ἐμπρήθω; aor. ἐνέπρησα, A 481; (ἐν, πρήθω;) Lat. *inflare*, to fill with wind, inflate; to kindle, burn.

ἐνίπτω; f. ἐνίψω; Ep. 2 aor. ἠνίπαπον B 245 and Γ 427, ἐνένιπον: Lat. *objurgare*, to scold, chide, reproach; to announce.

Ἐνίσπη, ἡς, ἡ, *E-nis'-pe*, a town of Ar-ca'-di-a.

ἐνισπον, see ἐνέπω.

ἐνίσσω, to upbraid, chide; abuse.

ἐννατος, incorrect for ἐνατος, which see.

ἐννέα, Lat. *novem*, nine.

ἐννεάβοιος, ον, (ἐννέα, βοῦς,) worth nine oxen or kine.

ἐννεα-καί-δεκα, Lat. *novemdecim*, nineteen.

ἐννῆμαρ, (ἐννέα, ἡμαρ,) adv., nine days long.

Ἐννομος, ου, ὁ, (ἐν, νόμος,) lit. within the limits of the law, i.e., lawful, upright; *En'-no-mus*, a Tro'-jan ally.

ἐννυχος, ον, = ἐννύχιος, adj., (ἐν, νύξ,) Lat. *noctu*, nightly, by night.

ἐννύω, ἐννυμι; f. ἔσω: Ep. forms f. ἔσσω; aor. ἔσσα and ἔσσάμην, 3 sing. ἔεσσατο; pf. 2 pers. ἔσαι; plup. 3 sing. ἔεστο, other Ep. forms from (ε)εσ(σ)-: Lat. *vestire*, to put on to another person, put on: mid. put on or cover one's self, put on: pass. to be clad in; Γ 57, thou hadst put on or been clothed with thy tunic of stone = hadst been buried.

ἐνοπή, ἡς, ἡ, (ἐνέπω,) a shout, cry, call, the battle-shout, Γ 2; voice; sound.

ἐνόρνυμι; f. ἐνόρσω; (ἐν, ὀρνυμι;) to excite or stir up in: ἐνώρτο, 2 aor. pass. Ep. 3 sing. to begin among.

ἔντεα, *ων, τὰ, utensils, instruments; with δαιτὸς, table-furniture; with νηὸς, rigging of a ship; trappings; armor, Γ 339, arms.*

ἐντίθημι, for parts see τίθημι, Lat. *imponere, (ἐν, τίθημι,) to put into, introduce into, inculcate, infuse into.*

ἐντός, (ἐν,) *adv., Lat. intus, within, inside: as a prep. with gen., in, within; at this side.*

ἐντοσθε(ν), *from inside.*

ἐντροπαλίζομαι, *to turn constantly about.*

Ἐνύαλιος, *ου, ὁ, (Ἐννώ,) the warlike, A'-res.*

ἐνύπνιον, *ου, τό, neu. of ἐνύπνιος, (ἐν, ὕπνος,) as subst., Lat. insomnium (what is the difference between this and somnium?) that which is seen during sleep, a dream: as adv., in sleep, B 56.*

Ἐνυώ, *δος, ἡ, E-ny'-o, war-goddess.*

ἐξάγω, for parts see ἄγω, (ἐξ, ἄγω,) Lat. *educere, to lead out, lead out of or forth; to bring out or forward, to lead on; to carry off, drive off; perform; drive away: seemingly intrans., go out.*

Ἐξάδιος, *ου, ὁ, Ex-a'-di-us, one of the Lap'-i-thae, A 264.*

ἐξαινυμαι, (ἐκ, αἶνυμαι,) *to carry away.*

ἐξαιρέω, (ἐκ, αἰρέω,) for parts see αἰρέω, *to take from, take away or out of, remove, take away; to select; to lay in ruins.*

ἐξακέομαι, (ἐκ, ἀκέομαι,) *to heal fully, cure, soothe.*

ἐξαλαπάζω, *f. ξω, to destroy.*

ἐξαλέομαι, (ἐκ, ἀλέομαι,) *to look upon suspiciously, avoid.*

ἐξάλλομαι, *tenses formed from stem -άλ-, see Hadley and Allen's Gram. 518, 3, (ἐκ, ἄλλομαι,) to leap forth, leap out from, spring up out of; leap or jump up, to be prominent; to come about.*

ἐξαναλύω, *f. ὕσω, (ἐκ, ἀναλύω,) Lat. liberare, to loose, set entirely free.*

ἐξανίημι, *f. ἐξανήσω, (ἐκ, ἀνίημι,) to send or let go forth, dismiss from.*

ἐξαπατάω, *f. ἥσω, (ἐκ, ἀπατάω,) Lat. decipere, to deceive fully.*

ἐξαπλῆνς, *suddenly, of a sudden.*

ἐξάπτω, *f. ψω, (ἐκ, ἄπτω,) to tie to, hang to.*

ἐξαρπάζω; *f. ἄσω, ἄξω; (ἐξ, ἀρπάζω;) to carry off by force, snatch away; to snatch or rescue from, save.*

ἔξαρχος, *ου, ὁ, (ἐκ, ἄρχω,) one who begins; a leader, a chief.*

ἐξάρχω, *f. ξω, (ἐκ or ἐξ, ἄρχω,) to commence, make a beginning, begin; lead.*

ἐξαυδάω, *f. ἥσω, (ἐξ, αὐδάω,) to utter, speak out, see Lat. eloqui.*

ἐξαὔτις, for ἐξαὔθις, (ἐξ, αὐτις,) *adv., Lat. rursus, again, once again; back again.*

ἐξείης, *poet. for ἐξῆς, (ἐξω,) adv., Lat. deinceps, in order, one after another, in succession.*

ἐξεῖπον, (ἐξ, εἶπον,) *to speak out, proclaim, declare ; betray, divulge.*

ἐξελαύνω, for parts see ἐλαύνω or ἐλάω, (ἐκ, ἐλαύνω,) see Lat. *expellere*, *to drive from, drive out, expel ; to lead out or away on an expedition ; to beat out or work metals.*

ἐξελεῖν, 2 aor. of ἐξαιρέω, which see.

ἐξέλκω ; tenses are formed from stems -ελκ- and -ελκυ-, see Hadley and Allen's Gram., 503, 19, (ἐκ, ἔλκω,) *to draw out, save ; also, to prolong, extend.*

ἐξεναρίζω, (ἐκ, ἐναρίζω,) *to strip entirely, ruin, destroy, kill.*

ἐξερέω, (ἐξ or ἐκ, ἐρέω,) a f., the pres. being supplied by other verbs, *to speak out, declare.*

ἐξέρχομαι, for parts see ἔρχομαι, (ἐκ, ἔρχομαι,) *to come or go out of or through, go out or come to an end.*

ἐξηγέομαι, f. ἡσομαι, *to direct, lead, conduct ; to govern ; to lead on ; to show or teach ; to be leader of ; to narrate.*

ἐξήκοντα, (ἐξ,) Lat. *sexaginta, sixty.*

ἐξίημι, f. ἡσω, Ep. 2 aor. inf. ἐξέμεν, *to dismiss, send forth : mid. remove, put away ; to put off or send from one's self, A 469.*

ἐξοίχομαι, (ἐκ, οἶχομαι,) *to be out, be gone out.*

ἐξονομάζω, f. άσω, (ἐξ, ὀνομάζω,) *to speak out, proclaim, spoke the word and called him by name, A 361.*

ἐξονομαίνω, (ἐξ, ὄνομα,) Γ 166, Lat. *nomine vocare, to name, mention by name.*

ἐξονομοκλήδην, (ἐκ, ὄνομα, καλέω,) adv., *calling-by-name.*

ἐξορούω, f. σω, (ἐξ, ὀρούω,) Lat. *exsilire, to jump or spring out, Γ 325.*

ἔξοχος, ον, (ἐξέχω,) *being above, prominent ; distinguished, with gen., distinguished of or above, Γ 227, B 480.*

ἐξυπανίστημι, (ἐξ, ὑπό, ανά, ἵστημι,) *to cause to come or start up ; intrans. in 2 aor. act., ἐξυπανέστη, B 267, started up from the back under the sceptre.*

ἐο, Ep. for οὗ, gen. of pers. pron. *his, of him.*

ἐοικα, Ion. οἶκα, pres. εἶκω obsol., pf. with sense of pres., *to be like*, Ep. 3 du. ἐικτον, Att. also Hom. part. εἰκώς, υἱά, ὅς, Ion. οἰκώς ; Ep. plup. 3 pl.

ἐοίκεσαν, Ep. pass. 3 sing. ἤκτο : *to be like ; to be fitting, be right ; εἶκε, it is seemly, right ; to appear, seem, part. ἐοικώς as adj., proper, right, fitting, just.*

ἐολπα, part. 2 pf. of ἔλπω, which see.

ἐοργα, Ion. pf. of ἔρδω, which see.

έός, ή, όν, Ep. for ὅς, ή, όν, (έ,) possessive adj. pron., Lat. *suus, his, her or hers, their.*

ἐπαίρω, (ἐπί, αἰείρω,) f. γερῶ, compare Lat. *colligere, congregare, to collect, bring together.*

ἐπαιγίζω, f. σω, (ἐπί, αἰγίς,) *to rush violently on to.*

ἐπαινέω, f. έσω, (ἐπί, αἰνέω,) see Lat. *approbare, to consent or agree to, approve, B 335, Γ 461; to laud, praise, Lat. laudare.*

ἐπαίσσω, f. αἰζω, (ἐπί, αἰσσω,) *to rush upon or against; assault, assail, attack; compare Lat. adoriri, invadere.*

ἐπαίτιος, ον, (ἐπί, αἰτία,) *culpable, blamed, blamable.*

ἐπακούω, aor. ἐπήκουσα, (ἐπί, ἀκούω,) with acc. and gen., *to hearken to, hear Γ 277, attend to; hear and obey, B 143.*

ἐπαλξίς, εως, ή, (ἐπαλέξω,) *works of defence, parapet, breastwork; a defence.*

ἐπαμείβω, f. ψω, (ἐπί, ἀμείβω,) *to change, exchange, alternate: mid. to alternate.*

ἐπαμύνω, (ἐπί, ἀμύνω,) *to come to one's assistance, aid.*

ἐπανίστημι, f. στήσω, aor. ἐпанέστησα, (ἐπί, ἀνίστημι,) compare with Lat. *excitare, to cause to rise, excite, raise, set up: intrans. in 2 aor. ἐпанέστην, pf. ἐпанέστηκα, to rise up, to rise and stand up; rise in.*

ἐπαπειλέω, f. ήσω, (ἐπί, ἀπειλέω, Lat. *minari* in one of its senses,) *to threaten; to add threats; to menace besides.*

ἐπαρήγω, f. ήξω, (ἐπί, ἀρήγω,) *to come to any one's assistance, succor, A 408.*

ἐπαρκέω, (ἐπί, ἀρκέω,) *to ward off from; hinder; to furnish or provide enough.*

ἐπάρχω, f. ξω, (ἐπί, ἄρχω,) *to govern or rule, the act. is not found in Hom.: mid. to begin anew; A 471 having begun again with the cups, i.e. having again filled the cups for distribution.*

ἐπάσαντο, see πατέομαι.

ἐπασσύτερος, α, ον, (ἐπί, ἄσσαν,) *one close upon the next, in rapid succession or one quick upon another, A 383, crowded together, compare Lat. alter post alterum, creber, frequens.*

ἐπαυρίσκομαι, f. ἐπαυρήσομαι, 2 aor. Hom. inf. ἐπαυρέμεν, 2 aor. Hom. mid. subj. 2 sing. ἐπαύρηαι; *to take a portion of anything; taste of; touch, hit; reach or attain to; enjoy: mid. to take to one's self of anything; to suffer, enjoy, A 410.*

ἐπέδραμον, 2 aor. of ἐπιτρέχω, which see.

ἐπεί, Hom. also ἐπειή, (ἐπί,) conj., *after; since, when, seeing that; after that, Lat. postquam: since, because, for the reason that: with particles, with ἄρ or ἄρα, when or since therefore; Hom. ἐπεί κε, see ἄν; with περ, seeing that; αὐτάρ ἐπεί, yet when; with γε, since at all events; with δή, since now, when now, since that, after that, Lat. postquam; with τοι or ή, since indeed.*

ἐπείγω, f. ξω, aor. ἤπειξα, aor. pass. ἠπείχθην, Lat. *urgere*, to press hard upon or down, to push, press, urge, oppress; to press hard in pursuit, pursue; to drive, urge, or hurry forward, quicken, accelerate: as seemingly intrans., to urge one's self along, make haste: mid., to urge on for one's own benefit: pass. to be pressed on and so to hurry.

ἐπειή, (ἐπέι, ἦ,) see ἐπέι.

ἔπειμι, f. ἐπέσομαι, (ἐπί, εἰμί,) to be on, upon, or over, remain on, B 259; to be after or remain.

ἔπειμι, inf. ἐπιέναι, Hom. pr. indic. 2 sing. εἶσθα; Ep. impf. ἐπήια or ήιον, as, ε, pl. ἐπήομεν, 3 pers. ήισαν, ἦσαν, ήιον; f. ἐπιείσομαι; (ἐπί, εἶμι, Lat. *ire*,) to go to, go towards; to come to or towards, approach, come near; to come upon; to come or go against, attack, assail; to come on or come, ὁ ἐπιών the one coming, i.e. the one coming first, τὸ ἐπίον what comes or occurs, follows, succeeds; to pass or go over; to go through or over.

Ἐπειοί, ὦν, οἱ, the *E-pe'-i*, inhabitants of E'-lis.

Ἐπειός, οὐ, ὁ, *E-pe'-us*, see Classical Dictionary.

ἔπειτα, (ἐπί, εἶτα,) adv., Lat. *deinde*, then, afterwards, thereupon, directly after, next in order; so then, therefore; and yet, still; with ὁ, ἡ, τό, the following.

ἐπέκειντο, impf. 3 pl. of ἐπείκειμαι, to be put or laid on, be placed on, be brought to and closed; to be heavy upon, press a request.

ἐπενήνοθε, (ἐπί, ἐνήνοθε,) 3 sing. 2 pf., pres. or impf. in sense; there is no pres. in use from this stem; to be grown upon, be upon, grew thereon.

ἐπέοικε, (ἐπί, ἔοικε,) impersonal pf. from ἐπέικω, which is obsol., it is like; it is becoming, it is fitting, is not fitting, A 126; it suits, pleases, or is agreeable.

ἐπέπιθμεν for ἐπεποιθείμεν, pl. plup. of πείθω.

ἐπερέφω, (ἐπί, ἐρέφω,) to roof over, cover with garlands, A 39.

ἐπερρώσαντο, 3 pl. aor. of ἐπιρρώομαι.

ἐπερύω, f. ὕσω, aor. ἐπείρυσα, (ἐπί, ἐρύω,) to draw towards or upon; to bring to: mid. to draw on to one's self.

ἐπέρχομαι, for parts see ἔρχομαι, (ἐπί, ἔρχομαι,) to go to, come to, arrive at, approach; to come on or occur; to come or fall upon, to come unexpectedly, surprise; to move against; to come on or forward; to traverse; to occur to one.

ἐπεσβόλος, ον, (ἔπος, βάλλω,) throwing words, talking foolishly, impudent, B 275.

ἐπευφημέω, f. ἤσω, to shout approval; to praise in song.

ἐπεύχομαι, f. ξομαι, (ἐπί, εὖχομαι,) to pray, to invoke, supplicate; to call down curses upon another, with dat.; to exult or boast.

ἔπεφνον, Ep. 2 aor. of φένω.

ἐπέχω, f. ἐφέξω, for other parts see ἔχω, (ἐπί, ἔχω,) *to have upon, hold upon or at, apply to, have or hold towards, keep to or on, have, keep, hold; to keep at or striving for; to have control of; to offer to; to hold in check, hold from, restrain, also, to hold one's self from or stop, leave off; to keep close to; to hold to or assail.*

ἐπημύω, f. ὕσω, (ἐπί, ἡμύω,) *to bow down, bend down*, B 148.

ἐπήν, (ἐπεί, ἄν,) conj. *when, after, as soon as, whenever*, see Hadley and Allen's Gram., 1055, 5.

ἐπηξα, aor. of πήγνυμι.

ἐπηπύω, (ἐπί, ἡπύω,) *to call out encouragingly to, encourage.*

ἐπήρατος, ον, (ἐπί, ἐράω,) *to be lovable, loved, pleasant.*

ἐπήτριμος, ον, (ἐπί, ἤτριον,) *on the warp or closely woven; compact, thronged with people.*

ἐπί, on, upon, prep. with all the oblique cases: with gen. *at, amid, among, by, upon, in, near by; over; to, towards; before*, Lat. *coram*, *with reference to*; with numbers *by*, as ἐπί τριῶν *by threes, by, according to*; temporal, *in, during, in the time of*: with dat., *at, on, close upon, upon, in; after; thereupon; against; over and above, besides; in the hands of; because of, for, with one eye to*: with acc., *to, towards; against; among, throughout; for; upon, as to; over, extending over; according to, by*; τὸ ἐπ' ἐμέ, *as regards me*; ἐπ' ὅσον, *how far*; ἐπὶ πολὺ, *to a great extent*; ἐπὶ τὸ πολὺ, *for the most part*; ἐπὶ τόσον, *so far, so large, so much*; ἐπὶ τί, *for what? wherefore*; ἐπὶ χρόνον, *for a time*; with numbers, *up to, about, nearly*; temporal, *during, till*: in compo. denotes *on, upon, at; toward, against; after, unto*; often it cannot be translated.

ἐπιβαίνω, for parts see βαίνω, (ἐπί, βαίνω,) *to go upon, mount; to arrive at, come to; walk upon, be on; to come or fall upon in attack, assail; to come upon, find.*

ἐπιβάσκω, (ἐπί, βάσκω,) Hom. trans. of ἐπιβαίνω, B 234 ἐμεν poet. inf., *to lead the sons of the Greeks or cause them to go into evils.*

ἐπιβρίθω, (ἐπί, βρίθω,) *to lie heavily on, press upon.*

ἐπιγίγνομαι, for parts see γίγνομαι, (ἐπί, γίγνομαι,) *to come into existence or happen on or after, come after; to come or fall upon, assault.*

ἐπιγνάμπτω, f. ψω, (ἐπί, γνάμπτω,) Lat. *flectere*, *to bend, turn; to bend to one's will, prevail on, to bend or restrain the spirit*, A 569.

ἐπιγράφω, for parts see γράφω, (ἐπί, γράφω,) *to make a scratch upon, mark, write on*: see Eng. Ep'-i-graph.

Ἐπίδαυρος, ον, ὁ, ἡ, Ep-i-dau'-rus, a town of Ar'-go-lis.

ἐπιδεής, ἐς, poet. and Ion. -δευής, ἐς, (ἐπιδέομαι,) *wanting, lacking, defective; falling short of.*

ἐπιδῆξιος, *ον*, (ἐπί, δεξιός,) *on* or *towards the right*: as *adv.*, ἐπιδέξια, *on the right, auspiciously* B 353, in seeking omens the Greeks faced to the north.

ἐπιδεύομαι, Hom. for ἐπιδέομαι, (ἐπιδέω, *to be in want of*,) *to lack, to want*, B 229.

ἐπιδίδωμι, see δίδωμι, (ἐπί, δίδωμι,) *to give in addition*.

ἐπιδινέω, *f.* ἤσω, (ἐπί, δινέω,) *to whirl, having whirled* Γ 378: *mid. to revolve in the mind*; Lat. *volvare animo*.

ἐπίδρομος, *ον*, *capable of being run over or upon, capable of being scaled*.

ἐπιδύω and ἐπιδύνω, *f.* ὕσω, (ἐπί, δύω,) *to sink or set upon*; B 413 *to go down or set*, Lat. *occidere*.

ἐπιείκελος, *ον*, (ἐπί, εἴκελος,) *like*.

ἐπιεικής, *ές*, (ἐπί, εἰκός,) *seemly, meet, becoming; suitable*.

ἐπιέλπομαι, Ep. for ἐπέλπομαι, (ἐπί, ἔλπω,) Lat. *sperare, to hope; to expect*.

ἐπιέννυμι, Ion., (ἐπί, ἔννυμι,) *aor. ἐπίεσα, Ion. pf. pass. part. ἐπιειμένος, clad in*, A 149; compare with Lat. *inducere, to put on in addition, put on* mid., *to put on one's self*.

ἐπίηρα, neu. pl. adj.; *agreeable things*, A 572, 578.

ἐπιθαρσύνω, (ἐπί, θαρσύνω,) *to encourage*.

ἐπιθρώσκω, (ἐπί, θρώσκω,) *to leap upon; to jump or spring forward; leap upon insultingly*.

ἐπικείμει, (ἐπί, κείμει,) *to lie upon, rest upon, be upon; to be set to or closed*.

ἐπικερτομέω, (ἐπί, κερτομέω,) *to mock at, vex, annoy*.

ἐπικίδνημι, (ἐπί, κίδνημι,) *to strew upon; pass., to be spread over or diffused*.

ἐπίκλησις, *εως, ἡ* (ἐπικαλέω,) *an added name, a surname, nickname, a name; a bad name or insult*.

ἐπίκλοπος, *ον*, (ἐπί, κλοπή, κλοπός,) *addicted to thieving, given to theft; sly, furtive; cunning, crafty*.

ἐπικλώθω, (ἐπί, κλώθω,) *to spin out, or allot*.

ἐπικουρέω, *f.* ἤσω, (ἐπίκουρος,) see Lat. *auxiliari, to aid, succor, help, in war; to aid, render assistance*.

ἐπίκουρος, (ἐπί, κοῦρος,) *aiding; in Hom. as subst., one who aids, an auxiliary; see Lat. auxiliator*.

ἐπικραίνω, Ep. for foll.

ἐπικραίνω, *f.* κρανῶ; Ep. *aor. -κρ(ή)νηα* (ἐπί, κραίνω,) compare Lat. *efficere, perficere, to bring about, fulfil, accomplish*.

ἐπικρήνηνον, Ep. *aor. imperat. of foreg.*, A 455.

ἐπιλανθάνω, for parts see λανθάνω, (ἐπί, λανθάνω,) *to cause to forget; also, intr. to be unnoticed or out of notice*.

ἐπὶ . . . λείβε, A 462, see ἐπιλείβω.

ἐπιλείβω, (ἐπί, λείβω,) to pour out a libation upon.

ἐπιλεύσσω, f. λεύσω, (ἐπί, λεύσσω,) to look forwards or to ; after τόσσον τίς τ', Γ 12, any one sees before himself so much.

ἐπιμαίνομαι, (ἐπί, μαίνομαι,) to be greatly or desperately in love with.

ἐπιμαίομαι, (ἐπί, μαίομαι,) to make great efforts after, strive for ; to take hold of.

ἐπιμέμφομαι, f. ψομαι, (ἐπί, μέμφομαι,) to blame, find fault with : intrans., blame or be dissatisfied because of, with gen., A 65, B 225 ; complain.

ἐπιμιμνήσκω, f. μνήσω, (ἐπί, μιμνήσκω,) to remind of, remind : mid. and pass. to bear in mind, remember, call to mind.

ἐπιμύζω, (ἐπί, μύζω,) Δ 23, to grumble at.

ἐπινέμω, f. ευῶ, ἐμήσω ; aor. ἐπένειμα, (ἐπί, νέμω,) compare Lat. distribuere, partiri, dividere, to allot, share among, portion out.

ἐπινεύω, f. νεύσω, (ἐπί, νεύω,) Lat. annuere, to nod forwards, nod to, expressing promise, command, confirmation, assent, approval, etc. ; to nod assent or command ; to promise by a nod, A 528.

ἐπίορκος, ον, (ἐπί, ὄρκος,) Lat. perjurus, perjured ; neu. as adv., falsely, Γ 279.

ἐπιπάσσω, f. άσω, (ἐπί, πάσσω,) Lat. inspergere, to strew or sprinkle over or upon.

ἐπιπείθομαι, f. πείσομαι, (ἐπί, πείθομαι,) pass., to yield to persuasion, hence be persuaded ; to put confidence in, trust, B 341 Ep. sync. 2 plup., hence to yield to in the sense of to obey.

ἐπιπλέω, Ion. and Ep. ἐπιπλώω ; f. πλεύσομαι ; Ion. aor. part. ἐπιπλώσας ; Ep. 2 aor. ἐπέπλων, (ἐπί, πλέω,) to sail away upon, A 312.

ἐπιπλώσας, Ion. aor. part. of foreg.

ἐπιπνείω, Hom. for ἐπιπνέω, f. νεύσομαι, (ἐπί, πνέω,) Lat. inspirare, adspirare, to blow upon, breathe upon or into ; inspire, animate, incite ; encourage ; to breathe prosperously upon, prosper, favor.

ἐπιπροΐημι, (ἐπί, προΐημι,) to send out to.

ἐπιπροέμεν, Ep. 2 aor. inf. of foreg.

ἐπιπωλέομαι, (ἐπί, πωλέομαι,) Lat. obire, to go over ; walk around ; to review, look over, inspect, Γ 196.

ἐπιρρέω, f. ρεύσομαι, (ἐπί, ρέω,) to flow over, B 754 ; to stream towards.

ἐπιρρώομαι, f. ρώσομαι, aor. ἐρρώσάμην, (ἐπί, ρώομαι,) to roll or flow down upon ; to fall waving down from the immortal head, A 529, ἐπερρώσαντο aor.

ἐπισ(σ)εύω, (ἐπί, σεύω,) to urge against, send upon, set in motion against, let loose upon : pass., to hasten to ; to attack.

ἐπίσκοπος, ου, ὁ, (ἐπισκοπέω (ἐπί, σκοπέω),) *one who watches over and protects, a watch.*

ἐπισπεῖν, 2 aor. inf. of ἐφέπω.

ἐπισ(σ)είω, (ἐπί, σείω,) *to shake or brandish at or against.*

ἐπισσεύω, Ep. for ἐπισεύω.

ἐπίσταμαι, Ion. 2 sing. and 3 pl. ἐπίστη, ἐπιστέαται, Ion. imperat. ἐπίσταο ; impf. ἠπιστάμην, Hom. without aug. ; f. ἐπιστήσομαι ; aor. pass., ἠπιστήθην, (ἐπί, ἴσαμι for ἴσημι,) *to know, to understand*, B 611 ; with direct object, *to have full knowledge of, know, to be skilful in.*

ἐπιστενάχομαι, for ἐπιστένω, (ἐπί, στένω,) *to sorrow about, grieve for, mourn over.*

ἐπιστένω, see ἐπιστενάομαι.

ἐπιστέφω, f. ψω, (ἐπί, στέφω,) *to crown* : mid. A 470, *to crown (fill to the brim).*

ἐπιστρέφω, f. ψω, 2 aor. pass. ἐπεστράφην, (ἐπί, στρέφω,) *to turn round to, having turned himself to*, Γ 370 ; *to correct, i. e. turn from an error* ; *to turn* : intrans., *to turn round or any way* ; *to turn and come back.*

Ἐπίστροφος, ου, ὁ, *E-pis'-tro-phus.*

ἐπισφύριον, ου, τό, (ἐπί, σφυρόν,) *a tie or clasp to fasten the greaves*, Γ 331, *an cle-clasps* ; *an ancle-covering.*

ἐπιτέλλω, f. τελῶ, aor. ἐπέτειλα, pf. ἐπιτέταλκα, (ἐπί, τέλλω,) *to put upon, charge, impose, enjoin, to add* A 25 ; *to command* B 802, *to give orders to* B 643, ἐπετέταλτο, 3 sing. plur., *it had been entrusted.*

ἐπιτετράφαται, perf. pass. Ion. 3 pl. of ἐπιτρέπω, B 25.

ἐπιτήδης, (ἐπί, τάδε,) adv., *sufficient for the purpose*, A 142 ; *purposely.*

ἐπιτίθημι, f. ἐπιθήσω, aor. ἐπέθηκα (What three verbs take κ in the aor. ?), pf. ἐπιθέθεικα, 2 aor. pass., ἐπεθέμεν, (ἐπί, τίθημι,) Lat. *imponere*, *to put upon, place upon, lay upon, impose* ; *to turn towards, apply to, set on* ; *to enjoin, charge, command* : *to put to or close to anything* ; *to add* ; *to impose a penalty* : mid., *to put upon one's self, and so to give the attention to or engage in.*

ἐπιτοξάζομαι, (ἐπί, τοξάζομαι,) *to shoot at.*

ἐπιτρέπω, ψω ; aor. ἐπέτρεψα ; 2 aor. ἐπέτραπον, mid. ἑπετραπόμην ; aor. pass. ἐπετράφθην ; 2 aor. pass. ἐπετράπην, pf. pass. -τετρα- : (ἐπί, τρέπω,) *to turn to* ; *to give up to, hand over, put into one's hands* ; *to leave as an inheritance to* ; *give up, to concede to, yield to* ; Lat. *concedere* ; *to permit.*

ἐπιτρέχω, for parts see τρέχω, Hadley and Allen's Grammar, 539, 5 (ἐπί, τρέχω,) *to run up to, rush upon* ; *to go after* ; *to run or spread out over.*

ἐπιτροχάδην, adv., (ἐπιτροχάζω,) *glibly, briefly*, Γ 213.

ἐπιφέρω, for prin. parts see φέρω, (ἐπί, φέρω,) Lat. *inferre*, to put upon, impose, lay or bring upon, A 89, Γ 132; to do violence to, assail; to bring against or impute to; to offer: mid. to bring with one's self.

ἐπιφλέγω, (ἐπί, φλέγω,) to set on fire, burn, B 455; to make brilliant, see Lat. *illustrare*; to inflame, rouse, excite; intrans. to blaze forth, shine.

ἐπιφράζω, f. σω (ἐπί, φράζω,) to say or declare in addition to or after: mid. and pass. to think; to think upon; invent, contrive; to observe, recognize; Ep. opt., ἐπιφρασάτατο, B 282.

ἐπιχθόνιος, adj., (ἐπί, χθών,) on the earth, earthly: as subst. a mortal.

ἔπλεο and ἔπλεν, 2 sing. 2 aor. mid. of πέλομαι, A 418.

ἐποίσω, see ἐπιφέρω.

ἐποίχομαι, f. χήσομαι, (ἐπί, οἴχομαι,) compare Lat. *accedere*, *invadere*, to go or come to or towards; also to approach with hostile intent, attack, A 50; to go throughout or round, go to each one in turn, A 383; to go about a task; A 31, to go about or be occupied at the loom, Lat. *percurrere telam*.

ἐπορον, see πόρον.

ἐπορούω, f. ούσω, (ἐπί, ορούω,) to rush upon or at, Γ 379; attack; to come quickly upon.

ἔπος, εὖς, τό, a word, A 77; that which has been spoken, A 108; discourse, narrative, speech, Γ 83; song, story; prophetic utterance; promise; meaning of an utterance; compare Lat. *vox*, *verbum*, *dictum*.

ἐποτρύνω, (ἐπί, ὀτρύνω,) to drive on, rouse up against, rouse up.

ἐπουράνιος, α, ον, (ἐπί, οὐρανός,) of heaven, pertaining to heaven, celestial.

ἔπραθον, 2 aor. of πέρθω.

ἔπω, f. ἔψω; 2 aor. ἔσπον; mid. ἐσπόμην; see Hadley and Allen's Gram., 508, 13; Ep. 2 aor. imperat. mid. σπείω: to be busy about, occupied with: mid. to follow, i. e. Lat. *sequi*, B 675, Γ 376, 447; to go with or attend, A 424; to obey; to follow, i. e. to belong to, Γ 255; to follow with hostile intent, pursue; to follow with the understanding, understand.

ἔραμαι, Ep. 2 pl. ἐράσθε: to be in love with; long for; desire, with gen.

ἐρατεινός, ή, όν, (ἐρατός, ἐράω,) lovely, amiable, charming; pleasing, Γ 175.

ἐρατός, ή, όν, (ἐράω,) poet. for ἐραστός, longed for, beloved; lovely, charming.

ἐ(ε)ργαθον, Ep. 2 aor. of εἶργω, see ἔργω.

ἔργον, ον, τό, (ἔργω, to work,) work; employment, pursuit; deed, something done; Lat. *opus*, as opp. to ἔπος, (something spoken,) A 395, achievements, B 338, Γ 130; task, business, B 436; husbandry, work in field; property, possessions, tilled fields, B 751; a thing, A 294; works, doings, A 573, Γ 321; a hard work.

ἔργω, in Hom. words are usu. from stems ἐέργ-, ἐ(ε)ρχ-, (εἰ)(εῖ)ργ-, Lat. *in-*

cludere, to keep in, confine, keep close, cut off from liberty ; also, in the sense of to keep out from, debar, prohibit, cut off : Ep. and Ion. 3 pl. endings -αται, -ατο : B 617.

ἔργω, obsol. in pres., f. ἔρξω ; aor. ἔρξα ; 2 pf. ἔοργα, part. ἐοργώς ; *to do work, to do, perform ; with ιερά, to perform rites of sacrifice, Lat. sacra, facere : ἔρδω is used as a pres.*

ἔρδω, see foreg.

ἐρεβεννός, contr. ἐρεμνός, ἡ, όν, (Ἐρεβος,) see Lat. *furvus, gloomy, obscure, dark.*

ἐρεῖνω, *to question, to ask.*

ἐρεθίζω, f. ἴσω, aor. ἠρέθισα, (ἐρέθω,) *to excite, provoke, irritate, to enrage.*

ἐρέθω, *to enrage, to distress.*

ἐρείδω, f. ἐρείσω, pf. ἐρήρηναι, 3 sing. plupf. pass. ἠρήρηστο Γ 358, *to lean one thing against another ; to support ; to press against or upon ; to support firmly, stay ; fix firm ; fix on ; to press upon firmly or fix into ; rest upon ; to lean or press upon ; to contend against ; withstand, beset ; to press against hard or push to close quarters, struggle against : intrans. to crowd together ; to fall to ; to go to work : mid. and pass. to support one's self on, i. e. lean on ; ἐρείσάμενος, having planted himself ; had been fixed = stuck fast, Γ 358 ; to strive among themselves or one against another.*

ἐρείομεν, see ἐρέω.

ἐρείπω, f. ἐρείψω, aor. ἤρειψα, 2 aor. ἤριπον, 2 pf. ἐρήριπα, aor. pass. ἠρείφθην, Lat. *evertere, demoliri, to throw down, overturn, destroy : intrans. in 2 aor. and 2 pf., to fall down.*

ἐρεμνός, see ἐρεβεννός.

ἐρέπτομαι, *to feed upon, eat, B 776.*

ἐρέουσα, B 49, *about to announce, Ep. part. from ἐρῶ.*

ἐρέτης, ου, ό, (ἐρέσσω,) Lat. *remex, a rower.*

ἐρετμός, ου, ό, and ἐρετμόν, ου, τό, (ἐρέσσω,) Lat. *remus, an oar.*

Ἐρεχθεύς, έως, ό, *E-rech'-the-us, king and national hero of Ath'-ens, Ep. gen. ἦος.*

ἐρέω, Ep. for ἐρῶ, f. with no pres. form ; pres. is supplied by λέγω, φημί, and ἀγορεύω ; Hadley and Allen's Gram., art. 539, 8 and D 8 : *say, speak ; tell, announce, promise ; to order to : in Hom. as pres. for ἔρομαι, εἶρομαι, ἐπέλομεν, A 62, Ep. for ἐπέωμεν, subj. pl., to ask.*

ἐρημος, adj., *lone, desolate, forsaken ; bereft or destitute of, forsaken by, with gen. of separation.*

ἐρητύω, f. ὕσω ; aor. ἐρήτυσα, iter. aor. ἐρητύσασκα ; Lat. *reprimere, to hinder, hold back, prevent, withhold, restrain, A 192, B 99 ἐρήτυθεν, pass. Ep. 3 pl., were restrained.*

ἐρι-, prefix streng. the signif. of the word.

ἐριβῶλαξ, ακος, ὁ, ἡ, (ἐρι-, βῶλος,) *abounding in clods, fertile*; Lat. *fertilis*.
ἐρίβωλος, ον, = foreg.

ἐρίγδουπος, ον, *loud-sounding*.

ἐριδαίνω, f. ἐριδήσω, (ἐρις,) *to contend, dispute, quarrel*.

ἐρίζω, f. ἐρίσω; aor. ἤρισα, (ἐρις,) *to contend, wrangle, fight*; *to contend or vie with any one*; Ion. iter. impf. ἐρίζεσκον.

ἐρίηρος, ον, (ἐρι-, ἄρω, assumed root of ἀραρίσκω,) *close-fitting, closely attached, strongly attached, faithful*.

ἐριθηλής, ἐς (ἐρι-, θάλλω,) *luxurious, very productive, rich, very fruitful*.

ἐριθος, ὁ, ἡ, (deriv. not certain,) *any common day-servant*; *reaper of the harvest-field*; *wool-workers, of domestics, esp. of women*.

ἐρικυδής, ἐς, (ἐρι-, κῦδος,) *very glorious*.

ἐρινεός, οὔ, ὁ, *the wild fig-tree*.

ἐριούνιος, ον, ὁ, or ἐριούνης, (ἐρι-, ὀνίνημι), *most useful, helper*, epith. of Mer'-cu-ry.

ἐρις, ιδος, dat. ἐριδι, acc. ἐριν, ἐριδα, ἡ, *strife, dispute, contention*, A 8; *friendly debate or rivalry*; *zeal*: *Εἰ-ρις*, goddess of *strife*, personification of *strife*.

ἐρισμα, ατος, τό, (ἐρίζω,) *an occasion of dispute*.

ἐρίτιμος, ον, (ἐρι-, τιμή,) *of great value, highly prized, honored, precious*.

ἐρκος, εος, τό, (ἐργω,) *a fence, hedge, enclosure*; *a wall or fence to courtyard or garden*; *the wall or barrier-line of teeth, hence the teeth*; *a protection, defence, bulwark*, A 284.

ἔρμα, ατος, τό, *anything to support and steady, prop, stay*, A 486; *foundation, hence that upon which a vessel may be stranded*; also, in the sense of *occasion*: also, *an earring, necklace, chain*.

Ἑρμῆς, Ep. gen. ἐώ, Ep. nom. Ἑρμείας, gen. εἶας, ὁ, Lat. *Mer-cu'-ri-us*, *Her'-mes*, messenger of the gods; see Classical Dictionary.

Ἑρμιόνη, ης, ἡ, *Her-mi'-one*, a city of Ar'-go-lis.

ἐρξω, see ἐργω.

ἔρομαι, Ion. εἴρομαι; ἐρείομεν, Ep. for ἐρέωμεν, pl. subj. from ἐρέω, which see; f. ἐρήσομαι, 2 aor. ἠρόμην, Ep. imperat. ἔρειο; Ion. parts from εἶρ-: *to ask, to interrogate, to question or ask*, A 332, 62, 553; *inquire for or into*; *to consult*; *to ask about*; *to look into, seek to know, examine*; *to question any one about*: compare with Lat. *rogare, interrogare, percontari*.

ἔρριγα, 2 pf. of ῥιγέω.

ἔρος, old form for ἔρως, ὁ, *love* Γ 442, *desire* A 469.

ἔρῥω, f. ἐρῥήσω, *to walk with a halting gait*; *to fall into ruin*.

ἐρσήςεις, see ἐρσήςεις.

ἐρύγηλος, η, ον, *bellowing very loudly, bellowing.*

Ἐρυθῖνοι, ων, οἱ, *Er-y-thi'-ni*, in Paph-la-go'-nia.

Ἐρυθραί, ὧν, αἱ, *Er'-y-thræ*, a city of Boe-o'-ti-a.

ἐρύκω, f. ξω, aor. ἤρυξα, Ep. 2 aor. (ἐ)(ῆ)ρύκακον, (ἐρύω,) *to restrain*, Γ 113, *hold back, detain; ward off, keep away*, Lat. *arcēre; keep in check, control, govern, manage.*

ἔρυμα, ατος, τό, (ἐρύω,) *a defence, protection.*

ἐρύω, Ep. εἰρύω; f. ἐρύσω, Ep. f. mid. ἐρύσσομαι; Ep. aor. εἶρυσ(σ)α, Lat. *trahere, draw, pull, drag along; to drag or carry off with force, take away violently, plunder; to trail, drag about, drag along; pull: mid. to draw up to one's self; to draw to one's self, to protect, to keep, respect*, A 216; *to ward off.*

ἔρχομαι; f. ἐλεύσομαι; 2 aor. ἦλθον; 2 pf. ἐλήλυθα, Ep. εἰλήλουθα: *to go, come, arrive, return; to march; used with cognate words, ὁδὸν ἐλθέμεναι* A 151, *to go a journey; go to the tent*, A 322; with gen. *to go through; how does it differ from Lat. venire?*

ἐρωέω, f. ἦσω, aor. ἠρώησα, *to burst out* A 303, *gush out.*

ἐρωέω, f. ἦσω, with gen. *to cease from, draw away from: trans. to drive back.*

ἐρωή, ἦς, ἡ, *a violent and powerful motion; sweep, force*, Γ 62.

ἔρως, Γ 442, see ἔπος.

ἐς, see εἰς.

ἐσ- or εἰσ-, in compo. *into.*

ἐσαθρέω or εἰσα-, f. ἦσω, (ἐς or εἰς, ἀθρέω,) *to look into; might behold*, Γ 450.

ἔσαν, Ep. for ἦσαν, see εἰμί.

(ε)ξάωσα, aor. of σαόω, Ep. for σώζω, *to save*, which see.

ἐσθλός, ἡ, ὅν, *good; honorable, noble; brave; glorious; strong; clever, kind; rich.*

ἔσθω, Lat. *edere, to eat up, consume*, Ep. for ἐσθίω, which see for parts.

ἐσκίδναντο, see σκίδνημι.

ἔσκον, see εἰμί.

ἔσπερος, ου, ὁ, Lat. *vesper, evening; hence sometimes the West*, Hes'-pe-rus.

ἔσπετε, 2 pl. Ep. imperat. of εἶπον for εἵπετε.

ἐσπόμεν, 2 aor. of ἔπομαι, see ἔπω.

ἐσσεύοντο, see σεύω.

ἔσσί, Ep. for 2 sing. of εἰμί.

ἔσσο, Ep. imperat. of ἔννυμι.

ἐσσυμένως, *rapidly, eagerly, hastily, vehemently*, Γ 85.

ἐστίθημι = εἰστίθημι.

ἐσχατῶν, ὅσα, Ep. for ἐσχατάων, (ἔσχατος,) part., *being about the limit or border, being on the frontier or boundary.*

ἔσχον, 2 aor. of ἔχω.

ἑταῖρος, ου, ὁ, Ep. ἑταρος, οιο, Lat. *sodalis*, companion, mate, associate, fellow, comrade; a confidential friend, companion-in-arms, an assistant.
ἑτεός, ά, ὄν, Lat. *verus*, actual, true, real; ἑτεόν as adv., truly B 300, actually, in fact.

ἕτερος, α, ου, Lat. *alter*, the other (of two); one; ἕτερον, . . . ἑτέρην, Γ 103, one, . . . the other, Lat. *alter*, . . . *alter*; other, opposite, different: often it is used in dat. as adv. like ἐτέρως, in another way, otherwise, differently, in another place.

ἐτέρωθεν, (ἕτερος,) from the other side; on the other side.

ἐτέρωσε, (ἕτερος,) adv., another way, in another direction, elsewhere.

ἐτέταλτο B 643, see ἐπιτέλλω.

Ἑτεωνός, οὔ, ὁ, *E-te-ó-nus*, a town of Bœ-o'-ti-a.

ἐτήτυμος, ου, leng. poet. form from ἔτυμος, Lat. *sincerus*, true, tried, not false, real; truthful; ἐπήτυμον adv.; A 558, in truth, truly.

ἔτι, adv., Lat. *adhuc*, even, as yet, even to this, still; still more, yet further, yet longer, still; furthermore, besides, yet, Lat. *praeterea*.

ἔτλην, 2 aor. of τλάω.

ἐτοιμάζω, f. άσω, (έτοῖμος,) to make ready, prepare, provide: mid. to prepare for one's self or for one's own benefit.

ἔτος, εος, τό, Lat. *annus*, year.

ἐτώσιος, ου, fruitless, vain, ineffectual Γ 368, useless.

εὖ, also Ep. εὐ, adv., (neu. of εὖς, good,) well, prosperously, rightly, properly, opp. to κακῶς, ill; skilfully, fortunately, luckily; happily, easily, carefully, quite well, εὖ πάντες or πάντα, all together: εὖ πᾶς, quite all; with ἔχειν, to be well off: as subst. τὸ εὖ, the right, good fortune: in compo. εὖ retains the gen. meanings already given, and also expresses greatness, facility, increase, abundance; well, well-minded, A 73.

εὐ, Ion. gen. of 3 pers. pron. for οὐ, Lat. *sui*.

Εὐαίμων, ονος, ὁ, *Eu-æ'-mon*.

Εὐβοία, Ion. gen. ης, ἡ, *Eu-bæ'-a*, an island of the A-ban'-tes.

εὐδμητος, ου, Ep. εὐδμητος, (εὐ, δέμω,) well-built.

εὐδω; Ep. imp. εὐδον, iter. εὐδεσκον: Lat. *dormire*, to sleep; rest; be quiet; to sleep the sleep of death.

εὐειδής, ές, Γ 48, (εὐ, εἶδος,) well-formed, beautiful.

(εὐ)(ἐύ)ζωνος, ου, (εὐ, ζώνη,) well-girded, beautifully girdled; girt for action, active; unencumbered, Lat. *expeditus*.

εὐηκής, ες, (εὐ, ἀκή,) well edged or pointed, very sharp.

Εὐήνός, οὔ, ὁ, *Eu-é'-nus*.

εὐκῆλος, ου, Lat. *securus*, quiet, at ease, A 554, unmolested, tranquil, free from fear.

εὐκλείη, Ep. for εὐκλεία, ας, ἡ, (εὖ, κλεία, acc. pl. of κλέος,) Lat. *splendor nominis*, a good report, good name, good renown.

εὐκνήμις, δος, ὁ, ἡ, Ep. εὐκνή-, A 17, (εὖ, κνημῖς,) well-greaved, well-booted.

εὐκτίμενος, η, ον, (εὖ, κτίζω,) well-built; well-laid-out or planned; well-made.

εὐκτιτος, ον, Ep. for εὐκτιστος = foreg.

εὐλή, ἥς, ἡ, a very small worm, maggot, that which breeds in wounds.

Εὐμηλος, ου, ὁ, Eu-me'-lus, a Thes-sa'-li-an; stric. having many sheep, (εὖ, μῆλον.)

εὐμμελής, ὁ, (εὖ, μελία,) adj., carrying a good ashen spear.

εὐναιετάων, ουσα, ον, B 648; (εὖ, ναιετάω,) well-situated, pleasant to dwell in; well-inhabited. *comfortable.*

εὐναιόμενος, η, ον, (εὖ, ναίω,) = foreg., A 164.

εὐνάω, f. ἥσω, aor. εὐνησα, pf. εὐνημαι, aor. pass. εὐνήθην, (εὐνή,) to put to sleep, lull to rest, soothe, quiet, still; to place in ambush: mid. and pass. to put one's self to rest or sleep, go to bed; to lie with, in sexual intercourse, B 821, Γ 441.

εὐνή, ἥς, ἡ, Ep. gen. sing. and pl. εὐνήφι, Lat. *cubile*, a bed, couch, bedstead, a resting-place, εὐνήθεν, from the couch; marriage-bed, either wedlock or unlawful cohabitation; bedding: in pl. εὐναί, mooring-stones used as anchors.

εὐνήτος, Ep. for εὐνητος, ον, (εὖ, νέω,) well-woven, of good workmanship.

εὐνις, ιος, ὁ and ἡ, deprived of, bereft of, with gen.

εὐξεστος, ον, Ep. for εὐξεστος, (εὖ, ξέω,) well smoothed or polished, very smooth.

εὐξοος, Ep. εὐξοος, ον, Ep. gen. εὐξου, (εὖ, ξέω,) = foreg.

εὐπεπλος, ον, (εὖ, πέπλος,) well-robed, well-dressed.

εὐπηκτος, ον, or εὐπηκ-, (εὖ, πῆγνυμι,) well-joined, strong, well-put-together, firm, well-built.

εὐπλεκής, ἐς, Ep. εὐπλεκής, B 449, (εὖ, πλέκω,) well-woven, well-plaited or twisted.

εὐ(or εὐ)πλοκαμῖς, ἰδος, fem. adj. with εὐπλόκαμος, ον, (εὖ, πλόκαμος,) with beautiful tresses.

εὐπρηστος, ον, (εὖ, πρήθω,) well-blowing.

εὐρίσκω; f. εὐρήσω; 2 aor. ἤρουν and unaugm. εἶρον; 2 aor. (ἡν)(εὐ)ρόμην; pf. (ἡν)(εὐ)ρηκα; aor. pass. (ἡν)(εὐ)ρέθην: to find accidentally, light upon, find out, discover; to invent, devise, think of, Lat. *invenire*; to get, obtain, Lat. *reperire*: mid. to find for one's own benefit, get.

Εὐρος, ου, ὁ, Lat. Eu'-rus, the South-East wind.

εὐρρείος, Ep. gen. of εὐρρείς, ἐς, (εὖ, ῥέω,) well-flowing.

εὐρυάγχιος, α, ον, (εὐρύς, ἀγυιά,) *broad-strected*, of great cities. *wide - way*

Εὐρύαλος, ου, ὁ, *Eu-ry'-a-lus*, see Classical Dictionary.

Εὐρυβάτης, ου, ὁ, *Eu-ryb'-a-tes*, name of two heralds.

Ευρυδάμας, αντος, ὁ, *Eu-ryd'-a-mas*.

εὐρυκρείων, οντος, ὁ, (εὐρύ, κρείων,) *wide-ruling*, epith. of A-ga-mem'-non.

εὐρύοπα, nom. for εὐρύοπης, (εὐρύ, ὄψομαι,) *far-seeing*; acc. of εὐρύοψ, (εὐρύ, ὄψ, Lat. *vox*,) *far-thundering*; Hom. epith. of Jove.

Εὐρύπυλος, ου, ὁ, *Eu-rypp'-y-lus*, a Thes-sa'-li-an prince, B 736; a chief from Cos.

εὐρυρέων, ουσα, ον, (εὐρύ, ῥέω,) *wide-flowing*.

εὐρύς, εὐρεῖα, Ion. εὐρέα, εὐρύ; gen. mas. and neu. -έος, fem. -είας; dat. -έι; acc. -ύν, Ep. -έα; Lat. *latus*, *broad*, *extended*, *ample*, *wide*, *far-extending*; εὐρύτερος, *broad*; *spacious*, *wide-spread*; Γ 227, *broad shoulders*.

Εὐρυτος, ου, ὁ, *Eu'-ry-tus*, see Classical Dictionary.

εὐρύχωρος, ον, Ep. for εὐρύχωρος, (εὐρύ, χῶρος,) Lat. *spatiosus*, *spacious*, *extensive*.

εὐς, Ep. ἥς B 653, gen. ἐῆος, acc. ἐύν, gen. pl. ἐάων, *good*; *good in the fight*, *courageous*, *daring*, *brave*; *noble*.

εὔσελμος, ον, Ep. εὔσ(σ)ελμος. (εὔ, σέλμα,) *well furnished with rower's benches*, *well-rowed*; *well-equipped*.

εὔτε, poet. and Ion. for ὅτε, Lat. *quum*, *when*, *as*, *then*, *since*; εὔτ' ἄν, with subj. like ὅταν, *when*, *as often as*, *in case*, *whenever*; for ἡύτε, Γ 10, *as*, *just as*.

εὔτειχος, ον, and εὔτειχής, ἐς, (εὔ, τεῖχος,) *well-walled*, *strongly fortified*; also Hom. -χητος.

Εὔτρησις, ιος, ἡ, *Eu-tre'-sis*, a village of Boe-o'-ti-a.

εὔτροχος, ον, Ep. for εὔτροχος, (εὔ, τροχός,) *well-rounded*, *having good wheels*, *easy-running*, *swift*, of chariots, etc.

εὔτυκτος, ον, (εὔ, τεύχω,) *well-constructed*, *well-built*.

Εὔφημος, ου, ὁ, (εὔ, φήμη, φημί,) lit., *of good prophetic voice*, *of happy omen*; *Eu-phé'-mus*.

εὐφραίνω, Ep. εὐφραίνω; f. ανῶ, Ep. νέω; Ep. aor. εὔφρηνα; (εὔφρων (εὔ, φρήν)) : *to gladden*, *delight*, *cheer*, *render cheerful* or *happy*.

εὐφρονέων, Ep. for εὐφρονέων, (εὔ, φρονέω,) *well-disposed*, A 73, B 78, *well-thinking*, *kind* and *wise*.

εὐφρων, Ep. for εὔφρων, ον, (εὔ, φρήν,) Lat. *laetus*, *cheering* Γ 246, *gladdening*, *comforting*, *making merry*; *happy* and *light*, *gay*, *light*.

εὐφυής, ἐς, (εὔ, φυή, φύω,) *having good growth*, both of body and mind; *of fine figure*; *well-disposed*; *of good mind*.

εὐχετάομαι, *to pray to*, *supplicate*, *entreat*; *to brag*, *boast*.

εὐχομαι; Hom. impf. *εὐχόμεν*; *εὐξομαι*; Lat. *precari*, to pray, offer prayer, supplicate; to vow: as trans. to pray for; to pray to, beseech, implore, supplicate: with μέγα, to pray aloud and earnestly; to vow, promise solemnly; to vow loudly or confidently; to boast, brag, Lat. *gloriarī*, A 91, B 82; to declare.

εὖχος, εος, τό, (*εὐχομαι*), an object of prayer, anything prayed for, an offering to secure an answer to one's prayer; something prized.

εὐχολή, ἥς, ἡ, (*εὐχομαι*), Lat. *votum*, *precatio*, a prayer, petition, vow, A 65; a boast, a matter of boasting, B 160.

εὐώδης, ες, (*εὖ*, ὕδωδα, pf. of ὄζω), fragrant, sweet-scented.

ἐφαλος, ον, (*ἐπί*, ἄλς), Lat. *maritimus*, by the sea, on the sea.

ἐφάπτω, f. ἐφάψω, (*ἐπί*, ἅπτω), to bind or fasten on to: pass. to be attached to, hang over, be fastened to, impend, B 15 like Lat. *imminet*: mid. to touch, lay hold of, seize.

ἐφαγον, B 317, see ἐσθίω.

ἐφέζομαι, f. ἐφεδοῦμαι, (*ἐπί*, ἕζομαι), to sit one's self upon; to sit by; aor. act. ἐφεῖσα, to place or set one on anything, put or lay upon.

ἐφέπω; impf., Ep. ἔφεπον, iter. ἐφέπεσκον; f. ἐφέψω; 2 aor. ἐπέσπον, (*ἐπί*, ἔπω), inf. ἐπισπεῖν: Lat. *persequi*, to pursue, follow after, closely or upon; to press closely, urge; to follow an occupation, manage; to traverse; to follow up, seek out: mid. to follow or accompany; to follow in the sense of to obey.

ἐφέστιος, ον, (*ἐπί*, ἐστία), on the hearth, by one's own hearth; having a house in a place, at home, B 125; with verbs of motion, to one's hearth: as subst. οἱ ἐφέστιοι, the household gods, Lat. *Penates*.

ἐφετμή, ἥς, ἡ, (*ἐφίημι*), an order, injunction, a command, Hom. gen. pl. -έων, A 495.

ἐφευρίσκω, f. ἐφευρήσω, 2 aor. ἐφεύρον, (*ἐπί*, εὕρισκω), to find, light upon, come upon, find by chance; to find out, understand, discover, detect, Lat. *invenire*.

ἐφίημι; inf. ἐφιέναι; impf. 3 sing. ἐφίει; f. ἐφήσω; aor. ἐφῆκα, Ep. ἐφέηκα, (what verbs have their aor. in κα?); 2 aor. imperat. ἔφες, Ep. subj. ἐφείω and opt. ἐφείην: Lat. *immittere*, to send to or against, A 382, hurl or launch at; to impel, urge, excite against; to set on; with χεῖρας, to lay hands upon; to place upon, Lat. *imponere*; cause to fall on; to permit; to let go; to give up: mid. to enjoin, give in charge, Lat. *mandare*, to strive for, long earnestly after; to allow one to do.

ἐφίστημι, for parts see ἵστημι, also, Hadley and Allen's Grammar, 500, 1, (*ἐπί*, ἵστημι). Like ἵστημι, the compd. is trans. (or causal) in certain tenses and intrans. in certain others: the pres., impf., f. and aor. are trans.; the 2 aor., pf., and f.pf. are intrans.: trans. see Lat. *collocare juxta*, to place anything on or over, rest on or by; to set up, cause to come

about; to cause to stand or stop, hence, to make to cease: intrans. to take one's stand on or over, hence, to be over or upon; to be opposite, be near to, be near.

ἐφοράω; impf. ἐφεώρων; for parts see ὁράω; Ion. and Hom. parts, pres. ἐποράω, f. ἐπόψομαι *to look on*, and ἐπιόψομαι *to choose*, impf. 3 sing. ἐπώρα: (ἐπί, ὁράω:) *to look at, look to; to look over, Γ 277; to observe, look upon, survey, behold; to watch over; to superintend, pick out.*

ἐφορμάω, f. ἤσω, (ἐπί, ὀρμάω,) *to stir up or incite against, rouse against, Lat. excitare contra, Γ 165; to excite, rouse, impel, provoke, Lat. excitare: also, seemingly intrans., to rush upon: (lit. to urge one's self against:) mid. and pass. to be urged, impelled, stirred up, to have a strong inclination; to rush on, Lat. irruere; to rush against, attack; to hurry.*

ἐφύπερθε(ν), (ἐπί, ὑπέρ, θεν,) *adv., from over; also, above.*

Ἐφύρη, ης, ἡ, Eph'-y-ra, the name of several towns.

ἔχαδον, Δ 24, 2 aor. of χανδάνω, which see.

Ἐχέμ(μ)ων, ονος, ὁ, E-che'-mon.

ἐχεπευκής, ἐς, (ἔχω, πεύκη,) of darts, arrows, etc., *sharp, pointed, sore, bitter, of a plague, A 51.*

Εχέπωλος, ου, ὁ, Ech-e-pó'-lus, slain by An-ti'l'-o-cus.

ἔχεσκον, iter. impf. of ἔχω, which see.

ἔχευα, Ep. aor. from χέω, which see.

ἔχθιστος, η, ον, sup. of ἐχθρός, (ἔχθος,) compar. ἐχθίων, *most detested, most odious.*

ἐχθοδοπέω, f. ἤσω, (ἐχθοδοπός,) *to cause hatred, to be hateful towards or offend, A 518.*

ἔχθος, εος, τό, Lat. odium, *hatred, Γ 416.*

ἐχθρός, ἀ, ὄν, (ἔχθος,) *detested, hateful, hated; hostile to, inimical, Lat. inimicus: see ἔχθιστος, compar. ἐχθίων; reg. forms for compar. and sup. are also found.*

Ἐχίνοι, ὦν, αἱ, a group of islands in the I-ó'-ni-an sea.

ἔχω; impf. εἶχον, Ep. ἔχον, iter. ἔχεσκον; f. ἔξω, σχήσω; 2 aor. ἔσχον, Ep. inf. σχέμεν, poet. indicat. ἔσχεθον, poet. 3 pl. mid. opt. σχοίαιο; pf. ἔσχηκα, Hom. ὕχωκα; Hom. plup. mid. 3 pl. ἐπώχατο: *trans. to hold, have, keep, compare the meanings here given with Lat. tenēre, habēre, possidēre: to hold, keep, hold fast, have in the power; to grip, grasp, to get hold of with the mind, understand; to have A 356, possess, be possessed of; οἱ ἔχοντες, those having possessions, the rich; to hold, keep; with ποδός, χειρός, etc., to hold by the foot, hand, etc.; let him have, Γ 282; to hold anything (as a horse, etc.) on its course, hence to turn, guide, drive, Γ 263; to retain; to hold together; to hold to, close; to enclose; to imply; to bear, carry, to shut out, hold back, withhold, restrain, check; to hold up, bear up; to occupy; to keep away, avert; to hold a*

position, sustain, stand, Lat. *sustinēre*; to hold fast; to understand; to dwell in, inhabit; to protect, guard, keep safe; to have the means or power to do, to be in a condition to do, to be able: to aim, direct to; to cause; to wear, to make: intrans. to keep one's self, be so and so, be in a certain state whether of body or mind, persist; to hold in the sense of to go; εὖ ἔχει, it goes well; to remain; to stand firm or upright; to point to; to be or hold one's self about anything, be busied about; to keep on: mid. to hold one's self fast to, hold on by, cling to; to be closely attached to; to border on or be next to; to claim for one's self and take; to conduct or control one's self, comport one's self; to wear; to hold (one's self) back from, cease, Lat. *abstinēre*; to resist, withstand, stand; hold the ground; to let be; σχέο, σκέσθε, hold!

ἔών, Hom. for ὦν, pres. part. of εἶμι.

ἐῷ, dat. of ἑός, Ion. and Ep. for ὅς poss. adj. his or her.

ἔως, Ep. ἕως Γ 291, and εἶος, Lat. *donec* and *quamdiu*, whilst A 193, when, as long as, during; Lat. *quoad*, till, until Γ 291; = Lat. *ut*, in order that, for the sake of.

Z.

ζα-, intens. prefix.

ζάθεος, adj., (ζα-, θεός,) Lat. *divinus*, *sacer*, very divine, holy, sacred, of localities favored by the gods, does not apply to living beings.

ζάκοτος, ον, (ζα-, κότος,) Lat. *furiosus*, *valde iracundus*, very wrathful, furious, angry, Γ 220.

Ζάκυνθος, ον, ἡ, *Za-cyn'-thus*, an island in the I-o'-ni-an sea.

ζείδωρος, ον, (ζεία, δῶρον,) Lat. *fertilis*, *grain-giving*, *fruitful*.

Ζέλεια, ας, ἡ, *Ze-le'-a*, a town near I'-da.

ζεύγνυμι; impf. 3 pl. (ἐ)ζεύγνυ(σαν)(ον); f. ζεύξω; aor. ἐζευξα; aor. pass. ἐζέχθην, 2 aor. pass. ἐζύγην: Lat. *jungere*, to put to, join, yoke together, couple together; to unite; to join or bar, make fast; to bridge, Lat. *jungere ponte*; to join in marriage, Lat. *jungere matrimonio*: mid. and pass. to put to or join for one's self or benefit, to wed, to be married.

ζευγνῦω = ζεύγνυμι.

ζεύγος, εος, τό, (ζεύγνυμι,) Lat. *jugum*, a pair of beasts yoked together for work, a yoke of oxen or horses, also, a cart or anything drawn by the yoke and so used for the whole; things yoked together or united.

Ζεὺς, gen. Διός, dat. Δί, acc. Δία; also poet. Ζήν, gen. Ζηνός, dat. Ζηνί, acc. Ζήνα, Ζήν', voc. Ζεῦ: Lat. *Ju'-pi-ter*, *Zeus*, father and king of gods and men, Ζεῦ πάτερ, from these two words is derived Lat. *Ju'-pi-ter*; for a full description see Classical Dictionary.

ζέφυρος, ου, ό, Lat. *zephyrus*, the north-west wind, the west wind.

Ζήν, Ζήν', see Ζεύς.

ζυγόν, ου, τό, Lat. *jugum*, the yoke, which was only a cross-bar to which the beasts were attached; a cross-bar; the bench for rowers in a ship, cross-beam; the transverse piece of a lyre.

ζωγρέω, (ζωός, ἀγρεύω,) to take living, hence, to take as prisoner and not kill in battle as was the custom; to resuscitate.

ζῶμα, ατος, τό, (ζώννυμι,) anything bound around, the garment bound under the armor, inner dress.

ζώνη, ης, ἡ, (ζώννυμι,) Lat. *cingulum*, *balteus*, *zona*, a girdle, waist band, the low outside girdle worn by women; the part of the body covered by the girdle, the waist, B 479.

ζωός, ἡ, όν, (ζῶω for ζάω,) Lat. *vivus*, living, alive; ζῶς, acc. ζών, rare forms for ζωός.

ζωστήρ, ἦρος, ό, (ζώννυμι,) Lat. *cingulum*, *balteus*, the girdle with which an armor is bound to the body.

ζῶω, Ep. for ζάω, Lat. *vivere*, to live; living.

H.

ἦ, adv.: to confirm, Lat. *certe*, *profecto*, in truth, assuredly, certainly, to be sure, without doubt, verily; with γάρ, for truly, A 293; with δή, surely then, A 518; with μήν, Ep. μάν, Ion. μέν, a strong asseveration, that you will boldly defend me A 77, but certainly with words A 211; to introduce and streng. an oath, etc.; see ἦ τοι; τίη = τί ἦ, why (then): interrog. (also, ἦε, ἦέ,) Lat. *utrum?* *an?* *num?* ἦ οὐ nonne? do you indeed? is it that? what? can it be? often untranslated; used in both parts of disjunc. questions, do, etc? . . . or?

ἦ, 3 sing. impf. of ἡμί, the only form used by Hom., Lat. *ait*, he said.

ἦ, Ep. ἦέ, interrog., disjunc., and compar. conj.: interrog., in indirect double questions, Lat. *utrum . . . an*, ἦ . . . ἦ whether . . . or, A 190-192, also εἰ = ἦ; to introduce direct questions like Lat. *an*, and cannot always be rendered: disjunc, or, Lat. *aut*, ἦ . . . ἦ, Lat. *aut . . . aut*, *vel . . . vel*, either . . . or, A 27; ἦ may be repeated several times as in A 138: compar., than, Lat. *quam*.

ἥβαιός, ό, όν, Lat. *parvus*, little, small.

ἥβάω, f. ἥσω, (ἥβη,) Lat. *pubescere*, to attain the age of puberty or manhood, possess the full vigor of man, be in the prime of young-man-hood; to be young and vigorous with the impulses of youth.

ἥβη, ης, ἡ, Lat. *pubertas*, puberty, the age of manhood; youthful vigor, ripe-

ness of age, manly vigor and strength; the fire, passion, and mirth of youth, spirit of youth; a company of young men.

ἡγάθεος, η, ον, (ἄγαν, θεός,) sacred, hallowed, most holy. very divine, of places, islands, etc.

ἡγάσσατο, Hom. 3 sing. aor. of ἀγάομαι, see ἄγαμαι.

ἡγεμονεύω, f. σω, (ἡγεμών,) Lat. *praeire*, to go before, precede; Lat. *regere*; with ὁδόν, to point out the way: trans. to conduct, lead, Lat. *ducere*; with gen. to command, with. dat. once B 816.

ἡγεμών, ὄνος, ὁ, Lat. *dux*, a leader; chief; a guide; a commander; one who is first to do or act, Lat. *princeps*, actor.

ἡγέομαι, f. ἡσομαι, aor. ἡγησάμην, (ἄγω,) to go before, guide, lead the way, conduct, Lat. *praeire*; point out, lead; to be first, be chief; to think, believe, Lat. *opinari*: trans., Lat. *ducere*, to lead as a general or commander, and so to command, govern, with gen.; to lead in the sense of to go in advance of or before, with dat.

ἡγερ(ε)θ(ο)-, Hom. from ἀγείρομαι, to be gathered together, assemble themselves, congregate.

ἡγερθεν, see ἀγείρω.

ἡγητήρ, ἦρος, ὁ = ἡγεμών; (ἡγέομαι;) Lat. *dux*, *ductor*, a guide, leader, chief, commander.

ἡγητής, οὔ, ὁ, see ἡγητήρ.

ἡγήτωρ, ὀρος, ὁ, see ἡγητήρ.

ἡδέ, (ἦ, δέ), and, besides, also; ἡδὲ καί, and besides; foll. and answering to ἡμέν, as, also; ἡδὲ ἔτι, and yet; ἡδὲ, . . . καί, both, . . . and.

ἦδεα, Ion. plup. of οἶδα.

ἦδη, adv., Lat. *jam*, now, directly, at present, already, at once, presently; ἦδη νῦν, A 456, even now or already now, now at least Γ 98, A 260 for already at one time.

ἦδος, εος, τό, (ἡδύς,) pleasure A 576, enjoyment; profit, gain.

ἡδυεπής, ες, (ἡδύς, ἔπος,) Lat. *suaviloquens*, speaking agreeably, pleasant-spoken.

ἡδύς, ἡδεῖα, Ion. ἡδέα, ἡδύ; compar. both in -ίων, -ιστος, and -τερος, -τατος; compare with Lat. *jucundus*, *suavis*; sweet, pleasant; pleasant, acceptable, welcome: ἡδύ is also used as adv.

ἡεῖδεν, Ep. plpf. of οἶδα, see εἶδω and Hadley and Allen's Grammar, 491, 6.

ἡέλιος, ὁ, poet. and Hom. for ἥλιος, (ἔλη,) Lat. *sol*, sun; day, daylight; personified as a god seeing all things Γ 104 and 277; rising sun, sunrise, the East: "Ἥλιος or Ἡέλιος is the father of the Ilē-lí'-a-dæ and Hē-lí'-a-des, see Classical Dictionary.

ἦεν, Lat. *erat*, see εἰμί, impf., Ep. 3 sing.

ἡέπερ, poet. for ἦπερ.

ἡρέθομαι, *to hang fluttering over, floating, float, flutter*; Γ 108, the minds of young men are fickle, Lat. *inconstans*.

ἡέριος, α, ον, Ep. for ἀέριος, (ἀήρ,) *when vapor or mist covers the earth* A 497, *at early morn, early, at dawn*, Lat. *matutinus*; *in the air*, Lat. *aërius*.

ἡέρος, Ep. gen. of ἀήρ, which see.

ἡερόφωνος, ον, (ἀήρ, φωνή,) *sounding through air, loud*.

Ἡετίων, ωνος, ό, *E-e'-ti-on*, the name of several heroes of Hom.

ἡήρ, see ἀήρ.

ἡθειός, α, ον, (ἡθος,) *honored*; in Hom. usu. in voc. and used by a younger brother to an elder, *honored Sir, respected Sir*.

ἡθος, εος. τό, (ἔθος,) *a frequented place, haunt, abode*; *custom, anything common*.

ἦε, see εἶμι.

ἡίθεος, ου, ό, *an unmarried youth*.

ἡίξα, aor. of αἰσσω, which see.

Ἡιόνες, ων, αἱ, *E-i'-o-nes*, the Banks, a port town of Ar'-go-lis, see ἡιών.

ἡίχθην, aor. pass. of αἰσσω, Γ 368.

ἡιών, όνος, ἡ, Lat. *litus*, *sea-shore, strand, coast, beach*; *a bank of a river*, Lat. *ripa*.

ἦκα, aor. of ἦμι, see Hadley and Allen's Grammar, 429.

ἦκα, adv., *softly, in a low tone, mildly*, Γ 155; *a little, carefully, gently*; compare Lat. *leniter, quiete, placide*.

ἡλακάτη, ης, ἡ, *a distaff or staff from which the flax was drawn, spindle*, also came to be applied to a reed though not used for a distaff; *a shaft*.

ἡλάσκω, Lat. *vagari*, *to wander, roam about*; *to swarm about*: an Ep. form for ἀλάομαι.

ἡλέκτωρ, ορος, ό, *the shining sun*.

ἡλικία, ας, ἡ, (ἡλιξ,) Lat. *aetas*, *age*; *the age of manhood, manhood, prime of life*; *youth with its impulses*.

ἥλιος, see ἥελιος.

Ἡλῖς, ιδος, ἡ, *E'-lis*, a district on the west coast of the Pel'-o-pon-ne'-sus.

ἦλος, ου, ό, *a nail, stud*, for ornament on swords, etc.

ἦλυθον, Ep. and uncond. for ἦλθον, 2 aor. of ἔρχομαι, Lat. *veni*.

Ἡλώνη, ης, ἡ, *E-lo'-ne*, a city near Mt. O-lym'-pus.

ἡμαθόεις, εσσα, εν, Ion. for ἀμαθόεις, (ἄμαθος,) Lat. *arenosus*, *sandy*, B 77.

ἦμαι, ἦσαι, ἦται or ἦσται, du. ἦσθον, pl. ἦμεθα, ἦσθε, ἦνται, Hom. 3 pl. εἶατ(αι)(ο); imperat. ἦσο, ἦσθω; inf. ἦσθαι; part. ἦμενος; impf. ἦμην, ἦσο, ἦστο, du. ἦσθον, ἦσθην, pl. ἦμεθα, ἦσθε, ἦντο, Ion. εἶατο, Ep. εἶατο; subj. and opt. are wanting; found only in pres. system: Lat. *sedēre*, *to be seated*, Γ 153, *to sit*; with a part. A 134, *to sit wanting: to sit still, remain*.

ἡμαρ, ατος, τό, poet. and Hom. for ἡμέρα, *day*, Lat. *dies*; ἐπ' ἡματι, Lat. *quotidie*, *daily*, *every-day*, *day-by-day*; as adv., *by day*; the time of the year, season, as summer time: ἡμαρ ἐλεύθερον, *day of freedom*.

ἡμβροτον, 2 aor. of ἁμαρτάνω, which see.

ἡμεῖς, ἄμμες; ἡμείων, -έων; ἄμμι(ν); ἄμμε: see ἐγώ.

ἡ-μέν, . . . ἡ-δέ, (ἡ, μέν,) poet. for καί . . . καί, Lat. *et*, . . . *et*, *both*, . . . *and*, *both*, . . . *as well*, *as well*, . . . *as also*; *if*, . . . *or whether*; *either*, . . . *or*, Lat. *vel*, . . . *vel*, *sive*, . . . *sive*.

ἡμέρη, Ion. for ἡμέρα, *as*, ἡ, Hom. ἡμαρ, which see, see Lat. *dies*, *tempus tempestas*, *a day or the light of day*, *day as opp. to night*.

ἡμέτερος, α, ον, (ἡμεῖς,) Lat. *noster*, *our*, *ours*.

ἡμι-, Lat. *semi-*, prefix meaning *half*.

ἡμίονος, ὁ, ἡ, (ἡμι-, ὄνος,) *a half-ass*; *a mule*, Lat. *mulus*.

ἡμίσεες, pl. of ἡμισυς, εια, υ, adj., Lat. *semis*, *half*; the neu. is freq. used as subst., *a half*.

ἡμιτελής, ἐς, (ἡμι-, τέλος,) *half complete*; δόμος ἡμιτελής, *a house (household) but half complete or wanting its master or mistress*.

ἡμος, conjunctive adv., Lat. *quando*, *quum*, *when*, *during*, *as*, *so long as*, *while*.

ἡμύω, f. σω, aor. ἡμυσα, (α euph., μύω,) *to incline*, *bend*, *bow down*, *droop*; *nod*; ἡμύει, ἀσταχύεσσι, *it droops with its ears of corn*, B 148; *to sink*, *go to ruin*.

ἤν, uncontr. ἐάν, conditional conj., *if*, Lat. *si*; *whether*.

ἡνεμόεις, εσσα, εν, (ἄνεμος,) Lat. *ventosus*, *windy*, *breezy*; *exposed to winds*, *elevated*.

ἡνία, ας, ἡ, Lat. *frenum*, *a rein*, *bridle*.

ἡνίοχος, ου, ὁ, (ἡνία, ἔχω,) *one that holds reins*, *a driver*.

ἡνίπαπε, 3 sing. 2 aor. of ἐνίπτω.

Ἡνοπίδης, ου, ὁ, son of *E'-nops*.

ἄντέω, Ion. for ἀντάω, which see.

ἦντο, see ἦμαι.

ἡνώγεα, Ion. plupf. from ἄνωγα, which see.

ἡπειρος, ἡ, Lat. *continens*, *the main land as opp. to islands*; *land as opp. to the sea*, and so *an island*.

ἥπερ, poet. ἡέπερ, (ἡ, περ,) Lat. *quam*, *than*, *as*.

ἡπεροπεύς, ἑως, Ion. -ῆος, ὁ, Lat. *deceptor*, *impostor*, *a cheat*, *deceiver*.

ἡπεροπευτής, οὔ, ὁ, Γ 39, = foreg.

ἡπεροπεύω, f. σω, Lat. *fallere*, *to cheat*, *overreach*, *deceive*; *seduce*.

ἡοῖος, α, ον, (Ἡώς,) *relating to the morning*, *in the morning*, *morning*; hence *in the east* where morn first appears, *eastern*, *relating to the east*, compare Lat. *oriens*, *orientalis*; used as a subst., *the morn*.

ἡπιος, ἁ, ον, see Lat. *lenis*, *placidus*, *mild*.

ἦρα, neu. pl., *that which is pleasing, agreeable*; with φέρειν, *do a kindness*; *to show a favor, do kind offices*, A 578, Lat. obsequium praestare Jovi.

Ἡρακλείδης, ου, ὁ, descendant of Her'-cu-les.

Ἡράκλειος, Ep. Ἡρακλήϊος, η, ον, of Her'-cu-les, Her-cu'-le-an.

ἦραρον, 2 aor. of ἀραρίσκω, which see.

ἦρατο, 3 sing. aor. mid. of αἶρω.

ἦρᾶτο, impf. 3 sing. of ἀράομαι, which see.

Ἥρη, Ion. for Ἥρα, ἥ, Lat. Juno, He'-ra, both sister and wife of Zeus, see Classical Dictionary.

ἦρήριστο, 3 sing. plup. pass. of ἐρείδω.

ἦρι, adv. early, Lat. mane.

ἦριγένεια, ας, ἥ, (ἦρι, γένω,) early-born, child of early morn, epith. of Ἥως.

ἦριπον, 2 aor. of ἐρείπω.

ἦρως, ωος, a hero, Lat. heros; in Hom. not only of warriors, but a term of respect for the free and honored; later meanings not here given.

ἦσκειν, contr. 3 sing. impf. of ἀσκέω, Γ 388, to work or fashion.

ἦσο, see ἦμαι.

ἦ-τε or ἦ τε, surely, certainly, doubtless.

ἦ τοι, conj.; now; certainly, surely, verily, truly, A 140, Lat. certe; foll. by ἦ, either, . . . or; either, surely.

ἦτορ, οπος, τό, used in the nom. and acc., the heart, Lat. pectus; usu. not as an organ of the body but the heart, the power of thought, Lat. mens, mind, feelings, A 188, the seat of all the emotions of the mind.

ἦῦδα, 3 sing. impf. from αὐδάω.

ἦύκομος, Ep. for εὐκομος, (εὔ, κόμη,) Lat. pulchras comas habens, beautiful-haired, fair-haired.

ἦύς, see εὐς.

ἦύτε, Ep. for εὔτε, as, as also, like as, so as, like; B 87, ἦύτε = ὥς, ὅτε, as when.

Ἡφαίστος, ου, ὁ, He-phais'-tus, Lat. Vul-ca'-nus, the god of fire and of the art of working metals requiring the aid of fire; see Classical Dictionary: by metonymy, fire.

ἦφι, Ep. for ἦ, see ὅς.

ἦχή, ἦς, ἥ, Lat. sonus; a sound; a noise, clamor, tumult of a crowd, B 209; sound of the waves; hum.

ἦχίς, εσσα, εν, (ἦχή,) Lat. resonans, sonorous, echoing, resounding, roaring.

ἦχι, Ep. for ἦ, Lat. ubi, where.

ἦώς, ἥος, dat. ἥοι, acc. ἥα; contr. forms ἦοῦς, ἦοῖ, ἦῶ; ἦ: Lat. aurora, dawn of day, early morning; day, Lat. dies; day-light; the east, Lat. oriens; Ἥως, E'-os, the goddess of morn, Lat. Au-ró'-ra.

Θ.

θάλαμος, ου, δ, *a room, an inner room, chamber; a woman's chamber, bedroom, chamber of the mistress, Γ 423, Lat. cubiculum; a store-room, room for weapons and other goods; inner part of the ship.*

θάλασσα, ας, ἡ, (ἅλς,) *Lat. mare, the sea; the Med'-i-ter-ra'-ne-an is understood when any particular sea is mentioned, see map of the world as known to Hom.*

θαλάσσιος, adj., (θάλασσα,) *Lat. marinus, belonging to or of the sea, by the sea, in the sea.*

θάλαα, τά, (θαλεῖν, 2 aor. of θάλλω,) *those things that cheer the heart.*

θαλερός, ά, όν, (θαλεῖν, 2 aor. of θάλλω,) *Lat. florens, floridus, blooming; fresh, vigorous, strong; rich; copious, large, abundant.*

θάλος, εος, τό, *a young and tender twig or shoot; a shoot as a production of like kind.*

Θάλπιος, ου, δ, *Thal'-pi-us, a chief of the E-pe'-i.*

θαλπωρή, ἡς, ἡ, (θάλπω,) *a warming, a cheering, an encouraging; pleasure, comfort.*

Θαλυσιάδης, ου, δ, *son of Tha-lys'-i-us.*

θαμβέω, f. ἦσω, pf. τεθάμβηκα, (θάμβος,) *Lat. obstupescere, to be amazed, A 199, Γ 398; to gaze upon with astonishment, to marvel at.*

θάμβος, εος, τό, *Lat. stupor, wonder, astonishment.*

θαμέες, (θαμά,) poet. adj. found only in pl., *Lat. frequentes, crowded, close, thick, frequent, in great numbers.*

θάμνος, ου, δ, (θαμινός,) *a shrub, bush, thicket, copse.*

Θάμυρις, ιδος or ιος, δ, *Tham'-y-ris, a bard.*

θάνατόνδε, (θάνατος, δέ encl.) adv., see *Lat. ad mortem, to death.*

θάνατος, ου, ό, (θνήσκω,) *Lat. mors, death; Death, twin-brother of Sleep; θάνατόνδε, to death.*

θαρσαλέος, α, ου, (θάρσος,) *Lat. audax, bold, resolute, confident, courageous, also, daring, rash, foolhardy, also, impudent.*

θαρσέω, f. ἦσω, (θάρσος,) *Lat. confidere, to be daring, be bold; to be confident, assured; to be over-bold; to be presumptuous; to believe, confide in.*

θάρσος, εος, τό, *Lat. fiducia, good courage, courage, confidence, readiness; bad courage, temerity, presumption, see Lat. audacia.*

θάσσω, compar. of ταχύς, *Lat. celerior.*

θαῦμα, ατος, τό, (θάομαι,) Ion. forms θῶμα or θώυμα; *Lat. res mira, an object to excite wonder and prob. admiration.*

θαυμάζω; iter. impf. εσκον; Ep. f. άσσομαι; aor. ἐθαύμασα; pf. τεθαύμακα; aor. pass. ἐθαυμάσθην: (θαῦμα:) *Lat. mirari, admirari; to wonder,*

to be amazed, be astonished ; to behold with wonder, with acc. ; to look upon with admiration, admire.

Θαυμακία, *as, ἡ, Thau-ma'-ci-a, a town of Mag-ne'-si-a.*

θεά, *ās, ἡ, fem. of θεός, Lat. dea, a goddess ; A 280, the goddess mother.*

Θεανώ, *oūs, ἡ, The-a'-no, wife of An-te'-nor, sister of Hec'-u-ba.*

θείνω ; *f. θενῶ ; aor. ἔθεινα ; 2 aor. ἔθενον : to strike, dash.*

θεῖος, *α, ον, (θεός,) Lat. divinus, of the gods, appointed by the gods, divine, sacred, holy, godlike ; glorious, excellent, eminent, extraordinary ; consecrated to a god.*

θέμις, *ἡ ; Hom. and Ep. gen. θέμιστος, and dat. θέμιστι, acc. θέμιν, and in Hom. Θέμιστα ; Att. gen. Θέμιτος and Θέμιδος ; Ion. gen. Θέμιος : (τίθημι :) right, law, justice, Lat. jus, concessum est, fas est, that which is right by common consent and by the law of nature and reason, θέμις ἐστί, it is right, fitting, proper : in pl. decrees, institutions, ordinances ; the rights of rule, privilege, authority, B 206 ; just tributes, taxes ; suits ; courts of justice ; sentences of a court. Hom. uses it as prop. n. The'-mis, the goddess of right, Justice, Lat. Dea juris.*

-θεν, *particle affixed to nouns denoting motion from as opp. to -δε to or towards, but originally the gen. termination : θεόθεν, from the gods.*

θεοειδής, *ες, (θεός, εἶδος,) of divine form, godlike B 623, of godlike beauty.*

θεοείκελος, *ον, (θεός, εἵκελος,) Lat. deo similis, like a god, godlike, A 131.*

θεοπροπέω, *(θεοπρόπος, (θεός, πρέπω,) to prophesy, part. θεοπροπέων, prophesying, Lat. vaticinans.*

θεοπροπία, *as, ἡ, A 385, and θεοπρόπιον, οὔ, τό, A 85, Lat. vaticinatio, prophecy, prediction of future events.*

θεός, *οὔ, ὁ, Lat. deus, a god ; deity, Lat. numen ; θεόφιν, Ep. gen. and dat. sing. and pl.*

θεράπων, *οντος, ὁ, a servant, an attendant ; of free service as opp. to δοῦλος a slave ; a companion (of lower rank) in arms.*

θερμός, *adj., (θέρω,) (see Eng. thermal,) Lat. calidus, hot, heated, glowing, warm ; boiling-hot ; also, vehement, ardent, rash, precipitate, hasty ; also, ready to do.*

θέρος, *εος, τό, (θέρω,) Lat. aestas, the warm season of the year, summer ; the heat of summer ; summer fruit, harvest, fruit, crop.*

Θερσίτης, *ου, ὁ, Ther-si'-tes, a detested and scurfilous Greek, B 212.*

τέκελος, *ον, (θεός, εἵσκω,) godlike, noble, excellent ; marvellous, wonderful ; always of inanimate objects ; θέσκελα ἔργα, Γ 130, wonderful works ; neu. as adv., Lat. mirum in modum, wonderfully.*

Θέσπ(ει)(ι)α, *as, ἡ, and -πιαί pl., Thes'-pi-æ, a city of Bœ-o'-ti-a.*

θεσπέσιος, *adj., (θεός, ἔπος,) divinely spoken, god-spoken ; unspeakable, astonishing, extraordinary, vast, B 670 ; wondrous, excellent ; spoken or*

sent by a god, B 600; dat. fem. sing., *θεσπεσίῃ*, as adv., Lat. *divina voluntate*, by divine ordering, B 367; *divine*, *godlike*.

Θεσσαλός, οὐ, ὁ, *Thes'-sa-lus*, son of Her'-cu-les.

Θεστορίδης, ου, ὁ, son of *Thes'-tor*, *Cal'-chas*.

Θέτις, ιδος, ἡ, *The'-tis*, one of the *Ne-re'-ids* and mother of Achil'-les. See Classical Dictionary.

θέω, Ep. *θειώ*; iter. impf. *θέεσκον*; f. *θεύσομαι*: Lat. *currere*, to run; to hasten; of birds, to fly; of anything circular or, if not circular, that runs in a continuous line ever returning to the same point, though not in motion.

Θήβαι, ων, αἱ, also Θήβη, ης, ἡ, *Thebes*, the name of several cities mentioned by Hom.

θήγω, f. *θήξω*, aor. *ἔθηξα*, pf. *τέθηγμαι*, aor. mid. imperat. *θηξάσθω* B 382, Lat. *acuere*, to whet, sharpen; also, to excite, provoke; stimulate.

θηέομαι, f. *ήσομαι*; Ep. forms, impf., 3 sing. *θηεῖτο*, other parts in *-ηεν*: to look at, behold; to look at with admiration, admire.

θήης, 2 aor. subj. Ep. 2 sing. of *τίθημι*, which see.

θήλυς, adj., *εια, υ*, and *υς, υ*, Ep. fem. parts *θήλεα*, etc.; Lat. *femineus*, of female sex, female, feminine, of the gentler sex; womanish, effeminate; tender, delicate; fruitful.

θήν, Ep. particle, encl. *surely, yet, then, truly, so then*, see Lat. *sane*.

θήρ, *θηρός, ὁ*, Lat. *fera*, a wild beast of prey.

θήρη, Ion. for *θήρα*, *ας, ἡ*, (*θήρ*,) Lat. *venatio*, the chase of wild animals, also, the results of the chase, captured game; any ardent pursuit.

θηρητήρ, *τήρος, ὁ*, Ep. for *θηρατής*, see *θηρήτωρ*.

θηρήτωρ, *οπος, ὁ*, Ion. for *θηρατής*, οὐ, ὁ, (*θηράω*,) Lat. *venator*, one that follows the chase, a hunter.

Θησεύς, *έως, ὁ*, *The'-seus*, the national hero of Ath'-ens.

θίς, *θινός*, Ep. *ὁ*, Lat. *cumulus*, a heap of sand on the sea-shore; the strand, beach, Lat. *litus*; a heap of anything.

Θίσβη, ης, ἡ, *This'-be*, a city of Bæ-o'-ti-a.

θνήσκω; the parts are formed from *θνα-* and *θαν-*; Ep. f. inf. *θανέεσθαι*; 2 aor. Ep. inf. *θανείν*: pf. *τέθνηκα*; 2 pf. pl. *τέθναμεν, τεθνᾶσι*, opt. *τεθναίην*, etc., Hom. imperat. *τέθναθι, τεθνάτω*, inf. *τεθνάναι*, Hom. inf. *τεθνάμεν(αι)*, part. *τεθνεώς*, Hom. gen. *-υνότος* as also *-ηῶτος*, fem. *-ηυίης*: Lat. *moriri*, to die; to perish.

θνητός, adj., (*θνήσκω*,) Lat. *mortalis*, mortal, subject to death.

Θόας, *αντος, ὁ*, *Tho'-as*.

θοός, ἡ, ὄν, (*θέω*,) Lat. *velox, celer, quick, prompt, rapid, active*; sharp, projecting, pointed, of rocky points as they shoot out into the sea: *θοῶς*, adv. *quickly*.

θόρε, 2 aor. Ep. 3 sing. of *θρώσκω*, which see.

θοῦρος, ου, ὁ, (θορεῖν, 2 aor. of θρώσκω,) *leaping and rushing, bounding, vehement.*

Θοών, ωνος, ὁ, *Tho'-on*, killed by U-lys'-ses.

θρασυμένων, ονος, (θρασύς, μένω,) *bravely-waiting.*

θρασύς, εἶα, ὅ, Lat. *audax*, bold, hardy, resolute, courageous, brave, daring : *fool-hardy, rash.*

θρέξασκον, aor. Ion. 3 pl. of τρέχω, f. θρέξω and δραμοῦμαι, aor. ἔθρεξα, 2 aor. ἔδραμον, pf. δεδράμηκα; Ion. and poet. forms, f. δραμέομαι and δράμομαι, 2 pf. δέδρομα; for forms in τρεχ- and δραμ- see Hadley and Allen's Grammar, 539, 5: Lat. *currere*, to move rapidly, run.

θρέπτρα, ων, τὰ, *the returns of children to parents.*

θρέψα, poet. aor. of τρέφω.

Θρηῖξ, ικος, ὁ, uncontr. for Θρηῖξ, *Thra'-cian*, B 595.

θρηνέω, (θρήνος, (θρέω)) *to weep aloud, bewail.*

θρήνυς, νος, ὁ, *a footstool, a bench.*

θρίξ, τριχός, ἡ, Lat. *capillus*, the hair or beard; bristles, hair, fur, wool.

θρόνα, ων, τὰ, pl. of θρόνον, *flowers, flower work, embroidery.*

Θρόνιον, ου, τό, *Thro'-ni-um*, a town of the Lo'-cri-ans.

θρόνος, (see Eng. *throne*,) ου, ὁ, Lat. *thronus*, a seat, a stool or chair; an arm-chair, chair of state; the king's power, royal power, the throne.

Θρύον, ού, τό, (θρύον, a reed, a rush,) *Thry'-um*, a city of E'-lis; Θρυόεσσα πόλις, a city among the reeds, a term given on account of the situation.

θρώσκω, f. θροῦμαι, 2 aor. ἔθορον, compare Lat. *salire*, to spring, leap, leap forward; trans. to leap upon, cover, i. e. impregnate.

θυγάτηρ, gen. θυγατέρος, contr. θυγατρός; Ep. acc. θύγατρα; voc. θύγατερ; Ep. dat. pl. θυγατέρεσσι: Lat. *filia*, a daughter.

Θυέστης, ου, ὁ, *Thy-es'-tes.*

θυμαλγής, ἐς. (θυμός, ἀλγέω,) *causing the soul to grieve, sorrowful.*

Θυμοίτης, ου, ὁ, *Thy-mæ'-tes*, a Tro'-jan chief.

θυμολέων, ὁ, (θυμός, λέων,) *lion-hearted, fearless, brave.*

θυμός, οὔ, ὁ, (θύω,) *life, animal life*, Lat. *anima*; the soul, heart, the immortal part (as seat of the emotions, anger, appetite, desire, etc.), the disposition, nature, mind, thought, will, resolve, purpose, Lat. *animus*.

θυμοφθόρος, ον, (θυμός, φθείρω,) *destroying life, deadly.*

θύνω, (θύω,) *to rush hastily along* B 446, charge.

θύραζε, θύρασδε, adv., *to or without the door.*

θύρετρον, τό, compare Lat. *ostium*, *janua*, gate, door; pl. *folding-doors*, Lat. *fores*.

θύρη, Ion. for θύρα, ας, ἡ, door, compare Lat. *ostium*, *janua*; frequent. in Hom. in pl. *folding-doors*; gate; entrance; a dwelling.

θυρωρός, οὔ, ὁ, ἡ, (θύρα, οὔρος,) *a guarder of the gate.*

θύσανος, ου, ὁ, (θύω,) *a tuft, tassel*; in pl. tassels, fringe.

θύσθλα, *ων, τά, (θύω,) utensils used in the worship of Bac'-chus.*

θύω, *f. θύσω, to rush or dart along; to be furious, to rage, storm, Lat. saevire; of water, to surge, rush.*

θύω, *f. θύσω, to offer sacrifice, slay and sacrifice a victim, sacrifice; to celebrate with a sacrifice.*

θώραξ, *ηκος, ό, Ion. for θώραξ, Lat. thorax, lorica, a cuirass, a coat of mail consisting of breastplate and back piece; the chest, breast, Lat. pectus; breastwork, outer wall.*

θωρήσσω, *f. ξω, (θώραξ,) to put on a cuirass or breastplate, to arm, put on armor: mid. and pass. to arm one's self, be armed, Γ 340 were armed.*

I.

ιάλλω, *f. ιαλῶ, aor. ἔηλα, compare Lat. emittere, jacere, to send or cause to go out or forth.*

Ἰάλμενος, *I-al'-me-nus, a chief of the Bœ-o'-tians.*

ιάχω, *ιαχέω, f. ιαχήσω, 2 pf ἔαχα, (ιά,) Lat. clamare, to cry out or aloud, shout, B 333; to proclaim; of inanimate objects, to resound, clang, re-echo, ring, twang, roar, hiss, (as hot iron in water,) crackle, Lat. strepere.*

Ἰαωλκός, *οὔ, ἡ, I-ol'-cus, a town of Thes'-sa-ly, home of Ja'-son, poet. for Ἰωλκός.*

Ἰδαῖος, *ου, ό, I-dæ'-us, a name of two Tro'-jans; one a herald, Γ 248.*

ιδέ, *Ion. and Ep. for ἡδέ, Lat. et, and, Γ 194.*

ιδέειν, *ἴδεσκον, ἴδεσθαι, see εἶδω.*

Ἴδη, *ης, ἡ, Ion. for Ἴδα, I'-da, a mountain near Troy; Ἴδηθεν, adv. of place, from I'-da.*

ἴδηαι, *Ep. 2 sing. 2 aor. mid. of εἶδω, Γ 130.*

ιδνόω, *f. ὠσω, Lat. incurvare, to bend, bend down or back, curve; pass. B 266, bend himself, writhe.*

Ἰδομενεύς, *έως, ό, I-dom'-e-neus, son of Deu-ca'-li-on and leader of the Cre'-tans.*

ιδρείη or -ρίη, *Ion. for ιδρεία, as, ἡ, (ἴδρις,) Lat. scientia, science, knowledge, experience, dexterity.*

ιδρώω, *f. ὠσω, Lat. sudare, to sweat, perspire; reek with sweat, B 388.*

ιδρύω, *f. ὕσω, pf. ἱδρυναι, aor. pass. ιδρύθην, ιδρύνθησαν, Γ 78, (ἵζω,) causal of ἕζομαι, which see, to cause to sit down, B 191, Lat. sedēre facio, to seat; to establish, pitch, fix, set up, to dedicate; pass. to sit, be seated; to be placed, be situated.*

ιδυῖα, *Ep. for εἰδυῖα, 2 pf. part. fem. of εἶδω, Lat. sciens.*

ἴε, 3 sing. impf. of εἶμι.

ἱερεύς, έως, ό, Ion. ἱρεύς, ἦος, (ἱερός,) Lat. sacerdos, a priest, a sacrificial priest.

ἱερεύω, Ion. and Ep. ἱρεύω, iter. impf. ἱρεύεσκον, (ἱερός,) Lat. sacrificare, to offer, sacrifice B 402, to slay for sacrifice, slaughter; to perform the duties of a priest.

ἱερήιον or ἱρή-, Ion. for ἱερείον, ου, τό, (ἱερός,) a victim for the sacrifice, a sacrifice.

ἱερόν, Ion. ἱρόν, ου, τό, neu. of foll., Lat. sacrum, anything sacred or consecrated to the gods; a sacrifice, victim, temple; in pl. offerings, victims, Lat. victimae, sacred rites A 147, entrails of a slaughtered victim.

ἱερός, adj., Ion. ἱρός, ή, όν, Lat. sacer, of the gods; holy, divine, sacred, hallowed, inviolable; a general term, holy temple, sacred grove, holy war, holy city, island, etc., under the protection of a divinity.

ἱζάνω, (ἱζω,) Lat. facere sedēre, to make or cause to sit, seat: intrans. to sit; to settle down, Lat. sidere.

ἵζω; iter. impf. ἵζεσκον; Hom. causal aor. εἶσα, Lat. sedēre facio, to seat, place, make to sit: usu. intrans. Lat. sidere, to sit B 53, take a seat; to sit still; of an army, to encamp: causal, to make to sit, bid be seated; if βουλήν be used, in B 53, to hold a council.

Ἰηλυσός, ου, ό, Ion. for Ἰα-, I-al'-y-sus, a city of Rhodes.

ἵημι, ἴης and ἱέις, ἴησι, du. ἴετον, pl. ἴεμεν, ἴετε, ἱᾶσι and ἱέοσι Γ 152: impf. ἴην and ἴειν (Hom.), ἴης or ἴεις, ἴη or ἴει, pl. ἴεμεν, ἴετε, Æol. 3 pl. ἴεν for ἴεσαν: subj. ἰῶ, ἰῆς, etc.; opt. ἰείην or ἰοίμι, etc.; imperat. ἴει, ἰέτω; inf. ἰέναι, Ep. ἰέμεν(αι); part. ἰείς, ἰέισα, ἰέν: f. ἦσω: aor. ἦκα, Ep. ἔηκα: 2 aor. du. εἶτον, -την, pl. εἶμεν, -τε, -σαν; 2 aor. subj. ῶ, etc.; opt. εἶην, etc.; imperat. ἔς, ἔτω, etc.; inf. εἶναι; part. εἶς, εἶσα, ἔν: pf. εἶκα: mid. and pass. ἵεμαι, subj. ἴωμαι, opt. ἰείμην or ἰοίμην: aor. ἠκάμην: 2 aor. εἵμην: pf. εἶμαι: aor. pass. εἶθην and ἔθην: Lat. mittere, to put in motion, to send, send forth; to send out, emit, discharge; to make to go; to cast, send forth, hurl, throw, let fly, let fall, shoot; used with the gen. of the per. or thing aimed at or striven for; to let flow forth, to loose, let flow: mid. to cast one's self, to hasten, to put one's self in motion, to impel one's self, and so to feel impelled or inclined, to long for; to endeavor to, strive after.

ἱητήρ, ἦρος, ό, Ep. for ἱατήρ, poet. for ἱατρός, a surgeon, physician.

Ἰθάκη, ης, ή, Ith'-a-ca, an island off the western coast of Greece, and the birthplace and home of U-lys'-ses.

Ἰθακήσιοι, Ith'-a-cans.

ἴθι, imperat. of εἶμι, Lat. age, come, go; as adv. come on! often with ἄγε.

ἰθύνω, f. νῶ, Hom. for εὐθύνω, (εὐθύς,) to straighten, cause to be straight, guide in a direct line; to direct, govern; rectify.

ἰθύς, εἶα, ὅ, Lat. *rectus*, in a straight or direct line, straight; honest, upright, straightforward.

ἰθύς, ὅς, ἡ, an impulse of the mind; an intention or undertaking, an enterprise, an effort.

Ἰθώμη, ης, ἡ, *I-tho'-me*, a stronghold of Thes'-sa-ly.

ἱκάνω, Ep. for ἱκω, Lat. *adire*, to arrive at or come to, reach.

Ἰκάριος, α, ον, (Ἰκαρος,) *I-ca'-ri-an*, Ἰκάριος πόντος, part of the Æ-ge'-an Sea where I'-ca-rus was drowned.

ἱκελος, η, ον, poet., (εἵκω,) Lat. *similis*, like.

Ἰκετάων, ονος, ὁ, *Hic-e-ta'-on*, a brother of Pri'-am.

ἱκέτης, ου, ὁ, (ἱκέσθαι, 2 aor. of ἱκνέομαι,) Lat. *supplex*, one who comes or goes as a suppliant for aid, a suppliant, a petitioner; also, one who receives the suppliant, a protector.

ἱκμενος, aiding or favoring arrival, hence ἱκμενος οὔρος, a fair breeze, a favoring wind A 479, Lat. *ventus secundus*.

ἱκω, (ἱκνέομαι,) Ep. 2 aor. ἔξον, Lat. *venire*, to come; Lat. *ire*, go; Lat. *adsequi*, to arrive at, go to, reach; comes, A 166; with ὑπότροπον, to return.

ἱλαδόν, (ἱλα for ἱλη,) adv., Lat. *turmatim*, in crowds, in troops, in companies; in large numbers.

ἱλαος, ον, Lat. *propitius*, gracious, placable, propitious, A 583; Lat. *benignus*, mild, kind, gentle, gracious, good-natured.

ἱλάσκομαι, Ep. f. ἱλάσσομαι, aor. Ep. part. A 100 having propitiated, (ἱλαος,) compare Lat. *placare*, propitiare; to propitiate, render gracious, make propitious, to render favorable to one's self, reconcile, conciliate, A 472 were appeasing the God with song.

Ἰλιος, ου, ἡ, or Ἰλιον, ου, τό, *Il'-i-os* or *Il'-i-um*, Troy, the city founded by I'-lus, the home of Pri'-am, capital of the Tro'-jan plain.

ἱμάς, άντος, ὁ; Ep. dat. pl. ἱμάντεσσι: Lat. *lorum*, a thong, a leathern strap or rope: the latch-string; helmet-strap going under the chin, Γ 371; a whip-lash, a whip; in pl. straps, the straps of a harness, hence a harness, a network of straps, reins; the word has a general application to things made of thongs; the girdle of Aph-ro-di'-te; the cestus of boxers made of leathern straps wound round the hand and forearm, Lat. *caestus*.

ἱμάσσω, f. ἱμάσω, (ἱμάς,) to whip, lash; to strike.

Ἰμβρασιδης, ου, ὁ, son of Im'-bra-sus.

Ἰμβρος, ου, ἡ, an island in the Æ-ge'-an Sea.

ἱμείρω, (ἱμερος,) to desire eagerly, long for, yearn after.

ἱμεν(αι), Ep. for ἱέναι, inf. of εἶμι, Lat. *ire*.

ἱμερόεις, εσσα, εν, (ἱμερος,) Lat. *amabilis*, exciting love and desire, lovable, charming, delightful.

ἔμερος, ου, ὁ, Lat. *desiderium*, an earnest longing for any desired object, longing, desire.

ἡμερτός, ἡ, ὄν, (ἡμέρω,) longed for, desired, lovely.

ἵνα, conj. introducing final clauses, Lat. *ut, that, in order that*; introduces the subj. mood; it may introduce the opt. mood instead of the subj. after historical tenses: adv. Lat. *ubi, where; why?* ἵνα περ, to what end; ἵνα μή, lest.

ἰνίον, ου, τό, (ἴς,) the back of the neck, stric. the back muscles of the neck.

ἱξάλος, ον, springing, of the chamois and wild goat.

ἱξοι, see ἱκω.

ἰός, οὔ, ὁ, (deriv. uncertain, perhaps ἱημι, or ἰέναι to go,) Lat. *sagitta*, an arrow.

ἱππεύς, ἑώς, Ion. gen. ἦος, ὁ, (ἵππος,) one fighting from a chariot, a charioteer or driver of horses to the chariot distinct from the warrior who fights from the chariot; a horseman, rider, Lat. *eques*; a knight.

ἱππιοχαλτης, (ἵππιος, χαλτή,) with long horse-hair.

ἱππόβοτος, ον, (ἵππος, βοτός verbal of βόσκω,) Lat. *equis pascendis aptus*, pastured by horses, horse-nourishing.

ἵπποδάμεια, ας, ἡ, Hip'-po-da-mi'-a.

ἱππόδαμος, ον, (ἵππος, δαμάω,) Lat. *equorum domitor*, horse-taming, of Tro'-jans.

ἱππόδασυς, obsol. mas., ἱπποδάσεια, (ἵππος, δασύς,) with heavy horse-hair plume, thick set with horse-hair, Γ 369; of a plumed helmet.

ἵππόθοος, ου, ὁ, Hip'-poth'-o-us.

ἱπποκορυστής, οὔ, ὁ, (ἵππος, κορύσσω,) one who prepares or equips horses, one who is equipped with horses, and so one who uses horses, a horse-man; horse-equipping B 1.

ἵππόλοχος, οὔ, ὁ, Hip'-pol'-o-chus.

ἵππος, ου, ὁ, ἡ, Lat. *equus*, a horse.

ἱππότης, ου, ὁ, Ep. ἱππότη, (ἵππος,) Lat. *eques*, a horseman, a driver of horses, charioteer; of Nes'-tor, B 336; a knight.

ἵππουρις, ιδος, fem. adj., (ἵππος, οὐρά,) of a horse-tail (crest); plumed with horse-tail.

ἵπτομαι, f. ἵψομαι, to oppress, afflict; to hurt; to inflict punishment; of gods A 454, and kings B 193.

ἱρηξ, contr. of ἰέρηξ, Ion. of ἰέραξ, ἱκος, ὁ, Lat. *accipiter*, a hawk.

Ἥρις, ιδος, ἡ, I'-ris, messenger goddess of the gods to men.

ἱρόν, see ἱερόν.

ἱσάζω, (ἴσος,) to equalize.

Ἰσανδρος, ου, ὁ, I-san'-der.

ισόθεος, ον, (ἴσος, θεός,) Lat. *deo par*, equal to a god; godlike, divine.

ἴσος, η, ον ; Ep. ἕισος ; compare Lat. *par, aequus ; like, equal ; τὸ ἴσον* or *τὰ ἴσα, equality, equal share, reparation ; ἴσα καί, just as ; equally portioned out or divided ; equal, even, level : adv. ἴσως, also, neu. sing. and pl., Lat. pariter, equally, in an equal manner.*

ἴστημι ; f. στήσω ; aor. ἔστησα ; 2 aor. ἔστην ; pf. ἔστηκα ; aor. pass. ἐστάθην : the trans. tenses are the pres. system, f., aor. : the intrans. tenses are 2 aor., 1 pf. system, f. pf. ; the same distinction prevails in the compds. : Hom. and Ep. forms, iter. 3 sing. impf. ἴστασκε, aor. 3 pl. ἔστασαν B 525, inf. ἐστάμεν(αι) ; iter. 2 aor. στάσκον, 3 sing. στάσκει, and 3 pl. ἔσταν A 535, inf. στήμεν(αι), 2 and 3 sing. subj. στήης, στήῃ, and pl. στέωμεν and στείλομεν ; pf. inf. ἐστάμεν(αι), part. ἐστ(ε)(α)ῶς : Lat. *collocare ; trans. to erect, cause to stand, set up, place, locate ; to cause to rise* B 151 ; *to place in the balance, weigh off ; to set in order, arrange ; to establish ; to set up or begin*, Lat. *excitare ; with νῆα, to bring to a standstill, to land ; to check, stop : intrans. to stand, to be standing still*, B 170 ; *to stand up*, A 533, 535 ; *to be in a certain state ; to remain fast or fixed, stand firm ; to begin, as a month.*

Ἰστίαια, ας, ἡ, *His-ti-æ'-a*, a town of Eu-bœ'-a.

ἰστίον, τό, (ιστός,) *that which has been woven*, Lat. *textum ; sail*, Lat. *velum*.

ἰστοδόκη, ης, ἡ, (ιστός, δέχομαι,) A 434, *a mast-holder, mast-receiver, a rest for the mast when lowered.*

ἰστός, ὁ, (ἴστημι,) Lat. *malus, a mast of a ship ; the web-beam of an upright loom, a loom itself* A 31 ; *the warp, web, the woven cloth.*

ἴστωρ, ορος, ὁ, ἡ, (ἴσῃμι,) *knowing, having knowledge of, knowing right.*

ἴσχω for ἔχω, found in the pres. system, Lat. *retinēre, to hold, hold firm ; withhold, keep back, restrain, keep from ; intrans. to hold (one's self) back, to stop : mid. to restrain one's self, stay.*

ἴτυς, υος, ἡ, (deriv. uncertain,) *the extreme edge of a round body.*

Ἰτων, ωνος, ἡ, *I'-ton*, a town of Thes'-sa-ly.

ἰυγμός, οὔ, ὁ, (λύζω,) *a shout, either of pain or pleasure.*

ἰφθιμος, adj., (ἰφι,) compare Lat. *validus, robustus, strong, vigorous ; brave, valiant, mighty*, A 3.

ἰφι, Ep. adv., Lat. *fortiter, valiantly, bravely* A 151, *strongly, nobly, stoutly ; with might or violence*, Lat. *vi*.

Ἰφικλος, ου, ὁ, *Iph'-i-clus*.

Ἰφίτος, ου, ὁ, *Iph'-i-tus*, of Pho'-cis.

ἴψαο, aor. 2 sing. of ἵπτομαι.

Κ.

καγχαλάω, Hom. and Ep. parts καγχαλω-, Γ 43 ; Lat. *cachinnari*, also, compare with *ridēre*, to laugh loudly or exultingly, exult.

κάδ = **κατά** before δ.

Κάειρα, as, fem. adj. *Cá'-ri-an.*

καθάπτω, f. ψω, aor. καθήψα, (κατά, ἄπτω,) Lat. *annectere*, to fasten on to, tie to, to put on : mid. to fasten upon, seize ; to accost, Lat. *compellare*, to soothe A 582 ; to revile, abuse ; to upbraid, Lat. *reprehendere* ; to lay hold of with hostile intent ; to call as witness, Lat. *antestari*.

καθέζομαι, f. καθεδοῦμαι, (κατά, ἕζομαι,) Lat. *considerare*, to seat one's self, sit down ; to tarry, loiter ; with πρόχνη, to settle down upon the knees ; to settle down.

καθεῖσα, Ep. aor. of καθίζω.

καθεύδω, f. καθευδήσω, (κατά, εὔδω,) Lat. *dormire*, to sleep, to slumber, A 611 ; to lie down to slumber ; to be at rest.

κάθημαι, κάθησο, inf. καθῆσθαι, part. καθήμενος, Lat. *sedēre*, to sit down, sit ; to establish one's self ; to be inactive, idle.

καθίζω ; f. καθίσω ; aor. ἐκάθισα, Ep. καθεῖσα in trans. sense : (κατά, ἵζω,) Lat. *sedēre jubco*, trans. to cause to sit ; to make or constitute ; to put in a certain condition, to convoke and hold : intrans. to sit down, seat one's self, sit ; to settle down.

καθίημι, for parts see ἵημι, and Hadley and Allen's Grammar 476, (κατά, ἵημι,) compare Lat. *submittere*, *emittere*, to send or let down, put down, cause to go down, lower, let go down ; to let one's self down, i. e. to come down.

καθύπερθε(ν), (κατά, ὑπερθε,) Lat. *desuper*, down from above ; above ; beyond.

καί, conj. and, even, also, as ; and, Lat. *et*, see **τε** ; **καί . . . καί**, both . . . and, Lat. *et . . . et*, a repetition not found in Ep., see **τε** ; as well as ; **καί δέ**, and yet, besides ; **καί μὲν**, and yet, certainly, surely ; **καί δῆ**, and even, even now, already, A 161 ; **καί τε**, and besides, also ; **καί δὴ καί**, and in particular also ; also, even, used to draw particular attention and to mark emphasis, and also to modify the force of words and clauses ; **καί ταῦτα**, and that, and besides ; **καί περ** or Hom. **καί . . . περ**, with part. though, although ; **καί μᾶλλον**, Lat. *etiam magis*, and more, even more ; **καί εἰ**, Lat. *et si*, *etiamsi*, and if, even if ; **καί οἷ**, and they ; **καί γάρ**, for even, for also, for, Lat. *etenim*.

Καινίδης, ου, ὁ, son of *Cá'-neus*, *Co-ro'-nus*.

Καινεύς, ἔως, ὁ, *Cá'-neus*.

καίνυμαι, pf. κέκασμαι, Lat. *superiorem esse*, to be superior; excel, surpass, Lat. *excellere*.

καίριος, adj., (καιρός,) taking place at the proper time; in just the right place, hence, of wounds, fatal, mortal.

καίω; f. καύσω; Ep. aor. (ἐ)κεια, Hom. (ἐ)κηα; aor. pass. ἐκαύθην; 2 aor. ἐκάην, Ep. inf. καήμεν(αι): Lat. *cremare*, to burn, set in a blaze; to consume: pass., Lat. *ardēre*, to be lighted, to be in a blaze, burn, blaze.

κακκεῖοντες, Hom. and Ep. part. from κατακέω.

κακός, ἡ, ὄν: compar. κακίων, χείρων, ἥσων; sup. κάκιστος, χείριστος, ἥκιστος; but Ep. compar. κακώτερος is also found; feebler; less honorable; worse: Lat. *malus*, *improbus*, evil, bad, cowardly, worthless, wicked, worthless or bad of its kind; bad at one's trade; unlucky; vile, low, mean, malicious; of low estate; useless; mischievous, injurious; fatal: as neu. subst., Lat. *malum*, evil, mischief, pest, misfortune, woe, damage, distress, loss, injury, hurt: in compo. expresses hurtful; too-, very, Lat. *nimis*: adv. κακῶς, Lat. *male*, badly, ill, insolently A 25.

κακότης, ητος, ἡ, (κακός,) badness; wickedness, Γ 366; Lat. *malum*, evil, misfortune, pain, suffering; cowardice B 368, Lat. *ignavia*.

κάκτανε, 2 aor. Ep. imperat. of κατακτείνω, which see.

κακώτερος, Ep. for κακίων, see κακός.

καλέω; iter. impf. καλέεσκον, pass. 3 pl. καλεῦντο, Ep. inf. καλήμεν(αι); f. καλέσω, Ep. καλέω; Ep. aor. (ἐ)κάλεσσα; pf. κέκληκα; aor. pass. ἐκλήθην; f. mid. καλέσομαι; poet. aor. mid. καλεσσάμην; Ep. plur. 3 pl. κεκλήατο; f. pass. κληθήσομαι; f. pf. κεκλήσομαι: Lat. *vocare*, to call, call upon, summon; to invoke; to invite, Lat. *invitare*; to call by name, address; to name, summon, call, Lat. *nominare*: pass. to be called, to pass for.

καλήτωρ, ορος, ὁ, (καλέω,) Lat. *calator*, a herald, crier.

καλλι-, a prefix giving the idea of beautiful.

Καλλίαρος, ου, ἡ, Cal-lí'-a-rus, a town in Lo'-cris.

καλλιγύναιξ, αικος, adj., (καλλι-, γυνή,) Lat. *pulchris mulieribus abundans*, of beautiful women.

καλλίζωνος, ου, (καλλι-, ζώνη,) having a beautiful girdle.

καλλιπάρης, ου, (καλλι-, παρεία,) Lat. *pulchras genas habens*, having beautiful cheeks A 143.

καλλιρροος, ου, (καλλι-, ρέω,) beautifully-flowing, smooth-flowing.

κάλλιστος, see καλός.

κάλλιφ', Ep. for κατέλιπε, see καταλείπω.

κάλλος, εος, τό, (καλός,) Lat. *pulchritudo*, beauty Γ 392; a beauty.

καλός, ἡ, ὄν, Lat. *pulcher*, beautiful A 473; τὸ καλόν, moral excellence or

virtue, Lat. *honestum*; *auspicious, favorable*; *good, noble, upright*: compar. καλλίων, sup. κάλλιστος: adv. καλῶς and neu. καλόν.

Κάλυδναι νῆσοι, αἱ, the *Ca-lyd'-nae Islands*, near the coast of Ca'-ri-a; νῆσος, Lat. *insula, island*.

Καλυδών, ὦνος, ἡ, Cal'-y-don, a city of Æ-to'-li-a.

καλύπτρη, Ion. for καλύπτρα, as, ἡ, a *veil for a woman's head, woman's head-dress, veil*.

καλύπτω, f. ὑψω, Ep. aor. κάλυψα; aor. pass. ἐκαλύφθην, Lat. *tegere, to cover, cover up, conceal; to envelop, overshadow; to veil*, Lat. *velare*, Γ 141 *having veiled*.

Κάλχας, αντος, ὁ, Cal'-chas, (*one who searches out, a searcher*), a Greek secr. κάμαξ, ακος, ἡ, a *long pole*, and so a *spear, a pole or prop for vines*.

Κάμειρος, ου, ὁ, Ca-mí'-rus, a city of Rhodes.

καμμονίη, Ep. for καταμονή, which see.

κάμνω; f. καμοῦμαι; 2 aor. ἔκαμον, Ep. κέκαμον and subj. κεκάμω and part., acc. pl., καμόντας Γ 278 *the dead*; pf. κέκμηκα, Hom. and Ep. part. κεκμηώς: Lat. *fatigari, to be weary, to be fatigued, to be weary from toil, exhausted; to be troubled*: trans. Lat. *elaborare, to labor hard at, work out with much pains and labor, to work out carefully*.

κάμπτω, f. μψω, to *bend; turn, deflect, change the direction; to bend the mind*.

καμπύλος, η, ον, (κάμπτω,) Lat. *curvus, inflectus, bent, curved, crooked*.

κάνειον, Ion. for κάνεον, ου, τό, (κάννη,) a *basket made of reeds, a basket for bread*, used at the sacrifices.

Καπανεύς, έως, ὁ, Cap'-a-neus.

Καπανηιάδης, ου, ὁ, son of Cap'-a-neus.

καπνίζω, f. ίσω, (καπνός,) to *make smoke, produce smoke; to kindle a fire*, B 399; to *smoke*.

κάπετος, ου, ἡ, (σκάπτω,) any *place dug out, trench, hole*.

καπνός, οὔ, ὁ, Lat. *fumus, smoke*.

κάππεσον, Ep. 2 aor. of καταπίπτω.

κάρ, καρός, τό, the *hair*; ἐν καρὸς αἶσῃ, but as a *hair*; short. for κάρα, Ion. κάρη, τό, indecl., the *head*, ἐπὶ κάρ, *headlong*, and like κεφαλῇ, (Lat. *caput*,) may mean a *person*; κατὰ κρῆθεν, (Hom. gen.,) *from the head down, wholly*; another form κράς, gen. κρατός.

Κάρ, ρός, ὁ, a Ca'-ri-an.

καρδίη, Ion. for καρδιά, poet. κρα- A 395, ης, ἡ, Lat. *cor, the heart*, as centre of the *anima* or life; the *heart* A 225, *mind, thought, reason*, A 395, *the seat of the emotions*.

κάρη κομόωντες, (κομόων Ep. part. from κομάω,) οἱ, *long-haired*, an epith. applied to the A-chai'-ans.

κάρηνον, ου, τό, (κάρη,) *the head, summit ; a peak, citadel* B 117 (on the highest part of the city was the citadel).

καρπάλιμος, ου, (ἀρπάζω,) Lat. *rapidus, rapid, swift, quick* ; adv. καρπαλίμως, *rapidly, forthwith* A 359.

καρπός, ου, ὁ, Lat. *frux, fruit ; the fruit, return, enjoyment or profit of a thing, Lat. fructus* : also, *the wrist, Lat. carpus*.

καρτερός, see κρατερός.

κάρτιστος, η, ου, Hom. and Ep. for κράτιστος, irreg. sup. of ἀγαθός, Lat. *validissimus, strongest, most powerful, mightiest ; bravest, Lat. fortissimus ; best, most superior, most excellent, Lat. optimus*.

Κάρυστος, ου, ἡ, Ca-rys'-tus, a town of Eu-bœ'-a.

κασίγνητος, ου, ὁ, (κάσις, γεννάω,) *a brother ; any blood relation, Lat. consanguineus ; a child of a brother or sister : as adj. fraternal*.

Κάσος, ου, ἡ, the island Ca'-sus.

Κασσάνδρα, ας, ἡ, Cas-san'-dra.

κασσίτερος, ου, ὁ, Lat. *stannum, tin*.

Κάστωρ, οπος, ὁ, Cas'-tor, brother of Pol'-lux, Γ 237 ; see Classical Dictionary.

κατά, prep. used with gen. and acc. : with gen. *down from ; down towards, to, upon or over, down into ; upon ; against* : with acc. *down, down through or over, through, throughout, in which sense freq. used by Hom., at, by, on, about, over, among ; of time, during, in the course of* : in other relations, *with, according to ; κατὰ πάντα, according to all, generally ; καθ' ἓνα, one by one ; κατ' ἕπος, word by word, accurately ; in the region of, on ; κατὰ σφέας, by themselves ; for the sake of ; after ; concerning ; κατὰ μῆνα, every month ; because of ; καθ' ἑαυτόν, by himself, alone ; in the midst of ; about* : in compo. *down, against*, also has a *strengthening influence* : as adv. *down*.

καταβαίνω, for prin. parts see βαίνω, 2 aor. subj. Ep. and Hom. pl. καταβείομεν, aor. mid. indicat. Ep. and Hom. 3 sing. κατεβήσεται and Ep. and Hom. imperat. καταβήσεο, (κατά, βαίνω,) Lat. *descendere, to descend, go down, step down ; to go down from ; to go down to ; also, as trans. to descend, to go down along*.

καταβάλλω, for prin. parts see βάλλω, 2 aor. Ep. 3 sing. κάββαλε, (κατά, βάλλω,) Lat. *deicere, to throw or cast down ; to overthrow, destroy, ruin, Lat. evertere ; to let fall, drop down, Lat. effundere ; to put down and leave ; to strike down, slay, shoot down, conquer ; to put down ; to let down ; to pay down* : mid. *to lay as foundation, institute*.

καταδαίω, (κατά, δαίω,) *to tear in small pieces, κατὰ . . . δάσσονται*.

καταδάπτω, f. άψω, (κατά, δάπτω,) Lat. *lacerare, to tear in pieces ; tear and devour, as of wild beasts*.

καταδέω, f. δήσω, (κατά, δέω,) Lat. *alligare*, to bind firmly; hamper, hinder, stop; to put in confinement; to convict.

καταδύ(ν)ω; f. ύσω; aor. κατέδυσα, 2 aor. κατέδυν; pf. καταδέδυκα: trans. in pres. καταδύω, f. καταδύσω, aor. κατέδυσα, Lat. *mergere*, to cause to sink, immerse, sink: intrans. in the form καταδύνω, 2 aor. κατέδυν, pf. καταδέδυκα, Lat. *occidere*, to sink, go under, go down or set, of the sun; to enter, go down into, Lat. *intrare*.

καταθάπτω, (κατά, θάπτω,) to bury.

καταθνήσκω, for parts see **θνήσκω**, (κατά, θνήσκω,) see Lat. *mori*, to die off; in past tenses to be dead.

καταθνητός, ή, όν, (κατά, θνητός (θνήσκω),) Lat. *mortalis*, subject to death, mortal.

καταθρώσκω, f. θροϋμαι, 2 aor. έθωρον, (κατά, θρώσκω,) to jump down.

κατακαίω, Ep. inf. κατακαίμεν; f. κατακαύσω; Ep. aor. κατέκηα; aor. pass. κατεκαύθην; 2 aor. pass. κατεκάην: Lat. *comburare*, to burn, to burn to ashes; burn out.

κατακαλύπτω, f. ψω, (κατά, καλύπτω,) Lat. *occulere*, to cover up, hide, envelop, disguise.

κατάκειμαι, (κατά, κείμαι,) to lay one's self down, repose; to be laid up.

κατακείω, Ep. subj. pl. κατακείομεν, Ep. part. κακκείοντες A 606, to desire to lie down.

κατακοιμάω, f. ήσω, (κατά, κοιμάω,) Lat. *conspire*, to put to sleep; pass. to fall asleep, to sleep.

κατακοσμέω, (κατά, κοσμέω,) to set in regular order, arrange.

κατακρύπτω, f. κρύψω, Ep. forms κακκρύπ-, (κατά, κρύπτω,) Lat. *occulare*, trans. to hide, hide away, keep concealed; intrans. to practise deception, conceal in appearance, dissemble, cloak, disguise, Lat. *dissimulare*.

κατακτείνω; f. κτενώ, Ep. and Hom. κτανέω, Ion. κτανώ; 2 aor. κατέκτανον, Ep. κατέκταν, 3 sing. κατέκτα, Ep. imperat. κάκτανε, Ep. inf. κτάμεν(αι), Ep. part. κατακτάς; aor. pass. κατεκτάθην, Ep. 3 pl. κατέκταθεν; 2 pf. κατέκτονα: (κατά, κτείνω:) Lat. *necare*, to kill, slay.

καταλείπω, f. ψω; for parts see **λείπω**, Ep. forms are pres. καλλ-, (κατά, λείπω,) Lat. *relinquere*, to leave behind, leave; leave by will or as a heritage; to forsake, abandon, Lat. *deserere*; to give up; to allow.

καταλήθομαι, (κατά, λήθομαι,) to forget wholly.

καταλύω, f. ύσω, (κατά, λύω,) Lat. *dissolvere*, to loosen, dissolve, to end; to relinquish, give up; to put down; to cancel; to abolish, disband; destroy; to unyoke, unharness: mid. to desist from, to be reconciled to.

καταμάρπτω, (κατά, μάρπτω,) to seize, take hold of.

καταμονή, ής, ή, (καταμένω,) a remaining firm, firmness, ability to stand.

κατανεύω, f. νεύσομαι, Ep. aor. part. καννεύσας, (κατά, νεύω,) Lat. *anuerē*,

to nod in assent, grant by a nod; to confirm a promise of anything by a nod, Lat. *nutu aliquid confirmare*.

καταπατέω, (κατά, πατέω,) to tread down.

καταπέσσω, f. πέψω, (κατά, πέσσω,) to boil down, to digest, suppress or keep under A 81.

καταπέφνη Γ 281, redupl. 2 aor. subj. 3 sing. of **καταφένω**, Lat. *interimere*, may kill.

καταπίπτω; f. πεσοῦμαι; 2 aor. κατέπεσον, Ep. κάππεσον; pf. καταπέπτωκα: (κατά, πίπτω:) Lat. *decidere*, to fall down; to fall, Lat. *procumbere*.

καταπλήσσω, f. ξω, aor. κατέπληξα, 2 aor. pass. κατεπλ(ά)(ή)γην, (κατά, πλήσσω,) Lat. *percellere*, to strike down; to strike with terror or amazement, Lat. *obstupefacere*; to confound: pass. to be stricken with amazement or terror, Γ 31 was smitten in his heart.

καταπτώσσω, (κατά, πτώσσω), = **καταπτήσσω**, from which Ep. and Ion. parts are formed, Ep. 2 aor. part. -πτακών, to cower down as from fear, be or lie crouched down, be in a crouching posture.

καταρρέζω, f. ξω, Ep. aor. κατέρεξα, Ep. fem. part. καρρέξουσα, (κατά, ρέζω,) Lat. *permulcēre*, to stroke, caress.

κατατείνω, f. τενῶ, aor. κατέτεινα, pf. τέτακα, Lat. *tendere*, to stretch, tighten, draw tight, Γ 261; to strain: intrans. to exert one's self and make every effort, to strive earnestly.

καταρρέω, parts. formed from stem -ῥ(ε)ν-, see Hadley and Allen's Grammar 512,5, (κατά, ρέω,) to flow or rush down.

κατασβέννυμι, f. έσω, (κατά, σβέννυμι,) to put completely out, extinguish fully.

κατασμύχω, (κατά, σμύχω,) to burn down with a smouldering fire.

καταστορέννυμι, f. έσω, (κατά, στορέννυμι,) to spread down upon, cover with; to spread, strew.

κατατίθημι; f. θήσω; aor. κατέθηκα; 2 aor. κατέθην, Ep. sync. forms κατθε-, Ep. subj. καταθει-; for other forms see **τίθημι**: (κατά, τίθημι:) Lat. *deponere*, to place or lay down; to pay down: mid. to lay down for one's own benefit, lay up, lay aside; to put away.

καταφαγέιν, contr. -γείν, 2 aor. inf. of **κατεσθίω**, which see.

καταφέρω, for parts see **φέρω**, (κατά, φέρω,) to bear down.

καταφλέγω, (κατά, φλέγω,) to burn down, destroy with fire.

καταφυλαδόν, (κατά, φυλή,) adv., Lat. *tributim*, by tribes.

καταχέω, f. χεῶ, aor. κατέχεα, aor. pass. κατεχύθην: Ep. forms, pres. καταχεύω; aor. κατέχευα; 2 aor. pass. κατεχύμην, 3 sing. and pl. έχυτο, έχυντο: (κατά, χέω:) Lat. *defundere*, to pour down; to shower down; to shed or let fall upon or over, Lat. *offundere*; to melt down; to throw down: mid. to let flow down; to cause to be melted.

κατέδω, (κατά, ἔδω,) Ep. form for κατεσθίω, *to eat up*, which see.

κατείβω for καταλείβω, for parts see λείβω, (κατά, λείβω,) *to shed or let run down*.

κάτειμι, for parts see εἶμι, (κατά, εἶμι,) Lat. *descendere, to descend, go down, flow down; to return, come back, Lat. revertere*.

κατειρύω, Ion. of κατερύω, f. ὕσω, (κατά, ἐρύω,) compare Lat. *detrahere, deducere, to draw down*.

κατέκταθεν, see κατακτείνω.

κατερείπω, (κατά, ἐρείπω,) *to dash down, overthrow, ruin*.

κατερύκω, f. ὕξω, (κατά, ἐρύκω,) see Lat. *detinēre, to detain*, poet. form κατερυκάνω.

κατεσθίω; f. κατέδομαι; 2 aor. κατέφαγον; pf. κατεδήδοκα, Ep. 2 pf. κατέδηδα: (κατά, ἐσθίω:) Lat. *devorare, to devour, eat up*.

κατευνάω, f. νήσω, Ep. 3 pl. aor. pass. κατεύνασθην Γ 448, (κατά, εἰνάω,) Lat. *sopire, to put to rest or lull to sleep: pass. to be put to sleep, to fall asleep, Lat. dormire*.

κατέχω, poet. 2 aor. κατέσχεθον, for other forms see ἔχω, also, Hadley and Allen's Gram. 508,16 and D 16, (κατά, ἔχω,) Lat. *retinēre, detinēre, to detain, hold back, restrain, check, also, possess; to keep, hold, occupy; to take possession of, seize; to hold for residence; to cover Γ 419; to hide; with κεφαλὴν, to bend over: intrans. to hold, stop; to happen; to prevail, have the advantage, have sway*.

κατηρεφής, ἐς, (κατά, ἐρέφω,) *well covered, covered, covered over, vaulted or arched*.

κατήφεια, Hom. -είη, ας, ἥ, (κατηφής (κατά, φάος),) Lat. *vultus, demissus, the act of casting the eyes down; dejection, sadness, sorrow; disgrace, Γ 51, Lat. dedecus*.

κατηφέω, f. ἥσω, (κατηφής (κατά, φάος),) *to be dejected or downcast, be sad, through grief or shame*.

κατίσχω, a pres. = κατέχω, Lat. *detinēre, retinēre, to hold in, check; to steer; to hold: (seemingly) intrans. to (hold one's course to or) come upon: mid. to keep: see κατέχω*.

κατοίσομαι, see καταφέρω.

Καῦστριος, ου, ὁ, the *Ca-ys'-ter*, a river of Ly'-di-a.

κέ(ν), Hom. for ἄν encl. ἄν (Hom. κέ(ν) encl.) in independent clauses is foll. by the past tenses of the indicat. (Hom. sometimes uses it with f. to mark the event as contingent) mood to mark an action as depending upon some supposition that has not been fulfilled, and by the opt. mood to express possibility; in dependent clauses ἄν or κέ(ν) is foll. by the subj. mood. Hom. uses ἄν or κέ(ν) with subj. in independent clauses to indicate futurity. Hom. often omits ἄν or κέ(ν) from positions in

which it would naturally belong. It is also used with ἄν; in relative and conditional clauses which have the subj. it is often repeated: with the indicat., with the f. to mark the event as contingent or looked for, A 175, *who will honor me*; with the impf. and aor. to denote customary action; in conclusion with a past tense when the condition is a false one: with the subj.; for the f. indicat. A 184; with subj. of wish or expectation; in hypothetical relative sentences, in many subordinate clauses, and in cases of past uncertainty: with the opt.; to denote concession; with the opt. to denote f. or pres. time; to ask questions: see ἄν.

Κεάδης, ου, ὁ, *son of Ce'-as.*

κατ-, Ep. and Ion. forms from κείμαι, which see.

(σ)κεδάννυμι, Hom. aor. ἐκέδασσα, Hom. aor. pass. ἐκεδάσθην, Lat. *dis-sipare, disperse, break up, burst.*

κεδνός, ἡ, ὄν, (κῆδος,) *careful, prudent, provident*; also, *meriting care, cared for, dear* to one bestowing the care; *valued, held in great regard.*

κεῖθεν, Ep. and Ion. adv. for ἐκεῖθεν, (κεῖνος,) Lat. *illinc, thence, from that place.*

κεῖθι, Ep. for ἐκεῖθι, adv. Lat. *illic, there.*

κείμαι, κείσαι, κείαι, κείται, Ion. κέεται, κείσθον, κείμεθα, κείσθε, κείνται, Ep. and Hom. κέαται and κείαται, Ion. κέονται; impf. ἐκει-, iter. 3 sing. κέσκετο, Hom. 3 pl. (εἰ)κέατο, κείατο; subj. κέωμαι, Hom. 3 sing. κῆται; opt. κείμην; imperat. κείσο, -σθω; Hom. κέε- for κει-; f. κείσομαι: Lat. *jacere, to be laid, lie down, lie at rest, remain inactive, lie idle or at ease, rest, lie dead, lie neglected*; *to be situated*; *to be fixed in a position, to be laid up, stored*; *to be deposited*; *to lie in ruins.*

κεῖνος, η, ο, for ἐκεῖνος, which see.

κεινός, ἡ, ὄν, poet. for κενός, Lat. *inanis, vacuus, empty.*

κεῖσε, Ep. for ἐκεῖσε, adv., Lat. *illuc, thither, to that place*; see κεῖθι.

κεκαδών, 2 aor. Ep. part. of χάζομαι, which see.

κέκασμαι, pf. pass., but having sense of the pres. tense; see καίνυμαι.

κεκαφηώς, E 698, pf. part., Ep. from κάπτω, *to gasp*; stric. *to eat with greed or quickly.*

κέκλετο, 2 aor. Ep. 3 sing. of κέλομαι, which see.

κεκλήατο, see καλέω.

κεκληγώς, see κλάζω.

κέκλιμαι, see κλίνω.

κέκλυθι, κέκλυτε, Ep. redupl. 2 aor. of κλύω.

κεκρύφαλος, ου, ὁ, (κρύπτω,) see Lat. *reticulum, a small net for a woman's hair*; *the purse of a hunter's net*; also, *the throat-latch of a bridle*; *the second stomach of ruminants.*

κέλαδος, ου, ὁ, compare Lat. *strepitus, tumultus, clamor*, a loud noise like the noise of rushing wind and waters; a clear loud noise, a tumultuous noise, the din of conflict, a cry or shouting.

κελάδω, (κέλαδος,) Hom. uses only part., to sound loud, make a loud noise as of rushing waters.

κελαινεφής, ἐς, (κελαινός, νέφος,) dark-clouded, shrouded with clouds.

κελαινός, ἡ, ὄν, Lat. *niger*, dark.

κέλευθος, ου, ἡ, neu. also, in pl., Lat. *callis*, path, track, way; the course of life; an outgoing; a journey, travelling, Lat. *iter*.

κελεύω, f. σω, (κέλλω,) to put in motion, urge on; compare Lat. *jubēre, imperare, praecipere, mandare*, to order B 50, 74, command; to incite; with acc. and inf.; with dat. to call out to, B 50.

κέλομαι; f. κελήσομαι; poet. 2 aor. (ἐ)κεκλόμην: (κέλλω:) poet. to urge on, encourage; to exhort, Lat. *hortari*; command; to call to.

κέν, see κέ.

κενεός, ἡ, ὄν, poet. and Hom. for κενός, Ion. κεινός, Lat. *inanius, vacuus*, empty; void, fruitless, futile, vain: neu. as adv., κενεά, κενεόν B 298, to no purpose, vainly, in vain: Hom. κεινός Γ 376.

Κένταυρος, ου, ὁ, (κεντέω,) a Cen'-taur, a Piercer or Spearman; the Centaurs were a savage race of horsemen in Thes'-saly; later they were thought to be half man and half horse.

κέντωρ, ορος, ὁ, (κεντέω,) one who goads or urges on a team, a driver.

κέονται, see κείμαι.

κεραῖζω, (κέρας,) to plunder, to ravage; to destroy, kill, B 861.

κεραίω, Ep. for κεράννυμι, to mix.

κεραμεύς, ἐως, ὁ, Lat. *figulus*, a potter.

κεραοξύος, ου, (κέρας, ξέω,) scraping or polishing horn, working horn.

κεραός, ἅ, ὄν, (κέρας,) horned; of horn.

κέρας; gen. κέρατος, Ep. κέραος, Ion. κέρεος; Ion. dat. κέρει; Ep. dat. pl. also κεράεσσι; the Ion. does not use the forms with τ; τό: Lat. *cornu*, a horn; that which is made of horn; horn; a drinking horn; a horn for blowing; a branch of a river; an arm of the sea; wing of an army; a promontory, mountain peak; sail-yard; any projection or arm, etc.

κερδαλέοφρων, ου, (κερδαλέος, φρήν,) eager for gain, crafty, A 149; crafty-minded.

κερδίων, κέρδιον, ονος, compar., sup. κέρδιστος, η, ου, (κέρδος,) Lat. *utilius*, more profitable, Γ 41; more lucrative; more helpful, better; from obsol. positive.

κερδοσύνη, ης, ἡ, (κέρδος,) craftiness, cunning, prudence, shrewdness. Do Lat. *astutia* and *dolus* convey the meanings of this word?

κέρκις, ιδος, ἡ, (κέρκω,) a weaver's comb or stay used to make the web or

threads close ; also, *the shuttle, the web worked with the shuttle ; from its shape any quill for playing on a musical instrument.*

κερτομέω, f. ἤσω, (κέρτομος,) Lat. *conviciari*, to wound by cutting expressions, taunt, mock, tease.

κερτόμιος, ον, (κέαρ, τέμνω,) heart-cutting, cutting by sarcasm, heart-wounding ; mocking ; A 539 taunting or sharp-cutting (words).

κευθάνω, Hom. for κεύθω, which see.

κεῦθος, εος, τό, (κεύθω,) see Lat. *latebra*, any place of concealment, a secret place, a retired place ; a hole, cave, a depth.

κεύθω, see κευθάνω ; f. κεύσω ; aor. ἔκευσα (Hom.) ; 2 aor. (ἐ)κυθον, Ep. subj. κεκύθω ; 2 pf. κέκυθα (as pres.) : Lat. *celare*, *occultare*, *occulere*, to hide, conceal ; to hide away from danger, Lat. *abscondere* ; to disguise, keep secret : intrans. to be concealed, to be out of sight.

κεφαλῇ, ἥς, ἡ, Lat. *caput*, the head ; the upper part, the summit ; life, a use com. in Lat. (*caput*) and Eng. ; by synecdoche for the whole person ; a man, an individual, Lat. *homo* ; the principal personage, Lat. *princeps* ; Γ 273 ; the sum, conclusion, the chief point of a matter, Lat. *summa*, *conclusio*.

Κεφαλλήν, ἦνος, ὁ, a *Ce-phal-le'-ni-an*, in pl. a gen. name for the followers of U-lys'-ses.

κεχαροίατο, see χαίρω.

κῆδος, εος, τό, Lat. *sollicitudo*, care, solicitude, concern ; trouble, anxiety, affliction ; mourning, Lat. *luctus* ; funeral obsequies ; a relationship by marriage, a marriage connection.

κῆδω, iter. impf. κήδεσκον, f. κηδήσω, ἐκήδησα, irreg. f. pf. κεκαδήσ-, 2 pf. κέκηδα ; trans. in pres. ; to cause any one anxiety, to trouble, to annoy : intrans. to be troubled or distressed ; with gen. to be distressed or troubled concerning, be anxious or care for, A 196.

κῆλε(ι)ος, ον, (καίω,) compare Lat. *ardens*, *splendens*, burning, brilliant.

κῆλον, ον, τό, Lat. *telum ligneum*, the wooden shaft of an arrow.

Κῆρ, gen. Κηρός, dat. Κηρί, acc. Κήρα, ἡ, sometimes pl. Κῆρες, the Goddess of Fate ; Death Γ 454, Fate ; Destiny, Doom ; the Goddess of Evil ; Evil, Disease, Misfortune, Disgrace ; B 302, Κῆρες θανάτοιο, the Fates of death.

κῆρ, (contd. from κέαρ,) κῆρος, uncontr. κέαρ, τό, Lat. *cor*, heart ; the heart, corresponding to our use of the word "heart," compare Lat. *animus*, *mens*.

Κήρινθος, ου, ἡ, *Ce-rin'-thus*, a town of Eu-bœ'-a.

κῆρυξ, υκος, ὁ, (γῆρυς,) Lat. *præco*, a herald ; the herald summoned the assembly of the people, carried messages, (Lat. *caduceator*,) proclaimed war or peace, regulated the order at trials, and performed many duties

that with us devolve upon a *sheriff* or *marshal*: the sign of their office was a wand; and, as at the present day, with one carrying a flag of truce, or with one sent on business from one army to another, they were safe from personal violence.

κηρύσσω, f. ξω, aor. ἐκήρυξα, 2 pf. κεκήρυχα, Lat. *praedicare*, to perform the duty of herald; to make publicly known, proclaim as herald; to call together as herald; to call on or summon; to cause to be sold, proclaim for sale.

κητώεις, εσσα, εν, having ravines, epith. of La-ce-dæ'-mon; spacious

Κηφισίς, ἴδος, ἡ, Ce-phi'-sis, a lake in Bœ-o'-ti-a.

Κηφισός, οὔ, ὁ, the Ce-phi'-sus, a river of Bœ-o'-ti-a.

κηώδης, ες, (καίω,) Lat. *fragrans*, (see, also, *bene olens*,) sweet-smelling.

κηώεις, εσσα, εν, Lat. *fragrans*, fragrant, perfumed, scented, Γ 382; see foreg.

κιθαρίζω, f. ἴσω, (κίθαρις,) to play on a harp.

κίθαρις, ἰος, ἡ, Lat. *cithara*, the lyre, the harp; the art of playing the harp.

κιθαριστύς, ὅς, ἡ, (κιθαρίζω,) the art of playing the lyre, also, the act of playing the harp.

κικλήσκω, poet. for καλέω, which see, Lat. *vocare*, to call; to call upon, Lat. *invocare*; to call by name, nominate, Lat. *nominare*; to summon; to accost.

Κίκονες, ων, οἱ, the Cíc'-o-nes, a Thra'-ci-an tribe.

Κίλιξ, ἰκος, ὁ, a Ci-li'-ci-an.

Κίλλα, ης, ἡ, Cil'-la, a town sacred to A-pol'-lo, A 38, 452.

κινέω, f. ἤσω, aor. (ἐ)κίνησα, (κίω,) Lat. *movēre*, to set in motion, move, stir, disturb, urge, incite, provoke, make angry; κινηθέντος, A 47, in a mid. sense, as he moved along; cause to begin, commence, originate, to be the author of; to change; to move to emotion, excite.

κίρκος, ου, ὁ, a species of hawk that describes circles in the air; hence, also, a circle.

κιχάνω; f. κιχήσομαι; aor. 3 sing. κιχήσατο; 2 aor. ἔκιχον: μι- forms from stem κιχε; impf. ἐκίχην, 2 sing. ἐκίχεις, 3 du. κιχήτην, pl. (ἐ)κίχημεν; Ep. subj. κιχείω A 26, Γ 291; Ep. opt. κιχείην B 188; inf. κιχῆναι, Ep. κιχῆμεν(αι), part. κιχείς, κεχήμενος: Lat. *invenire*, to find, overtake, attain, light upon; to reach, Lat. *adsequi*.

κίω, subj. Ep. pl. κίομεν, Lat. *ire*, to go, A 348, B 509; pres. indicat. obsol.

κλαγγή, ἥς, ἡ, (κλάζω,) Lat. *clangor*, a quick and loud sound, a clang, a twang, shout of men, the loud and shrill cry of birds of prey esp. the eagle, the cry or noise of beasts, the baying of a dog, the grunting of swine; noise, Γ 5; κλαγγῆδόν, adv., with a noise, B 463.

κλάζω ; f. κλάγξω ; Ep. 2 aor. ἐκλαγον ; 2 pf. with signif. of pres. κέκλαγγα, Hom. part. κεκληγώς, gen. -οντος, as if from a 2 pf. κέκληγα : Lat. *clangere*, to make or utter any loud, quick sound, to clang ; to screech ; of dogs, to bark ; to rush, of a flying arrow ; A 46, to rattle, clash, Lat. *stridēre* ; to roar ; of men, to cry out loudly, shout, Lat. *vociferari* ; to make a noise in any of the senses of κλαγγή.

κλαίω ; f. κλαύσομαι, κλαήσω, and κλαιήσω ; aor. ἐκλαυσα ; pf. κέκλαυμαι and -αυσμαι : Lat. *plorare*, to weep, deplore, bemoan, lament : trans. to mourn, sorrow for.

κλαυθμός, οὔ, ὁ, (κλαίω,) a lamentation, a wailing.

κλαῦσε, aor. Ep. 3 sing. of κλαίω, which see.

κλειτός, ἡ, ὁ, (κλείω,) Lat. *inclitus*, renowned, famous, fine, splendid, excellent, A 447.

κλέος, τό ; Ep. κλει- ; Lat. *fama*, a rumor, report ; fame, renown, glory, honor, Lat. *gloria*.

κλέπτης, ου, ὁ, (κλέπτω,) Lat. *fur*, a thief, Γ 11.

κλέπτω ; f. ψω ; aor. ἐκλεψα ; 2 pf. κέκλοφα ; aor. pass. ἐκλέφθην, 2 aor. ἐκλάπην : Lat. *furari*, to steal ; to do anything by stealth ; to conceal, disguise ; to seduce, deceive, Lat. *fallere* ; to mislead ; = to practise deceit, A 132.

Κλεωναί, ὦν, αἱ, Cle-o'-næ, a town in Ai'-go-lis.

κληίς, ἴδος, ἡ, Ion. for κλείς, that with which the door was closed ; a key ; a bolt or bar, a hook ; the clavicle.

κληῖρος, ου, ὁ, Lat. *sors*, a lot of any description, a portion assigned by lot ; the act of casting or drawing lots ; an inheritance, Lat. *haereditatis pars*.

κλίνω ; f. κλινῶ ; aor. ἐκλινα ; pf. κέκλικα, mid. κέκλιμαι Γ 135 ; aor. pass. ἐκλί(ν)θην ; 2 aor. pass. ἐκλινην : Lat. *clinare*, to make to incline ; to incline one thing against another, to lean one thing against another, Lat. *inclinare* ; to bend, bend down ; to cause to turn, and so to rout an army ; to turn aside, turn away, Lat. *deflectere*, *avertere* ; to make to recline : pass. to be bent ; to lean or rest upon Γ 135 ; to recline or lie down ; to slope or incline, of places ; to wander.

κλισία, ας, Ion. -ίη, ης, ἡ, (κλίνω,) Lat. *tabernaculum*, a place for reposing, a lodge, a tent, hut, shed, cabin ; a rural dwelling ; a chair, a couch ; κλισίηθεν, from the hut.

κλισμός, οὔ, ὁ, (κλίνω,) a reclining chair.

κλονέω, (κλόνος,) to put into confusion, drive before in confusion, agitate, push before.

Κλονίος, ου, ὁ, Clo'-ni-us, leader of the Boe-o'-tians.

κλύθι, Hom. 2 aor. imperat. of κλύω.

Κλυμένη, ης, ἡ, Clym'-e-ne, an attendant of Hel'-en, Γ 144 ; lit. famous.

Κλυταιμνήστρα, ας, ἡ, *Clyt-em-nes'-tra*, wife of Ag-a-mem'-non, sister of Hel'-en.

Κλυτίος, ου, ὁ, *Cly'-tius*, son of La-om'-e-don, Γ 147.

κλυτόπῳλος, ον, (κλυτός, πῳλος,) *famed for horses.*

κλυτός, (κλύω,) adj., Lat. *clarus, inclitus, heard of, renowned, famous, illustrious; splendid, beautiful, fine.*

κλυτοτέχνης, ου, ὁ, (κλυτός, τέχνη,) Lat. *arte clarus, one famous for his art, renowned artist.*

κλυτότοξος, ον, (κλυτός, τόξον,) *renowned of the bow.*

κλύω; Ep. 2 aor. imperat. κέκλυθι, κέκλυτε Γ 86; Lat. *exaudire, to hear, attend to, give ear to, to hearken; with gen. to hear in the sense of to obey, Lat. obedire; to hear, find out by report.*

κλωμακοίεις, εσσα, εν, (κλώμαξ,) *rocky, rough.*

κνέφας, αος, τό, *darkness, obscurity, twilight, dusk; poet. dat. κνέφει.*

κνήμη, ης, ἡ, Lat. *tibia, crus, the calf of the leg, the leg between the knee and ankle.*

κνημίς, ἰδος, ἡ, (κνήμη,) Lat. *ocrea, a greave.*

κνημός, οὔ, ὁ, (κνήμη,) *the side of a mountain, the side or sloping part of a mountain.*

κνίσα, ης, ἡ; Ep. κνίσ(σ)η; *the fat, the fat-caul in which the thighs of the victim were wrapped up and burned A 460; the smoke, steam, and odor of a burning sacrifice, Lat. nidor.*

Κνωσός, οὔ, ὁ, *Cno'-sus*, a city of Crete.

κοῖλος, η, ον, Lat. *cavus, concavus, hollowed, hollow, concave; excavated; extending into.*

κοιμάω, Ion. -έω, f. ἤσω, Lat. *sopire, to lull to rest, put to bed; to calm, lull, soothe, still, quiet: mid. and pass. to lay one's self down to rest; to be put to rest, sleep, rest, to die or sleep the sleep of death.*

κοιρανέω, f. ἤσω, (κοίρανος,) Lat. *dominari, to be ruler or commander, hold command or rule: as trans. to govern, rule, lead.*

Κοίρανος, ου, ὁ, *Cær'-a-nus.*

κοίρανος, ου, ὁ, Lat. *dominus, a ruler, master; commander, Lat. imperator.*

κολεόν, οὔ, τό, Ion. κουλεόν, (κοῖλος,) Lat. *vagina, a scabbard.*

κόλπος, ου, ὁ, Lat. *sinus, bosom, fold or swell of garment, hollow, bay, the womb.*

κολῳάω, Ion. -έω, f. ἤσω, (κολῳός (κολοιός),) *to brawl with loud vociferation, B 212.*

κολώνη, ης, ἡ, Lat. *collis, a hill; a burial mound, Lat. tumulus.*

κολῳός, οὔ, ὁ, (κολοιός,) Lat. *tumultus, the noise of scolding and strife, a noisy wrangling, brawling.*

κομάω, Ep. part. *κομόων* B 542 ; f. *ήσω*, (*κόμη*,) *to cultivate long hair, to let the hair grow long ; to be vain, haughty, proud, as long hair was a sign of rank ; of horses, to have long manes ; of trees, etc., to have foliage.*

κόμη, *ης, ή*, Lat. *coma*, *the hair of the head, foliage, leaves ; the tail of a comet.*

κομίζω, f. *ίσω*, aor. (*ἐ*)*κομίσ(σ)α*, pf. *κεκόμισμαι*, aor. pass. *ἐκομίσθην*, (*κομέω*,) Lat. *curare*, *to take care of, attend to, provide for ; to save or rescue ; to transport, carry away, bear off*, Γ 378 ; *to pick up, gather in ; to bring, import : mid. to carry with one ; to carry off ; to get ; to take away ; to receive hospitably ; to recover ; to rescue.*

κοναβίζω, f. *ίσω* = **κοναβέω**, f. *ήσω*, (*κόναβος*,) Lat. *resonare*, *to resound, ré-echo* B 334, *clash.*

κονία, *ας*, Ep. **κονίη**, *ή*, (*κόνις*,) Lat. *pulvis*, *dust ; fine powder ; sand*, Lat. *arena* ; *ashes*, Lat. *cineres* ; *wrestlers sprinkled their bodies with fine sand.*

κόνις, *τος, ή*, Lat. *pulvis*, *dust, ashes or their dust.*

κονίσ(σ)αλος, *ου, ό*, (*κόνις*,) *dust, a cloud of dust* Γ 13.

κόπρος, *ου, ή*, *excrement, manure ; any filth ; also, the place where dung is, the stable or barn-yard.*

κόπτω, f. *ψω*, 2 pf. *κέκοφα* and Ep. part. *κεκοπώς*, *to beat, strike, pound ; to hammer out, forge anything ; to cut ; to strike down, knock down, hew down or fell men or trees, cut down or slay, kill ; to cut into or off, lop off ; to cut up or chop ; to strike or injure, wound, mutilate.*

κορέννυμι, f. *κορέσω*, aor. *έκόρεσα*, aor. pass. *έκορέσθην* ; Ep. forms, f. *κορέω*, aor. *-εσσ-*, Ion. pf. *κεκόρημαι* with Ep. and Ion. part. *κεκορηώς* having pres. sense ; (*κόρος* ;) Lat. *satiare, saturare, to satisfy, fill (with gen.), satiate.*

Κόρινθος, *ου, ή*, *Cor'-inth.*

κόρση, *ης, ή*, *the temple ; the hair.*

κορυθαίξ, *ικος, ό*, (*κόρυς*, *άλισσω*,) *with waving helmet.*

κορυθαίολος, *ον*, (*κόρυς*, *αλόλος*,) *with waving helmet*, Γ 83, B 816.

κόρυς, *υθος, ή*, (*κάρα*,) Lat. *galea*, *a helmet, a helmet and crest ; the crown of the head.*

κορύσσω, f. *ύξω*, (*κόρυς*,) Lat. *galea armare, to equip or arm with the helmet ; to arm*, Lat. *armare* ; B 273 *to fit out, prepare for.*

κορυστής, *οῦ, ό*, *one that wears a helmet, a fighting-man.*

κορυφή, *ης, ή*, (*κόρυς*,) Lat. *vertex, cacumen, the top, crest, uppermost part ; the top of the head, crown, head.*

Κορώνεια, *ας, ή*, *Cor-o-ne'-a*, a city of Bœ-o'-ti-a.

κορώνη, *ης, ή*, Lat. *cornix*, *a crow, sea-crow, cormorant ; a door-handle or anything curved like a crow's beak, the extremity of a bow.*

κορωνίς, ἴδος, ἡ, (κορώνη,) *crooked-beaked, curved, crooked*, epith. of ships : as subst. *anything curved ; a wreath, garland*, Lat. *corona* ; *a crooked pen-flourish at the end of a chapter or book, the end*.

Κόρωνος, ου, ὁ, *Co-ro'-nus*.

κοσμέω, f. ἥσω, (κόσμος,) Lat. *instruere*, to arrange, set in order, regulate, equip, marshal, prepare ; to deck, embellish, Lat. *ornare*.

κοσμήτωρ, ορος, ὁ, (κοσμέω,) *one who arranges, a marshaller, commander*.

κόσμος, ου, ὁ, (κομέω,) Lat. *ordo*, order, regulation, institution, arrangement ; *good order, discipline ; an ornament, attire, embellishment, decoration*, Lat. *ornamentum, decus* ; *the world*, Lat. *mundus*, the universe, from the perfect order.

κοτέω, Ep. 2 pf. part. *κεκοτηώς*, (κότος,) *to be angry at*, Lat. *irasci* ; Lat. *invidēre*, to envy, grudge.

κότος, ου, ὁ, Lat. *ira*, anger ; *envy, jealousy*, Lat. *invidia* ; *grudge, animosity, ill-will, hatred*.

κοτύλη, ης, ἡ, Lat. *cavum*, a hollow ; *a small drinking-cup ; a measure containing about a half-pint of liquid, also, a dry measure ; the socket in the hip-joint*.

κουλεόν, see **κολεόν**.

κούρη, ης, Ion. for **κόρη**, fem. of **κούρος** or **κόρος**, Lat. *puella*, a young girl, maid, damsel, A 111 *maiden = virgin ; daughter, a young wife*.

κουρίδιος, α, ου, (κούρος,) *bridal*, A 114 *lawful wife, lawfully wedded ; bridal, nuptial*.

κούρος, ου, ὁ, Ion. for **κόρος**, a youth, boy, Lat. *puer* ; son ; servant at the sacrifice ; also in pl., *soldiers*, A 473 ; *noble*.

κραδίη, see **καρδία**.

κραίνω, Hom. and Ep. **κραιαίνω** ; f. *κρανῶ* ; aor. *ἐκρανα*, Ep. *ἐκρηνα*, Ep. imperat. *κρήνηνον* and inf. *κρηῆναι* ; aor. pass. *ἐκράνθην* : Lat. *perficere*, to achieve, accomplish, complete, fulfil, bring about : intrans., Lat. *regnare*, to be king ; to come to an end.

κραιπνός, ἡ, ὄν, *rushing, rapid ; quick, fleet ; with hot haste, vehement*.

Κρανάη, ης, ἡ, *Cran'-a-e*, an island where Par'-is first took Hel'-en.

κραναός, ἡ, ὄν, (κράνον,) Lat. *asper, rough, rocky, stony* ; Γ 201, *very rugged*.

Κράπαθος, ου, ἡ, *Crap'-a-thus*, an island.

κραταιός, á, ὄν, (κράτος,) poet., Lat. *potens, validus, strong, powerful*.

κρατερός, á, ὄν, poet. **καρτερός**, (κράτος,) *strong, mighty ; brave, valiant*, Lat. *fortis, hard, violent, harsh* : adv. *κρατερῶς*, *mightily*.

κρατέω, f. ἥσω, (κράτος,) *to be powerful, to have power ; to rule*, Lat. *dominari* ; with dat. *to bear sway among ; with gen. to have power over, become or be master of, have in his power, conquer, rule over ; with acc.*

to surpass, Lat. *excellere* or *praestare*, vanquish, Lat. *vincere* ; to hold fast, seize : intrans. to prevail, last.

κράτος, εος, τό, poet. κάρτος, Lat. *robur*, *vis*, *potentia*, *might*, *power*, *force*, *strength*, *violence* ; *rule*, *sovereignty*, *dominion*, Lat. *imperium* ; *victory*, Lat. *victoria*.

κρατός, see κάρ.

κρείσσων, ου, gen. ονος, Ion. κρέσσων, irreg. compar. of ἀγαθός, which see, Lat. *viribus praestantior*, *stronger*, *more powerful*, *mightier* ; *nobler*, *better*, *braver*, Lat. *melior* ; *greater* ; *superior*.

κρείων, οντος, fem. κρέιουσα, stric. part. ruling, Lat. *regnator* ; *a ruler*, *chief*, *lord* ; epith. of persons of superior rank, esp. of Ag-a-mem'-non.

κρήγυος, ου, Lat. *gratus*, *utilis*, *good*, *helpful*, *agreeable*, A 106 ; *true*.

κρήδεμνον, ου, τό, (κράς, δέω,) *a band for the head* ; *a head-dress made to serve as veil*, *a veil* ; *battlement* ; *cover of a jar or vessel*.

κρηῆναι, see κραινῶ.

Κρήθων, ωνος, ὁ, Cre'-thon.

κρήνη, ης, ἡ, Lat. *fons*, *a fountain*, *well*, *spring* ; *source*.

Κρής, Κρητός, ὁ, *a Cre'-tan* ; Κρήτη, ης, ἡ, *Crete*, Γ 233 Κρήτηθεν, *from Crete*.

κρητήρ, ἦρος, ὁ, Hom. and Ep. for κρατήρ, (κεράννυμι,) Lat. *crater*, *a mixing vessel in which the wine and water were mixed* ; *the crater of a volcano*.

κρίνω, f. κρινῶ, aor. ἔκρινα, pf. κέκρικα, aor. pass. ἐκί(ν)θην, Lat. *cernere*, *to put asunder*, *part*, *separate*, *divide* ; *to choose*, *select*, Lat. *eligere* ; *to choose in the sense of to decide* ; *to judge of*, *criticise* ; *explain* ; *to examine in a court of justice* ; hence, also, *to condemn* : mid. and pass. *to select for one's self or one's own benefit*, *choose* ; *to be selected*, *to be the chosen one* ; *to dispute*, *fight*, B 385 *that we may contend*, lit. *decide among ourselves*.

Κρίσα, ης, ἡ, Cri'-sa, *a city of Pho'-eis*.

κροαίνω, poet. word with sense of κρούω, *to stamp or tread with the hoof*, as an active horse.

κροκόπεπλος, ου, (κρόκος, πέπλος,) *with saffron-colored robe or mantle*.

Κροκύλεια, ων, τά, Croc-y-le'-a, *a part of Ith'-a-ca*.

Κρονίδης, ου, ὁ, *son of Cro'-nos*, *Zeus*, A 552 ; also Κρονίων, ίωνος.

Κρόνος, ου, ὁ, Cro'-nos, Lat. *Sa-tur'-nus*, *father of Zeus*.

κρόταφος, ου, ὁ, *the temple*, *side of the forehead and face*.

κρουνός, ου, ὁ, *the fountain-head or source*.

κρυερός, ά, όν, (κρύος,) Lat. *gelidus*, *icy*, *chilling*.

κρυπτάδιος, adj., (κρύπτω,) Lat. *clandestinus*, *occultus*, *clandestine*, *secret*, *hidden*, *concealed*.

κρύσταλλος, ου, ὁ, (κρύος,) Lat. *glacies, ice*.

Κρῶμνα, ης, ἡ, *Crom'-na*, a place in Paph-la-go'-ni-a.

κτάμεν(αι), see κτείνω.

κτεάτεσσι(ν), Ep. dat. pl., Lat. *bonis, goods, property, possessions*.

Κτέατος, ου, ὁ, *Cte'-a-tus*, one of the E-pi'-i.

κτείνεσκον, iter. impf. of foll.

κτείνω ; f. κτενῶ, Hom. and Ep. κτενέω and κτανέω ; aor. ἔκτεινα ; poet.

2 aor. ἔκτανον, poet. ἔκταν and 3 pl. ἔκταν, Ep. subj. κτέω and pl. κτέω-

μεν, Ep. inf. κτάμεν(αι) ; Ep. part. κτάς, Ep. mid. ἐκτάμην ; pf. ἔκταγκα,

ἐκτακα ; 2 pf. ἔκτονα ; aor. pass. ἐκτάσθην, Hom. ἐκτάθην, Ep. 3 pl.

ἔκτανθεν : Lat. *interficere, to slay, kill*.

κτερίζω, f. ριῶ, (κτέρεα,) *to perform the last sacred rites*.

κτῆμα, ατος, τό, (κτάομαι,) Lat. *possessio, a possession, piece of property* ;
in pl. *goods, possessions, treasures; riches*.

κτῆσις, εως, ἡ, (κτάομαι,) *a gaining, getting ; property gained, possessions*,
Lat. *possessio*.

κτίλος, ου, Lat. *aries, a ram*.

κυάνεος, α, ον, (κύανος,) *dark blue, steel-blue ; dark*.

κυβιστάω, f. ἤσω, *to plunge head foremost ; to throw one's self on the head*,
tumble heels over head, turn a somersault.

κυβιστητήρ, τήρος, ὁ, (κυβιστάω,) *one who tumbles or plunges head foremost*,
a plunger.

κυδαλίσμος, ον, (κῦδος,) Lat. *gloriosus, glorious, famous*.

κυδιάνειρα, fem. adj., (κῦδος, ἀνήρ,) Lat. *viros honestans, man-ennobling*.

κυδιάω, (κῦδος,) Ep. part. κυδιῶν, Lat. *gloriari, to be puffed up with pride*,
to be proud, exult.

κύνιστος, η, ον, (κῦδος,) Lat. *gloriosissimus, most renowned ; greatest*.

κυδοιμός, οὔ, ὁ, compare Lat. *tumultus, strepitus, clamor, tumult, uproar*,
din, of battle.

κῦδος, εος, τό, Lat. *gloria, decus, honor, distinction, pride, glory, re-*
noun.

κύκλος, ου, ὁ, also τὰ in pl., Lat. *orbis, circulus, a circle, a ring, a cir-*
cumference ; anything round, a wheel ; a shield, as being round ; a
place where the people met ; root of Eng. cycle.

κυκλόσε, (κύκλος,) adv., *around in a circle*.

κυκλοτερής, ἐς, (κύκλος, τείρω,) *rubbed into round form, round*.

κύκνος, ου, ὁ, Lat. *cycnus or cygnus, a swan ; metaph. a poet*.

κυλίνδω, f. λίσω, *to roll*.

Κυλλήνη, ης, ἡ, *Cyl-le'-ne*, a chain of mountains in Ar-ca'-di-a.

κῦμα, ατος, τό, (κύω,) *a swell ; a wave, billow, Lat. fluctus, unda ; the*
fœtus in the womb.

κυνέη, ης, ἡ, (κύων,) Lat. *pellis canina*, a dog-skin; a soldier's dog-skin cap, hence any leathern cap for soldiers, hence a helmet, Lat. *galea*.

κυνέω, f. also κύσ(σ)ω, Ep. aor. (ἔ)κυσ(σ)α, Lat. *osculari*, to kiss; to earnestly plead with, implore.

Κύνος, ου, ἡ, *Cy'-nus*, a port of Lo'-cris.

κυνώπης, ου, ὁ, (κύων, ὦψ,) lit. having dog's eyes, dog-eyed, and so fierce-eyed; the impudent, audacious, shameless one; κυνώπις, Γ 180, fem.

Κυπαρισσῆις, εντος, ἡ, *Cyp-a-ris-se'-is*, a town of E'-lis.

κυνάρισσος, ου, ἡ, Lat. *cupressus*, cypress.

κύπελλον, ου, τό, (κύπη,) Lat. *cupella*, a large drinking-cup, goblet.

κύπτω, f. κύψω, 2 p. κέκυφα, to bend the head, stoop down, bow the head and body.

Κύτωρος, ου, ἡ, *Cy-to'-rus*, a town of Paph-la-go'-ni-a.

κυρτός, ἡ, ὄν, Lat. *curvus*, curved, bent, curved = deformed B 218.

κύρω and κυρέω; parts are formed from both words; f. κύρσω, κυρήσω; aor. ἔκυρσα, ἐκύρησα: Lat. *incidere*, *nancisci*; with gen. to touch, find, attain, reach, extend to, arrive at, secure, obtain; with dat. to light upon, attain, fall upon or in with, encounter, Γ 23 ἐπὶ σώματι κύρσας having come upon; with acc. to get, find, obtain: intrans. to occur, come to pass, turn, chance.

κύστις, εως, ἡ, (κύω,) a bladder, and so a bag.

Κύφος, ου, ἡ, *Cy'-phus*, a town of Thes'-sa-ly.

κύω, see κυνέω.

κύων; all cases but nom. and voc. sing. are from stem κυν-; κυνός, dat. κυνί, acc. κύνα, voc. κύον, pl. κύνες, gen. κυῶν, κυσί, acc. κύνας; Ep. κύνεσσι; dat. pl. ὁ, ἡ; Lat. *canis*, a dog, bitch; the gen. senses of the word were the same as with us, both for good and bad; sea-dog; dog-star.

κωκυτός, οὔ, ὁ, (κωκύω,) Lat. *fletus*, a wailing, lamenting, weeping; as pr. name, the Co-cy'-tus, the river of lamenting in the Infernal regions.

κωκύω, f. ὕσω, compare Lat. *lamentari*, *flēre*, *plorare*, to cry bitterly, lament, wail.

Κῶπαι, ων, αἱ, Co'-pæ, a town of Bæ-o'-ti-a.

κῶπη, ης, ἡ, (κάπτω,) Lat. *remus*, the handle of an oar, an oar or rudder; and so, any handle; the sword handle, Lat. *manubrium*; the handle of a key; the handle of a mill.

Κῶς, ἡ; Ep. Κῶως: see Hadley and Allen's Grammar, 161; Cos, an island.

Λ.

λᾶας contr. λᾶς, λᾶος, dat. λᾶι, acc. λᾶαν contr. λᾶν, pl. λᾶες, gen. λᾶων, dat. λάεσι, Ep. λάεσσι, poet. for λίθος, Lat. *lapis, saxum, stone; a rock.*

Λᾶας, as, ἡ, *Las*, a town on the La-co'-ni-an gulf.

λάβρος, ον, Lat. *vehemens, vehement, boisterous; furious, turbulent; greedy.*

λαγχάνω, f. λήξομαι, 2 aor. ἔλαχον, 2 pf. εἶληχα, aor. pass. ἐλήχθην; Ep. and poet. forms, 2 aor. ἔλλαχον, 2 pf. λέλογχα: see Lat. *sortiri, sortes ducere, to receive by drawing lots, draw lots; to receive, obtain, get, obtain possession of, have for a share or by assignment, with both acc. and gen.*

λαγώς, οὔ, ὁ, ἡ, Lat. *lepus, a hare.*

Λαερτιάδης, ου, ὁ, son of *La-er'-tes, U-lys'-ses*, the king of Ith'-a-ca.

λάξομαι, Hom. = λαμβάνω, Lat. *prehendere, to take, grasp, hold; γαῖαν ὀδάξ, to take the earth with the teeth, bite the dust.*

λαθικηδής, ἐς, (λαθεῖν (2 aor. of λανθάνω), κῆδος,) *driving away care, care-banishing.*

λάθρη or η, adv., (λαθεῖν,) Lat. *clam, secretly, stealthily; with gen. hidden from.*

λαι-, intensive prefix.

λαῖν(ε)ος, α, = ον, λαῖνος, η, ον, (λᾶας,) Lat. *lapideus, of stone, stone, stony.*

λαιψηρός, á, όν, (λαι-, αἰψηρός,) *light of foot, swift of foot, swift, agile.*

Λακεδαίμων, ονος, ἡ, *La'-ce-da'-mon.*

λαμβάνω; f. λήψομαι; 2 aor. ἔλ(λ)αβον, iter. λάβεσκον, Hom. inf. mid. λελαβέσθαι; 2 pf. εἶληφα, Ion. pf. λελάβηκα; aor. pass. ἐλήφθην: Lat. *accipere, prehendere, to take hold of, grasp; to seize, lay hold of, take possession of; to receive; to obtain, gain, acquire, procure; to take and carry off, Lat. capere; to catch, overtake; to take in and grasp with the mind, comprehend; to reach; to take in the sense of to win; often used with gen. in the sense of to take hold of (a part).*

λαμπετάω, poet. for λάμπω, found only in Ep. part. λαμπετόων A 104, Lat. *splendēre, lucēre, to shine, flash.*

Λάμπος, ου, ὁ, *Lam'-pus.*

λαμπρός, á, όν, (λάμπω,) Lat. *splendidus, luminous, shining, radiant, brilliant; clear; fresh; evident, open; of men, renowned, splendid, glorious, Lat. clarus.*

λάμπω f. μψω, Lat. *lucēre, splendēre, to emit light, shine, be brilliant,*

gleam, be radiant; to blaze; to be clear: Eng. lamp is from λάμπας which is from λάμπω.

λανθάνω, older form **λήθω**; iter. impf. ἐλήθεσκον; f. λήσω; aor. ἔλησα; 2 aor. ἔλαθον, Ep. 2 aor. λέλαθον; 2 pf. λέληθα; aor. pass. ἐλήσθην: Lat. *latēre*, to lie hidden, escape notice, to remain concealed, be unseen: trans. in aor. and Ep. 2 aor., and sometimes in rare pres. ληθάνω and (ἐπι)λήθω, to cause one to forget: mid., also pass., to forget, Lat. *oblivisci*.

λάξ, adv., by or with the heel.

Λαοδάμεια, ας, ἡ, *La-od'-a-mi'-a*.

Λαοδίκη, ης, ἡ, *La-od'-i-ce*, the name of two women, the daughters of Pri'-am and Ag-a-mem'-non.

Λαόδοκος, ου, ὁ, *La-od'-o-chus*.

Λαοθή, ης, ἡ, *La-oth'-o-e*.

Λαομέδων, οντος, ὁ, *La-om'-e-don*.

Λαομιδοντιάδης, ου, ὁ, son of *La-om'-e-don*, Pri'-am; *Lam'-pus*.

λαός, οὔ, ὁ, Lat. *populus*, the people, the multitude, crowd; the army, troops, Lat. *exercitus*, the soldiery.

λαπάρη, ης, ἡ, Ion. for **λαπάρα**, Lat. *ilia*, the part of the body above the hips and below the ribs, loins.

Λάρις(σ)α, ης, ἡ, *La-ris'-sa*, B 841.

λάρναξ, ακος, ἡ, a chest or coffer, an urn, a closet.

λάσιος, adj., Lat. *villosus*, hairy, shaggy, having long wool, woolly; rough with bushes, bushy.

λάσκω, the parts are formed from the stem *λακ(ε)-*, to sound, ring; to creak, crash, crack; to yelp, bark; to shout, scream, bellow, cry out.

λαυκανίη, ης, ἡ, Lat. *gula*, guttur, the throat.

λαφύσσω, f. ὕξω, (λάπτω,) to devour greedily, swallow with greed, eat inordinately.

λάχε, Ep. 2 aor. from **λαγχάνω**, which see.

λάχνη, ης, ἡ, woolly hair or down, thin, downy hair B 219.

λαχνήεις, εσσα, εν, Lat. *lanuginosus*, woolly, hairy, shaggy, B 743.

λέγω; f. λέξω; aor. ἔλεξα; pf. mid. λέλεγμαι; aor. pass. ἐλέχθην; Ep. 2 aor. pass. ἐλέγμην: Lat. *colligere*, to put in order, gather, collect, pick up, to select, choose or gather, Lat. *deligere*; to recount, reckon up, narrate, Lat. *enumerare*; to speak, relate or tell, Lat. *narrare*, declare (*φράζω* is a stronger word), command, speak or discuss B 435, Lat. *dicere*, mean; to put to lie down, mid. and pass. to lie down or recline.

λειάνω, f. λειανέω, Ep. word, (λείος,) Lat. *polire*, to make smooth, polish; to reduce in size; to tone down.

λείβω, aor. ἔλειψα, to pour, usu. like Lat. *libare*, to pour a libation, pour,

pour a drink offering, A 463; to shed, let fall or flow, Lat. fundere: mid. and pass. to flow, melt, be dissolved; also, to be wet as with a pouring.

λειμών, ὦνος, ὁ, (λείβω,) Lat. *pratum*, a meadow, a piece of moist, grassy land; λειμώνόθεν, adv., from the meadow.

λείος, α, ον, Lat. *levis* or *laevis*, smooth, even.

λείπω; f. λείψω; 2 aor. ἔλιπον; 2 pf. λέλοιπα; pf. mid. λέλειμμαι; aor. pass. ἐλείφθην; 2 aor. pass. ἐλίπην: Lat. *linquere*, to leave, leave behind, forsake, resign, abandon: mid. to leave behind one, bequeath: pass. to be left, be forsaken; to remain, linger; with gen. to be left without, behind, wanting, weaker than, or inferior to, etc.: intrans. to fail.

λειριόεις, εσσα, εν, (λείριον,) Lat. *liliaceus*, of a lily, lily-like, lily-colored; delicate, charming, Γ 152, Lat. *suavis*.

λέκτρον, ου, τό, (λέγω,) Lat. *lectus*, see also, *cubile*, a bed; marriage-bed.

λεληκώς, pf. part. from λάσκω, which see.

λελιημένος, η, ον, strie. part. from λελίημαι, compare Lat. *rapidus*, ardent, eager, enthusiastic, hasty.

Λεοντεύς, έως, ὁ, *Le-on'-teus*, a suitor of Hel'-en.

λεπταλέος, α, ον, poet. word, (λεπτός,) Lat. *tenuis*, *subtilis*, thin, delicate, frail.

λεπτός, ή, ον, (λέπω,) *stripped of the husk; thin, sleek, frail, slight, fine, lank*, both in a good sense and a bad sense, see Lat. *subtilis*, *tenuis* (what is the exact signif. of *tenuis*, good or bad?); *attenuated*, narrow, small, of no importance, trivial, trifling.

λέπω, f. ψω, Lat. *delibrare*, to strip off the husks, skin, hull, or bark, peel off.

Λέσβος, ου, ή, *Les'-bos*, an island off the coast of A'-si-a Mi'-nor.

λευκάσπισ, ιδος, adj., (λευκός, άσπίς,) *with white shield*.

Λεῦκος, ου, ὁ, *Leu'-cus*, a Greek.

λευκός, ή, ον, Lat. *albus*, white, hoary, bright, shining white, bright, gleaming; fair; happy, Lat. *jucundus*.

λευκώλενος, ον, (λευκός, ώλένη,) *with white elbows, white-armed*, epith. of women.

λεύσσω, to look; Lat. *adspicere*, *vidēre*, see, behold.

λεχεποίη, ης, ή, (λέχος, ποία,) *with a bed in the grass; situated in a grassy meadow*.

λέχος, εος, τό, (λέγω,) a bed, couch, bedstead; a nuptial bed, and so marriage.

λέων, οντος, ὁ, Ep. dat. pl. λείουσι for λέουσι, Lat. *leo*, a lion; metaph. a destruction.

λήγω, f. ξω, Lat. *desinere facio*, to cause to cease, stay from: intrans. and usu. with gen. to cease from, leave off, Lat. *cessare*.

λίγδην, (λίξω,) adv., *grazing, scraping the surface.*

λήθη, ης, ἡ, (λήθω, see λανθάνω,) Lat. *oblivio, oblivion, forgetfulness, a forgetting* B 33.

Λήθος, ου, ὁ, *Leth'-us.*

λήθω, older form of λανθάνω, which see.

λήιον, ου, τό, Lat. *seges, a crop of corn; a field and crop.*

Λήϊτος, ου, ὁ, *Le'-i-tus*, chief of the Bœ-o'-tians.

Λήμνος, ου, ἡ, *Lem'-nos*, an island. It was held sacred to Vul'-can because of a volcano; see Classical Atlas.

Λητώ, contr. gen. οὖς, acc. Λητώ, voc. Λητοῖ, ἡ, Lat. *Latona, Leto*, mother of A-pol'-lo and Di-a'-na by Zeus.

λιάζομαι, *to go aside, swerve or bend to the side; Lat. secedere, to retire, give way, withdraw, recede; to bend down, sink.*

λιαρός, á, ὄν, Lat. *tepidus, tepid, lukewarm; mild, agreeable*, compare Lat. *mitis, placidus, lenis.*

λιγέως, adv. of λιγύς.

λιγξε, only form found of λίγγω, *twanged.*

λιγύς, εἶα, ὅ, *sharp, penetrating, clear, shrill, thrilling; sweet, agreeable: λιγέως, adv., loudly, clearly.*

λιγύφθογγος, ου, (λιγύς, φθογγή,) *clear-toned, loud-sounding*, epith. of heralds, B 50.

λίζω, *to scratch, wound slightly.*

λίην, Ion. for λίαν, adv., Lat. *nimis, valde, admodum, too much, very much, exceedingly; certainly, surely, gladly, fully.*

λίθος, ου, ὁ, Lat. *lapis, a stone, stone; a rock; stone* in nearly all the senses in which we are accustomed to use the word; in certain signifi. the word is fem.; *a stone used in playing draughts; a stone for anchor; a rostrum*, usu. built of stone: compare Lat. *saxum, lapis, rupes, cautes, scopuli, calculus.*

Λικύμνιος, ου, ὁ, *Li-cym'-ni-us.*

Λίλαια, ας, ἡ, *Li-læ'-a*, a town of Pho'-cis.

λιλαίωμαi, Lat. *cupere, desiderare, to desire earnestly, crave, desire; with gen. to be eagerly desirous of*, Γ 133.

λιμήν, ένος, ὁ, Lat. *portus, a sea-port, harbor; a refuge; in pl. also inlets.*

λίμνη, ης, ἡ, Lat. *palus, stagnum, lacus, a pool of standing water formed by the overflowing of a river or the sea, and so the sea*, Lat. *mare; lake, marsh.*

Λίνδος, ου, ἡ, *Lin'-dus*, a town of Rhodes.

λινόθωρηξ (Ion. form), ηκος, ὁ, ἡ, (λίνον, θώραξ,) Lat. *lineum thoracem habens, wearing a linen cuirass.*

λίνον, ου, τό, Lat. *linum*, (stem of Eng. *linen*,) *flax, that which was made*

of flax ; flaxen yarn, a cord or thread made of flax ; a linen net, linen cloth, a sail made of flax, sail-cloth ; metaph. the thread of destiny.

Λίνος, ου, ὁ, *Li'-nos*, a minstrel ; the lay or song of Li'-nos.

λιπαρός, á, ὄν, (*λίπας*,) Lat. *pinguis*, fat, greasy, anointed, shining ; rich, fruitful, fat, opulent, wealthy.

λίσσομαι, iter. impf. *λίσσέσκετο* ; aor. *ἐλίσάμην*, 2 aor. *ἐλιτόμην* : Lat. *precari*, supplicate, to pray, beseech, entreat.

λιτανεύω, f. *εὖσω* ; Ep. parts are formed from *ἐλλιταν-* ; (*λιτή*;) compare Lat. *obsecrare*, *precari*, *supplicare*, *supplex orare*, to ask as a suppliant, beseech, pray, entreat : stem of Eng. *litany*.

λοετρόν, Ep. for **λουτρόν**, οὐ, τό, (*λοέω*,) Lat. *lavacrum*, a place for bathing, a bath ; also, the water used for bathing, bath-water.

λοιβή, ἦς, ἡ, (*λείβω*,) Lat. *libatio*, the act of pouring out, a pouring out, a libation, used as having only a religious sense.

λοίγιος, ου, (*λοιγός*,) Lat. *perniciosus*, pernicious, deadly, fatal A 518.

λοιγός, οὐ, ὁ, Lat. *perniciēs*, exitium, death, destruction, ruin.

λοιμός, οὐ, ὁ, Lat. *pestis*, a plague A 61.

Λοκροί, ὦν, οἱ, the *Lo'-cri-ans*.

λούω, f. *σω*, aor. pass. *ἐλούσθην* ; many parts are formed from the uncond. form *λοέω*, from Ep. *λουέω*, and from a form *λώω* ; Lat. *lavare*, to wash.

λόφος, ου, ὁ, Lat. *cervix*, the back of the neck, the neck ; a ridge of mountains or hills, Lat. *jugum*, a hill, Lat. *collis* ; the crest of a helmet, Lat. *crista in galea* ; a tuft of hair on the crown.

λοχάω, f. *ήσω* ; Ep. parts *λοχώω-* ; (*λόχος*;) intrans., Lat. *insidiari*, to be in ambush ; trans. to lie in ambush or wait for.

λόχος, ου, ὁ, (*λέγω*,) see Lat. *insidiae*, a place of ambush, the place where the ambush are in waiting, also, the chosen men placed in ambuscade and the act of waiting for the purpose of attack ; a fixed division of infantry : A 227 *λόχονδε*, to ambush.

λυγρός, á, ὄν, Lat. *miserabilis*, *tristis*, pitiable, sad ; hurtful, Lat. *perniciosus* ; worthless, cowardly, weak, contemptible.

Λύκαστος, ου, ὁ, *Ly-cas'-tus*, a town of Crete.

Λυκάων, ονος, -ὁ, *Ly-ca'-on*.

λυκηγενής, ἐς, (*λύκη*, *γένος*,) *light-born*, epith. of A-pol'-lo.

Λυκία, ας, ἡ, Ion. **Λυκίη**, *Lyc'-i-a*, a division of A'-si-a Mi'-nor ; **Λύκιοι**, ων, οἱ, the *Lyc'-i-ans*.

Λυκόοργος, ου, ὁ, *Ly-cur'-gus*.

λύκος, ου, ὁ, Lat. *lupus*, a wolf.

Λύκτος, ου, ἡ, *Lyc'-tus*, a city of Crete.

λύμα, ατος, τό, Lat. *purgamentum*, dirt or uncleanness taken off by washing ; in a moral sense, disgrace ; vile outcast.

Δυρνησσός, οὔ, ἡ, *Lyr-nes'-sus*, a town of Mys'-i-a.

λύσιος, adj., (λύω,) *ransoming, delivering*.

λύω, f. λύσω ; aor. ἔλυσα ; pf. λέλυκα ; plup. contr. Ep. opt. 3 sing. λελύτο ; aor. pass. ἐλύθην, Ep. 3 pl. λύθεν ; Hom. and Ep. 2 aor. mid. as pass. (ἐ)λύμην : Lat. *solvere, laxare, to loosen, untie, unfasten, release* A 20, *slacken, deliver up, dismiss, dissolve, undo, set at liberty ; break down, destroy ; slay, kill ; put down ; to release for a ransom ; to atone : mid., to loosen for one's self, set free ; to ransom*, A 13, Lat. *redimere*.

λωβάομαι, f. ἤσομαι, Lat. *contumeliam inferre, to maltreat, abuse, insult ; to abuse by blows, mutilate, injure in person*, Lat. *mutilare*.

λώβη, ης, ἡ, Lat. *contumelia, maltreatment, ill treatment, outrage, insult*, whether by word or act ; *a disgrace, shame*, Lat. *opprobrium, dedecus*, Γ 42.

λωβητήρ, ἦρος, ὁ, (λωβάομαι,) *one who maltreats, a slanderer, abusive reviler* B 275 ; *a vile wretch ; a murderer, destroyer*.

λωβητός, ἡ, ον, (λωβάομαι,) *misused ; also, abusing, abusive, acting insultingly*.

λῶϊον, λῶιον, gen. ονος, ὁ, ἡ, τό ; = λῶϊτερος, sup. λῶιστος ; Lat. *melior, better* ; Hom. compar. and sup. of ἀγαθός.

λωτός, οὔ, ὁ, Lat. *lotus, a kind of clover for horses*, B 776 ; *lotus, a sweet fruit as large as the olive, and resembling the date in taste, the jujube of north Af'-ri-ca*.

M.

μά, Lat. *profecto, certe, vero*, a particle used, in declarations and oaths, with acc., *μά Δία, by Zeus* ; foll. *ναί* it is affirmative, *ναί μά τόδε σκήπτρον* A 234 ; foll. *οὐ*, negative.

Μάγνης, ητος, ὁ, *a Mag-ne'-sian*.

μαζός, οὔ, ὁ, Lat. *mamma, a breast, a teat, nipple*.

Μαίανδρος, ου, ὁ, *Mæ-an'-der*, a river of A'-si-a Mi'-nor, noted for its windings ; hence Eng. *meander*.

μαιμάω, f. ἤσω ; Ep. forms, 3 pl. -μῶσι, part. -μῶν ; *to desire earnestly ; to be agitated with eagerness*.

μαινάς, ἄδος, ἡ, (μαίνομαι,) *frenzied ; causing frenzy* ; also subst., *a raving woman ; a Bac'-chan-te ; a woman under the influence of a passion*.

μαίνομαι, f. μανήσομαι, aor. ἔμνηα (trans. tense, *to make furious*), 2 pf. μέμνηα, 2 aor. pass. ἐμάνην, (μάω,) Hom. uses pres. and impf. ; see Lat. *insanire, to be frenzied, rage, rave, be furious ; to be crazed by drink, be drunk ; to be under a strong inspiration or in any passion*.

μάκαρ, fem. **μάκα(ι)ρ(α)**, **αρος**, ὁ, Ep. dat. pl. **μακάρεσσι**, Lat. *beatus*, *blessed*, in pl. *the gods*; of men, *happy*, *blest*, *fortunate*, *wealthy*, Lat. *felix*, in pl. *the blessed*, i. e. *the dead*.

Μάκαρ, **ος**, ὁ, *Μα'-car*, king of *Les'-bos*.

μακρός, ἄ, ὄν, (**μᾶκος**,) *long*, both of space, Lat. *longus*, and time, Lat. *diuturnus*, *longus*; of space, *far-distant*, of great extent, *long*, also *high* and *deep*, Lat. *altus*, neu. as adv. Γ 81 *far* = *loudly*; of time, *long*, *enduring*, *tedious*.

μάλα, a streng. adv., compar. **μᾶλλον**, sup. **μάλιστα**, Lat. *valde*, *vehementer*, *very much*, *exceedingly*; *very*, *quite*; Α 217 *even though very greatly*; Γ 214 *very clearly*; *certainly*, *very*, *no doubt*: compar., Lat. *magis*, *potius*, *more*, *so much the more*, *more strongly*, *to a greater degree*, *too much*; sometimes used with another compar.: sup. Lat. *maxime*, *imprimis*, *most*, *mostly*, *most strongly*, *particularly*, *by far*; with numbers, *about*; καὶ **μάλιστα**, *most surely*; sometimes with other superlatives, *especially*, Β 57, *especially most nearly*, Β 220 *especially most hateful*.

μαλακός, ἡ, ὄν, Lat. *mollis*, *soft*, *delicate*, *tender*, *gentle*; *indolent*, *careless*, *easy*; *effeminate*, *feeble*, Lat. *mollis*, *effeminatus*.

μάλιστα, **μᾶλλον**, see **μάλα**.

μάν, affirm. particle, Ep. for **μήν**.

μανθάνω, f. **μαθήσομαι**, 2 aor. **ἔμαθον**, pf. **μεμάθηκα**; in Hom. 2 aor. (**ἐμ**)**μάθ-**; Lat. *discere*, *to learn*, *find out*, *receive information about*; *to learn or find out by asking*; *to comprehend a thing*, *grasp the idea*, *see into or understand* (the aor. has this sense; for what has been learned is supposed to be known or understood); also, *to seek information about*.

μαντεύομαι, f. **σομαι**, (**μάντις**,) Lat. *vaticinari*, *to foretell*, *prophecy*; *to conjecture*, *surmise*; *to consult an oracle*, Lat. *oraculum consulere*.

μάντις, **ews**, Ion. **ιος**, ὁ, (**μαίνομαι**,) Lat. *vates*, *haruspex*, *hariolus*, a *prophet*, *diviner*, *seer*; ἡ, *prophetess*.

μαντοσύνη, **ης**, ἡ, (**μάντις**,) Lat. *vaticinandi ars*, *the art*, *gift*, or *knowledge of divination*, Α 72.

μαρμαίρω, Lat. *resplendēre*, *coruscare*, *to shine*, *sparkle* = *bright* Γ 397, *gleam*, *flash*, *to emit a twinkling light*, of metal and eyes.

μαρμάρεος, **α**, **ον**, (**μαρμαίρω**,) *flushing or reflecting back light*, *bright*; of *marble*, from the same stem as Eng. *marble*, Lat. *marmor*.

μάρναμαι, Lat. *pugnare*, *to fight*; *to contend*, *wrangle*, *quarrel*, Α 257, Γ 307; *to toil*.

μάρπτω, f. **-ψω**, **ἔμαρψα**; compare Lat. *prehendere*, *capere*, *to lay hold of*, *take*, *grasp*, *catch*, *seize*; *to touch*, *reach*, Lat. *attingere*; *to overtake*.

μάρτυρος, ου, ὁ, Ep., Lat. *testis*, a witness : hence Eng. *martyr*.

Μάσης, ητος, ὁ, *Ma'-ses*, a town of *Ar'-go-lis*.

μαστίζω, f. *ἴξω*, (μάστιξ,) Lat. *flagellare*, to scourge.

μάχαιρα, as, ἡ, a knife, short and broad, worn as a side-arm, and also used at sacrifices Γ 271 ; a dagger, a bent sword, while *ξίφος* was the straight sword.

Μαχάων, ονος, ὁ, *Ma-cha'-on*, son of *Æs-cu-la'-pi-us*, skilled in the art of healing.

μάχη, ης, ἡ, Lat. *pugna*, *acies*, a fight, conflict, battle ; also a single battle, a duel ; a contest for the prize, a friendly contest ; a contention, quarrelling ; the battle-field.

μάχομαι, Hom. μαχέομαι, Ep. and Hom. part. *μαχειόμενος* and *-εούμενος* ; iter. impf. *μαχέσκετο* ; f. Ep. and Hom. *-εσ(σ)ομαι* and *-ήσομαι* ; Hom. aor. *ἐμαχ(ε)(η)σάμην* : (μάχη :) Lat. *pugnare*, to contend in battle, to fight ; with *σύν* with the dat., see *σύν* ; to quarrel A 8, dispute, Lat. *contendere* ; to strive in friendly contest, such as games ; *κατά* with acc., by, against.

μάψ, adv., Lat. *frustra*, to no purpose, in vain ; rashly, thoughtlessly, Lat. *temere* ; recklessly, inconsiderately, Lat. *incassum*, B 214.

μάω, act. obsol. except in 2 pf. system, μέμαα, du. μέματον, pl. μέμαμεν, 3 pl. μεμάασι, 3 sing. imperat. μεμάτω, part. μεμαώς B 818, -υῖα, gen. ὦτος, pl. -ῶτες and -αότες, plup. 3 pl. μέμασαν ; Lat. *vehementer cupere*, to desire ardently, to greatly desire, to make great effort for ; to wish to be ; to press forward ; to seek.

μεγάθυμος, ον, (μέγας, θυμός,) Lat. *magnanimus*, great or high-minded.

μεγαίρω, f. *μεγαρῶ*, aor. ἐμέγηρα, (μέγας,) to regard as large, feel something to be greater or better than we would like another to enjoy, envy (Lat. *invidēre*), grudge, refuse : also intrans., to oppose, object, find fault.

μεγαλήτωρ, ορος, ὁ, ἡ, (μέγας, ἥτορ,) Lat. *magnanimus*, courageous, great-hearted.

μέγαρον, ου, τό, (μέγας,) a large room or hall, chief room, dining-hall, women's apartment, bed-chamber ; in pl. rooms, and so house, palace, Lat. *aedes* ; the inner recess of a temple, temple.

μέγας, μεγάλη, μέγα ; μεγάλου, ης, ου ; acc. μέγαν, μεγάλην, μέγα ; compar. *μείζων*, ον, gen. ονος ; sup. μέγιστος : Lat. *magnus*, great, used in a variety of applications ; mighty, powerful ; great, vast ; high ; spacious ; strong ; important, weighty ; excessive ; of sounds, great = loud, long : neu. as adv., exceedingly, greatly B 480, A 517, and 78, very much, Lat. *valde* ; with compar., much, far, Lat. *multo* ; with sup., greatly, by far, B 82, Lat. *longe* : adv., *μεγάλως* ; also *μεγάλα*, A 450.

μέγεθος, εος, τό, (μέγας,) Lat. *magnitudo*, greatness, largeness, size, magnitude; height.

Μέγης, ητος, ό, *Me'-ges*, chief of the Du-lich'-i-ans, and nephew of U-lys'-ses.

μέγιστος, see μέγας.

μεδέων, ονος, ό, *one that rules and protects, a guardian*; stric. Lat. *imperium tenens, having rule, ruling*; Γ 276, "Ιδηθεν μεδέων, ruling from I'-da, where he (Zeus) had an altar.

Μεδεών, ώνος, ό, *Me'-de-on*, a town of Bœ-o'-ti-a.

μέδομαι, f. μεδήσομαι, *to give care and attention to; to be mindful of, have a care for*.

μέδων, οντος, ό, *a lord, one who governs*: = μεδέων.

Μέδων, οντος, ό, *Me'-don*, a brother of A'-jax.

μεθείω, see μεθίημι.

μεθέμεν, see μεθίημι.

μεθήμων, ον, gen. ονος, (μεθίημι,) Lat. *remissus, negligens, careless, negligent*.

μεθίημι, pres. 2 and 3 sing. -ιείς, -ιεί; Ep. impf. 3 pl. μεθίεν; Ep. inf. μεθιέμεν(αι); f. μεθήσω; Ep. aor. μεθέηκα; 2 aor. Ep. subj.: μεθείω, Ep. inf. μεθέμεν: trans., Lat. *dimittere, to let go, dismiss, release, throw, let go or lay aside; to let flow or drop; to give up, yield; to neglect, forgive*: intrans., *to become indifferent or careless; to cease or desist from, to leave, with gen.*

μεθομιλέω, f. ήσω, (μετά, όμιλέω,) *to mix with, keep company with*.

μειδάω and μειδιάω, f. ήσω, Ep. part. μειδών, Lat. *subridēre, to smile*.

μείλιнос, poet. for μέλιнос, η, ον, Lat. *fraxineus, of ash*.

μειλίχιος, α, ον, μείλιχος, ον, (μειλίσσω,) Lat. *mitis, soft, mild, placid, gentle, quieting, gracious, winning*.

μείρομαι, 2 pf. έμμορα A 278, pass. είμαρμαι: *to receive one's share*; with gen., A 278, *has never obtained such honor as his portion*.

μείς, Ion. for μήν, ό, Lat. *mensis, a month*.

μείων, μείον, gen. ονος, see μικρός.

μέλαθρον, ον, τό, (μέλας,) *the cross-beam under the roof, black with smoke; ceiling, roof; also, a house*.

μελαίνω, f. μελανώ, (μέλας,) *to cause to become black, blacken*.

μέλας, μέλαινα, μέλαν; gen. mas. and neu. -ανος, fem. μελαίνης; dat. -ανι and -αίνη, pl. -ασι; compar. μελάντερος, άντατος: Lat. *niger, dark, black; gloomy*; neu. as subst., *the dark*.

Μελέαγρος, ου, ό, *Me-le-a'-ger*.

μέλι, ιτος, τό, Lat. *mel, honey*.

Μελίβοια, ας, ή, *Mel-i-bœ'-a*, a town of Thes-sa'-lian Mag-ne'-si-a.

μελίη, ης, ἡ, Ion. form, Lat. *fraxinus*, the ash ; the ashen shaft of a spear, and so the spear itself.

μελιηδής, ες, (μέλι, ἡδύς,) sweet as honey ; agreeable.

μέλινος, see μέλινος.

μέλισσα, ης, ἡ, (μέλι,) Lat. *apis*, a bee.

μελίφρων, ονος, ὁ, ἡ, (μέλι, φρήν,) pleasant to the soul.

μέλλω, f. μελλήσω, com. used with inf. expressed or understood, to be about or intend to do anything ; to be destined to do, have to, must ; to be likely ; to continue intending to do ; to put off, delay.

μέλπω, f. ψω, Lat. *cantare*, *cantu celebrare*, to celebrate in song ; intrans., to play, dance, or sing ; with Ἀρηι, to dance agreeable to Mars = to fight bravely or on foot.

μέλω, f. μελήσω, 2 pf. 3 sing. μέμηλε, Lat. *curae esse*, to be a care ; impersonal use, it is a care, Lat. *curae est*, and in this use often joined with gen. and dat. cases ; to be an object of interest or concern : trans., to take care of.

μέμαα, see μάω.

μέμηλε, see μέλω.

μέμονα, 2 pf. of poet. verb μαίομαι, with sense of pres., to wish earnestly, yearn, design ; from stem of obsol. pres.

μέμυκα, pf. of μυκάομαι, which see.

μέν, orig. = μήν, an intensive particle, indeed, Lat. *quidem* ; com. answered by the correlative δέ, μέν . . . δέ, Lat. *quidem . . . sed*, indeed . . . but, also, Lat. *et . . . et*, quum . . . tum, both . . . : and, as well . . . as, on the one hand . . . on the other ; ὁ μέν . . . ὁ δέ, this . . . that, the one . . . the other ; μέν may be answered by other particles than δέ, as ἀτάρ, αὖθις, αὐτάρ, ἀλλά, etc. ; often μέν cannot be rendered by any English word : other uses, ἐγὼ μέν I at least, μέν που doubtless, indeed, μέν (ᾶ)ρα since then, μέν γε yet, however, nevertheless, certainly, μέν οὖν = μενοῦν so then or yes indeed, μέν δὴ now then or however with εἰ or νῦν if then or now certainly, καὶ μέν and truly, οὐ μέν not indeed, ἀτὰρ μέν but indeed, οὐδὲ μέν οὐδέ not by any means ; in truth, yet, indeed, nevertheless, Lat. *quidem*, *profecto* ; now.

μενεαίνω, (μένος,) something like Lat. *cupere*, but stronger, to desire eagerly, to long earnestly for ; with gen., to long for ; to be angry, Lat. *irasci*.

Μενέλαος, ου, ὁ, (μένω, λαός,) Me-ne-la'-us, brother of Ag-a-mem'-non and husband of Hel'-en ; by deriv., one who withstands the people.

μενεπτόλεμος, ον, (μένω, πόλεμος,) steadfast or standing firm in battle.

Μενεσθεύς, Ion. gen. ἦος, ὁ, (μένω,) Me-nes'-theus, son of Pé-teus and leader of the A-the'-nians ; by deriv., one who abides.

Μενέσθης, ους, ὁ, *Me-nes'-thes, a Greek.*

Μενoitιάδης, ου, αο, εω, ὁ, son of *Me-na'-ti-us, Pa-tró'-clus, A 307.*

μένος, εος, τό, something like Lat. *robur*, though in more act. sense, *might, strength, power, force; fierceness; of the blood as vital force, life, Γ 294; spirit, temper, or disposition, purpose, courage, Lat. mens; B 536, Γ 8, breathing strength or animated with courage; anger, fury, B 387, wrath; ardor.*

μένω, iter. impf. (ε)μένεσκον; f. μενέω, contr. ᾠ; aor. ἔμεινα; pf. μεμένηκα: Lat. *manēre, to stay, remain, wait; to stand the ground, remain firm; to persist; to stay, linger, dally; to remain, continue; to be unchanged: trans., to wait for or await, expect, Lat. expectare; in hostile sense, to await, sustain, resist, withstand, Lat. sustinēre.*

μερμηρίζω, f. ἰξω, to ponder anxiously; to ponder, consider, deliberate, B 3, Lat. *deliberare, meditari; to be distracted by doubt: trans., to devise.*

μέροψ, οπος, ὁ, (μείρομαι, ὄψ,) Lat. *divisam vocem habens, having the power of dividing the voice, articulately speaking, epith. of men as opp. to brutes, which have not such power; hence = Lat. homines B 285.*

Μέροψ, οπος, ὁ, (μείρομαι ὄψ,) lit. *having the power of dividing the voice, articulately speaking, having the power of speech; Me'-rops, prince of Per-co'-te.*

μέρω, μέρομαι, see μείρομαι.

μεσ(σ)ηγύ(ς), (μέσος,) adv., Lat. *in medio, in between, in the midst; meanwhile, in the meantime, in the interval, compare Lat. interim, interea; between.*

Μέσθλης, ους, ὁ, *Mes'-thles.*

μέσον, see μέσσος.

μέσ(σ)ος, η, ον, Lat. *medius, middle, intermediate, in the midst; middling, medium, moderate: neu. as subst., μέσον (τό), the middle, common ground; ἐς μέσον τιθέναι, to place in the midst as a prize, hence to offer as a prize, Lat. in medio ponere; μέσον ὑπέρ, half way.*

Μέσση, ης, ἡ, *Mes'-sa, a harbor town of La-co'-ni-a.*

Μεσσηίς, ἰδος, ἡ, *Mes-se'-is, a spring in Thes'-sa-ly.*

μετά, after its subst. μέτα, prep. *among: with gen., with, amidst, along with, in common with, with the aid: with dat., poet. use, among, amid, with: with acc., whether of time, place, or order, after, μετὰ ταῦτα, after these things, in the course of; next, behind: of motion, into or among A 423, Γ 264, toward, after, for, in pursuit of; in; according to: adv., Lat. postea, afterwards; among: in compo., sharing with, between, amongst, during, towards, after, from one to other, back.*

μεταδρομάδην, (μετά, δραμεῖν (see τρέχω,)) adv., *immediately after*.

μετακιάθω, (μετά, κιάθω,) Lat. *sequi*, to follow ; to go over, Lat. *transire*.

μεταλλάω, f. ἥσω, (μετά, ἄλλα,) Lat. *sciscitari*, to seek after other things, to search ; to question, inquire about, Lat. *percontari*.

μεταμάζιος, ον, (μετά, μαζός,) *betwixt the breasts, on the chest*.

μεταξύ, (μετά,) adv., *between* A 156 ; *after, meanwhile* ; prep. with gen., *between, during*.

μεταπρέπω, (μετά, πρέπω,) Lat. *excellere*, to be conspicuous or prominent among, B 481.

μετατρέπω, f. ψω, (μετά, τρέπω,) Lat. *convertere*, to turn about, turn back : mid. to turn one's self around and look after, to turn and care for, hence regard A 160.

μετάφημι, impf. μετέφην, 2 aor. μετεῖπον, Ep. μετέειπον, (μετά, φημί,) to speak among, address, A 58 rising up among them addressed them ; B 411, Γ 303, spoke among.

μεταφράζομαι, f. ἄσομαι (μετά, φράζομαι,) Lat. *postea considerare*, to consider afterwards, will consider A 140.

μετάφρενον, ου, τό, (μετά, φρήν,) the part between the shoulder-blades and behind the diaphragm, the back.

μετέειπε(ν), see μετάφημι.

μέτειμι, f. μετέσομαι, (μετά, εἰμί,) Lat. *interesse, versari inter*, to be with or among, associate with ; intervene.

μετέρχομαι, for parts see ἔρχομαι, (μετά, ἔρχομαι,) to go or come between or among ; to come or go among for the sake of attacking, hence attack or assail ; to pass from one to other, go among ; to go for or in search of, strive for, endeavor to attain, follow, go after or to find ; to go or look after, take care of, pursue ; to go for ; to come upon ; to desire earnestly ; to come to with supplications, go to and entreat, entreat.

μετόπισθε(ν), adv., Lat. *pone, behind, backwards* ; from behind, Lat. *a tergo* ; Lat. *post, postea, afterwards* : prep. w. gen., Lat. *pone, post, after, behind*.

μετοχλίζω, f. ἴσω, (μετά, ὀχλίζω,) to remove by means of a lever, move away ; μετοχλίσσειε, aor. opt. Ep. 3 sing.

μέτωπον, ου, τό, (μετά, ὤψ,) between the eyes ; the forehead, the front of the head ; hence the front.

μεῦ, see ἐγώ.

μή, a prohibitory particle, similar to Lat. *ne, that not, lest, not*, and differs from οὐ in being used in case of an expressed or implied condition, or in an independent clause with the indicat. or opt. containing a wish or command, οὐ being an absolute neg., Lat. *non*. μή is used with the subj.

and imperat. A 26, in independent sentences with the indicat. and opt. to express a wish, B 259 and 260, in dependent sentences with the indicat. and opt. to express a condition or purpose, with a part. when it expresses a condition. μή is found with the aor. subj. used as imperat.: after verbs of fearing μή and μή οὐ are used with the subj.: used after final conj., *that not*: in questions implying a neg. answer, Lat. *num*: μή γε, *not at least*; μήτι, *not in any manner*; μὴ γάρ, *certainly not*.

μηδέ, (μή, δέ,) adv., Lat. *nec, neque, and or but not, not at all, nor*; *not even*, Lat. *ne . . . quidem*; μηδέ . . . μηδέ, *neither . . . nor*; B 259 and 260, . . . *nor*.

μηδείς, -δεμία, -δεν, gen. μηδενός (mas. and neu.), μηδεμιάς, fem., (μηδέ, εἷς,) Lat. *nullus, not one, none*: neu., Lat. *nihil, nothing*; as adv., *in nothing*.

μήδομαι, f. μήσομαι, (μῆδος,) compare Lat. *deliberare, cogitare, meditari, to devise, plot, plan, contrive*; *resolve, counsel*; *bring about, execute*.

μῆδος, εος, τό, in pl. μῆδεα, Lat. *consilia, devices, counsels, plans*.

Μηθώνη, ης, ἡ, *Me-tho'-ne*, a city of Thes'-sa-ly.

μήκετι, (μή, ἔτι,) adv., Lat. *non amplius, no longer, no further*, B 259, *may the head no longer*.

Μηκιστεύς, έως, ό, Hom. gen. ἦος and έός, *Me-cis'-teus*.

μηλοβοτήρ, ἦρος, ό, (μῆλον, βόσκω,) *a feeder of sheep, a shepherd*.

μῆλον, ου, τό, Lat. *pecus, pecoris*, (which *pecus* is here meant, *pecoris* or *pecudis*?) in Hom. gen. *a sheep*: *a goat*; in pl., *flocks of small cattle, as sheep and goats*.

μήν, Ep. μάν, streng. particle, Lat. *profecto, certainly, in truth, yea, then, indeed*; ἦ μήν, *yes certainly*: καὶ μήν, *and certainly*: ἄγε μήν, *go then, on then*; μὴ μήν, *certainly not*.

μήν, μηνός, ό, see μέis.

μήνιμα, ατος, τό, (μηνίω,) *the occasion of anger*.

μήνις, ιος, ἡ, Lat. *ira, wrath, anger*, A 1.

μηνίω, f. ίσω, (μῆνις,) Lat. *succensere, irasci, to be angry* B 769, A 488; with dat., *to be angry towards*.

Μηονίη, ης, ἡ, *Μα-ό'-ni-a*, afterwards called *Ly'-di-a*; *Μηονίς, ἡ, adj., Μα-ό'-nian*; οἱ Μήονες, *inhabitants of Μα-ό'-ni-a*.

μήποτε, (μή, ποτέ,) conj.; Lat. *ne quando, lest at any time*.

μήπως, Lat. *ne quo modo, lest in some manner, lest somehow, that not in any way*; *lest perchance*, Lat. *ne forte*; *whether or not, whether perhaps*.

μηρά = μηρία. τά, (μηρός,) *the thigh-bones which, wrapped in fat, were burned on the altar*.

Μηριόνης, ου, ό, *Me-ri'-o-nes*, a Cre'-tan hero.

μηρός, οὐ, ὁ, Lat. *femur, femen, the ham, the fleshy part of the thigh.*

μήτε, (μή, τέ,) μήτε . . . μήτε, Lat. *nec . . . nec, neither . . . nor*; standing alone, and not, Lat. *neve.*

μήτηρ, ἡ, gen. μητρός, dat. μητρί, acc. μητέρα, voc. μήτερ, dat. pl. μητράσι; Hom. uncontracted forms μητερ-; Lat. *mater, mother*; that which produces, or brings forth, producer; γῆ μήτηρ, producing or mother earth.

μητιάω, f. άσω, (μῆτις,) see Lat. *deliberare, to deliberate, meditate, revolve in mind*; plan, arrange, execute.

μητίετα, Ep. for μητιέτης, ου, ὁ, (μῆτις,) Lat. *consultor, an adviser, counsellor.*

μητίομαι, f. ίσομαι, (μῆτις,) to devise, plan, contrive, invent, Γ 416.

μῆτις, ιος, ἡ, Ep. dat. μήτι, Lat. *consilium, wisdom, penetration, shrewdness; skill; expedient; proposal.*

μήτις, μήτι, gen. -τινος, neg. pron., (μή, τίς,) Lat. *nequis, nullum, no one*; stric., lest any one: neu. as adv., that by no means, lest by any means.

μήτρως, ωος, ὁ, acc. -ωα B 662, (μήτηρ,) Lat. *avunculus, a maternal uncle; a maternal relation.*

μηχος, εος, τό, a device, expedient; help, means; remedy, aid.

μία, see εἷς.

μιαίνω, f. μιανῶ, aor. ἐμίηνα, pf. μεμίαγκα, aor. pass. ἐμιάθην, to stain, color, stain over; to contaminate, pollute: stem of μίασμα, Eng. *miasma.*

μιαιφόνος, ου, (μιαίνω, φένω,) stained with blood, hence stained by murder.

μιγνυμι, f. μίξω; aor. ἔμιξα, 2 aor. mid. 3 sing. ἔμικτο; pf. pass. μέμιγμαι; aor. pass. ἐμίχθην, Ep. 3 pl. ἔμιχθεν, Ep. inf. μιχθήμεν(αι); 2 aor. pass. ἐμίγην, Ep. 3 pl. μίγεν, Ep. inf. μιγήμεν(αι): forms are also formed from μίσγω Γ 270, iter. impf. μισγέσκετο: Lat. *miscēre, to mix liquids, Γ 270 to mix the wine of the two parties*; also used, in other relations, to mix, mingle together; to make acquainted with, bring in contact with, bring together: mid. and pass., to come in contact or to mingle with; to have social relations with, to associate with, to have sexual intercourse with; to reach; to live with; also used in a hostile sense.

Μίδεια, poet. for Μίδεια, ας, ἡ, Mid'-e-a, a town of Bœ-o'-ti-a.

μικρός, α, ου, Lat. *parvus, little, small, mean, insignificant*; compar., μείων, Lat. *minor, less, Γ 193 μείων κεφαλῇ less = shorter (in stature) by a head*: other irreg. forms of compar. are also found.

Μίλητος, ου, ἡ, Mi-le'-tus, name of two cities, one in I-o'-ni-a, the other in Crete.

μιλτοπάρηος, ου, (μίλτος, παρειά,) cheeks colored with vermillion, red-cheeked; of ships, painted red on bows or sides.

μιμνάζω, (μῖμνω, poet. for μένω,) to keep staying, to remain, (does Lat. *permanēre* express the same idea?) to wait for, expect, Lat. *exspectare*: μιμνάζω, to keep staying, but μῖμνω = μένω, to stay or remain.

μυμνήσκω, f. μνήσω, aor. infin. act. and mid. imperat. μνήσαι, iter. 3 sing. mid. μνησάσκετο, (μνάω,) Lat. *commonefacere*, to remind, put others in mind: mid. and pass., with gen., to remember or bethink one's self of, Lat. *recordari*; to recall to mind or remind one's self, bear in mind, remember, Lat. *in memoriam revocare*, *meminisse*; to mention, Lat. *memorare*; to give attention to, to be mindful of or for, Lat. *curare*.

μῑμνω, poet. redupl. and sync. form for μένω.

μῑν, encl., Ion. and Hom. acc. sing. for ἐ or ἐέ, Lat. *eum*, *eam*, *id*, *him*, *her*, *it*; with αὐτόν, etc., -self.

Μινύειος, α, ον, pr. adj. from Μινύαι, οἱ, Min'-y-an.

μῑνυνθα, adv., Lat. *paululum*, a little; a little while, a short time, Lat. *parumper*, *paulisper*.

μῑνυνθάδιος, α, ον, Lat. *parum durans*, brief, of short duration.

μῑσγω, see μῑγνυμι.

μῑστύλλω, f. τυλῶ, to cut up (meat) into small bits for roasting.

μῑτρη, Ep. for μῑτρα, ας, ἡ, a broad linen belt, worn next the person under the θώραξ; being covered on the outside with metallic scales or plates, it was an additional protection to the thighs and lower part of the abdomen; a girdle; a band for the head.

μῑχθεῖς, aor. pass. part. of μῑγνυμι.

μνάομαι, Lat. *uxorem petere*, to woo, court; also, to solicit, seek after.

μνάομαι, Ep. for μυμνήσκομαι, to remember.

μνήσαι, see μνησάσκετο, μυμνήσκω.

μνωόμενος, -όντο, Ep. part. for μνώμενος and Ep 3 pl. impf. for μνῶντο of μνάομαι.

μογέω, f. ἥσω, aor. ἐμόγησα, (μόγος,) Lat. *laborare*, to toil, labor; to suffer from toil, be in distress; to labor at or do with difficulty; to suffer or undergo; μογέοντες, weary.

μόγῑς, (μόγος,) adv., Lat. *vix*, with labor, laboriously, with difficulty, hardly.

μόγος, ου, ὁ, toil, trouble, difficulty, distress, hardship; pain.

μόθος, ου, ὁ, the tumult of conflict, din, battle, strife.

μοῖρα, ας, ἡ, Ion. gen. and dat. in η, (μείρομαι,) Lat. *pars*, *partis*, part, portion, share; one's portion of the booty, one's lot in life, destiny, Lat. *sors*, *fatum*, also fate or destruction Γ 101; κατὰ μοῖραν, according to share, justly, rightly; one's due, that which is right; a party; any division.

μοιρηγενής, ἐς, (μοῖρα, γένος,) favored at birth, Γ 182, born with good fate or destiny.

μόλπη, ης, ἡ, (μέλπω,) a dance with music and song; sport, play, accompanied with dance and song; song.

μολών, οὔσα, ον, 2 aor. part. of βλώσκω, which see.

(ἔμ)μορε, see μείρομαι.

μορμύρω, leng. from μύρω, Lat. *murmurare*, to murmur or produce the deep roar of the ocean.

μόρος, ου, ὁ, (μείρομαι), = μοῖρα, appointed lot, destiny, that which has been allotted; fate, doom, a lot not desired, misfortune, death.

μόρσιμος, ου, ὁ, (μόρος,) see Lat. *fatalis*, decreed by fate, fated; doomed to destruction or death beforehand, doomed.

μοῦνος, Ion. for μόνος, η, ου, Lat. *solus*, alone, solitary; single, one, sole, only, Lat. *unicus*, lone, lonely, desolate; neu. as adv., merely, only.

Μοῦσα, ης, ἡ, Lat. *Mu'-sa*, the *Muse*, goddess of music and the other fine arts, one of the nine *Mu'-ses*, see Classical Dictionary.

μοχθίζω, f. *ίσω*, to toil; to suffer.

Μύγδων, ονος, ὁ, *Myg'-don*, king of Phryg'-i-a.

μυελός, ου, ὁ, the marrow of the bones, the rich part within the bone, the innermost part, hence the brain; as applied to rich and nourishing food, the marrow or fatness.

μυθέομαι, iter. impf. μυθέσκοντο, f. ἤσομαι, (μῦθος,) to speak, say; report, tell; speak of, name.

μῦθος, ου, ὁ, Lat. *verbum*, a word, discourse, speech, that which is spoken; plan, counsel, opinion, Lat. *consilium*; a conversation, talk, Lat. *sermo*; a request, command, advice; the matter or subject of mention.

μυῖα, ης, ἡ, Lat. *musca*, a fly.

Μυκάλη, ης, ἡ, *Myc'-a-le*, a promontory on the coast of I-o'-ni-a.

Μυκαλησσός, οῦ, ἡ, *Myc-a-les'-sus*, a town of Bæ-o'-ti-a.

Μυκήνη, ης, ἡ, *My-ce'-ne*, home of Ag-a-mem'-non.

μυκάομαι, f. ἤσομαι, Gr. parts are formed as if from μύκω; of animals, to emit a deep sound, bellow, growl, roar; to creak; resound.

μυκηθμός, οῦ, ὁ, (μυκάομαι,) a low, hollow sound; a bellowing, lowing, roaring.

Μύνης, ητος, ὁ, *My'-nes*.

Μυρίνη, ης, ἡ, *My-ri'-na*, an Am'-a-zon.

μυρίος, α, ου, Lat. *innumerus*, innumerable, countless, numberless; vast, Lat. *immensus*; infinite, endless, Lat. *infinitus*: stem of Eng. *myriad*.

Μυρμιδόνες, οἱ, *Myr'-mi-dons*, a tribe of Thes'-sa-ly, and led by A-chil'-les.

Μύρσινος, ου, ἡ, *Myr'-si-nus*, a town in Elis.

μύρω, Lat. *fluere*, to flow: to fall or run in drops, Lat. *stillare*; with acc., to lament any one, sorrow for: mid. to be melted into tears: stem of Eng. *myrrh*.

Μυσός, οῦ, ὁ, a Mys'-i-an.

μυχότατος, η, ου, and μύχατος, η, ου, irreg. Hom. sups of μύχιος, (μυχός,) see, also, Hadley and Allen's Grammar, 255 D, *farthest*, *most remote*; *innermost*, *most retired*.

μύω, f. ὑσω, to be closed, shut up ; to have the eyes or lips closed, close the eyes or lips : to close, in both trans. and intrans. senses : stem of μυστήριον, Eng. *mystery*.

μῶλος, ου, ὁ, labor ; labor or tumult of battle, Lat. *pugnae tumultus* ; war, struggle ; B 401, μῶλον Ἄρης, the danger of war.

μωμέομαι, Ion. for μωμάομαι, f. ἥσομαι, (μῶμος,) Lat. *vituperare*, reprehendere, to blame, chide, reproach.

μῶνυξ, υχος, ὁ, ἡ, (μόνος, ὄνυξ,) having solid hoofs, not cloven-hoofed.

N.

ναί, Lat. *nae, ita, etiam, sane, verily, yea, truly, yes*.

ναιετάω, iter. impf. ναιετάασκον, -έσκον ; Hom. contr. part. ναιετάωσα, -όωσα : (ναίω :) Lat. *habitare*, to inhabit, dwell ; to be, to exist ; to be situated, Lat. *situs est*.

ναίω, iter. impf. ναίσκε B 758, to dwell ; of places, to be located, situated, or lie : trans., to inhabit ; to give for a home, causal in Ep. aor., to cause to dwell = to settle one ; hence, mid. and pass. to settle one's self or be settled, dwell.

Νάσσης, ου, ὁ, Nas'-tes, leader of the Ca'-ri-ans.

Ναυβολίδης, ου, ὁ, son of Nau'-bo-lus, Iph'-i-tus.

ναῦς, see Ion. νηῦς.

ναύτης, ου, ὁ, (ναῦς,) a sailor, a mariner, one who goes by a ship, one who manages a ship.

ναῦφι(ν), see νηῦς.

νεαρός, á, όν, (νέος,) Lat. *recens*, recent, fresh ; young, Lat. *tener*.

νέατος, η, ον, Ion. νείατος, last, extreme ; lowest ; latest.

νεβρός, οῦ, ὁ, Lat. *cervi pullus*, a young deer, fawn.

νέεσσι(ν), see νηῦς.

νειαίρη, ης, Ion. for νειαίρα, as, ἡ, Lat. *inferior*, lower ; νειαίρη γαστήρ, the lower part of the belly or the abdomen : stric. fem. adj., irreg. compar. of νέος, new, newer, and from that lower.

νεικέω, Ep. for νεικέω ; Ion. iter. impf. νεικέεσκον B 221 ; f. νεικέσ(σ)ω ; aor. ἐνέικεσα, Ep. νεικέσσειν Γ 38 : (νεῖκος :) Lat. *rixari*, to quarrel, contend, bicker, dispute ; trans., Lat. *objurgare*, to rail at, reprove, inveigh against, upbraid B 221, Γ 38, vex, criminate, irritate.

νεῖκος, εος, τό, Lat. *altercatio, jurgium*, a dispute, quarrel, lawsuit, dissension, difficulty ; the cause of the quarrel ; abusive language, invective.

νείμα, see νέμω.

νείος, οῦ, ἡ, (νέος,) newly ploughed land, new land.

νεκρός, οὐ, ὁ, *a dead body ; a carcass, Lat. cadaver ; a corpse, Lat. corpus.*
 νέκταρ, ἀπος, τό, *Lat. nectar, potus deorum, the drink of the gods, was red and fragrant.*

νεκτάρεος, adj., (νεκτάρ,) *Lat. nectareus, like nectar, scented with nectar, Γ 385 fragrant ; divine ; beautiful, sweet.*

νεκός, υος, ὁ, Ep. dat. pl. νεκύεσσι(ν) or νέκυσσι(ν), *see Lat. corpus, cadaver, a corpse, dead body ; adj., dead.*

νεμεσάω, contr. -σῶ, Ep. -σσάω Γ 410 ; f. -σήσ(σ)ω, (νέμεσις,) *Lat. indignari, to be justly indignant at something not deserved, to be vexed with ; to think unseemly, censure : mid. and pass. to be indignant at one's self ; B 223, νεμέσσηθεν, Ep. aor. pass. 3 pl. were enraged : verbal adj., Γ 410 reprehensible.*

νεμεσίζομαι, used in pres. system, (νέμεσις,) *to be indignant at injustice ; to be angry with or at ; to fear or stand in awe of ; to be ashamed.*

νέμεσ(σ)ις, εως, ἡ, (νέμω,) *Lat. justa indignatio, just indignation at injustice or any undeserved good fortune of another ; censure, envy ; disgrace : that which causes indignation Γ 156.*

νεμεσσητός, Ep. verbal adj. from νεμεσάω, Γ 410.

νέμω, f. νემῶ, aor. ἐνείμα or Ep. νεῖμα, pf. νενέμηκα, aor. pass. ἐνεμήθην, *Lat. distribuere, to distribute ; dispense, assign : mid. to divide among themselves, hold in possession, use ; to occupy, inhabit, Lat. incolere.*

νέμω, *Lat. pascere, to put out to graze, drive to pasture : mid. to feed, graze, feed upon, Lat. pasci ; enjoy, Lat. frui.*

νέομαι, or νεῦμαι ; used in pres. system with f. signif. ; *Lat. abire, to go away ; go back ; to go, come, Lat. ire, venire : 2 sing. νέῃαι ; νει-, νε-*

νέος, adj., *Lat. novus, new, recent, fresh ; unexpected ; young, as subst. in pl. νέοι, A 463, young men, Lat. juvenes, also in sing. νέος, a youth, Lat. puer ; youthful : adv. νέον, Lat. nuper, lately, now, again.*

νέος, *see νηῦς.*

νεοσσός, οὐ, ὁ, (νέος,) *a newly born animal, esp. a young bird, Lat. pullus, a chick, nestling ; in pl. young bees, Lat. apes.*

νεούτατος, ον, (νέος, οὐτάω,) *newly or recently wounded.*

νέρθε(ν), adv., *below, underneath ; from under : also, prep. with gen., under, Lat. sub with abl.*

Νεστόρεος, α, ον, (Νέστωρ,) *Nes-to'-re-an.*

Νέστωρ, ορος, ὁ, *Nes'-tor, king of Py'-lus.*

νευρή, ἡς, ἡ, Ion. for νευρά, *a sinew ; a bowstring made of sinew ; any string made of sinews.*

νεῦρον, ου, τό, *Lat. nervus, a sinew ; nerve, strength, power ; a bowstring or string of a musical instrument made of sinews ; any cord or string made of sinews.*

νεύω, *Lat. innuere, to nod ; nod assent to, Lat. nutu confirmare ; with κεφα-*

λῆν, to bow down the head, hang the head ; Γ 337, to nod, hang or bend down ; decline.

νεφέλη, ης, ἡ, (νέφος,) Lat. *nubes, nebula, a cloud* ; see ἄχος.

νεφεληγερέτης, Ep. -έτα, Hom. gen. -αο, ὁ, (νεφέλη, ἀγείρω,) Lat. *nubes cogens, the gatherer of clouds, cloud-compeller, epith. of Zeus*.

νέφος, εος, τό, Lat. *nebula, nubes, a cloud, a mist or fog, a thick mass of clouds ; a cloud, metaph. as we are accustomed to use the word, of the brow, of sorrow or anger, of death, etc.*

νη-, a neg. prefix.

νηγάτεος, η, ον, Lat. *nuper factus, newly made*.

νήδυμος, ον, of ὕπνος, *profound, deep, sweet, refreshing*.

νηδύς, ὅς, ἡ, Lat. *venter, uterus, the belly, stomach, womb*.

νήιος, η, ον, (νηῦς for ναῦς,) *of a ship ; δόρυ νήιον or simply νήιον, ship-timber, Γ 62*.

Νηλεὺς, Ep. gen. ἦος, ὁ, *Ne'-leus, son of Nep'-tune, father of Nes'tor*.

νηλ(ε)ής, ἐς, (νη-, ἔλεος,) *pitiless Γ 292, ruthless, merciless, relentless ; with ἡμαρ, the day of death ; irresistible*.

νημερτής, ἐς, (νη-, ἀμαρτάνω,) *unerring, true, infallible ; νημερτέα εἰπεῖν, to speak the truth*.

νηός, οὔ, ὁ, Ion. for ναός, Lat. *aedes, a temple, the abiding-place of a god*.

νηός, see νηῦς.

νηπιαχεύω, f. εὔσω, (νηπίαχος, poet. for νήπιος,) *to act like a child, be childlike*.

νηπίαχος, B 338, ον, poet. for νήπιος, ον, Lat. *puerilis, silly, childish*.

νήπιος, adj., (νη-, ἔπος,) Lat. *infans, speechless, without speech, also childish, foolish ; feeble, helpless ; as subst., young, offspring*.

Νηρή, poet. for Νηρηίς, ἴδος, ἡ, which is Ion. for Νηρεΐς, *a daughter of Ne-re'us, a Ne-re'-id or sea-nymph, fifty in number, found in pl.*

Νήριτον, ον, τό, *Ner'-i-tum, a mountain of Ith'-a-ca*.

νήσος, ου, ἡ, Lat. *insula, an island*.

νηῦς, Hom. and Ion. for ναῦς, ἡ ; Ion. and Ep. forms νηῦς, gen. νηός or νεός, dat. νηί, acc. νῆα or νέα, pl. νέες also νῆες, gen. νηῶν also νεῶν and ναῦφι(ν), dat. νηυσί, νήεσσι, and νέεσσι, also ναῦφι(ν), acc. νέας : Lat. *navis, a ship, ship of war*.

νίζω, f. νίψω, Lat. *lavare, to wash ; to wash off or wash the hands or feet, purify, cleanse, make clean, Lat. abluere : mid. to wash one's self*.

νικάω, f. ἡσώ, (νίκη,) Lat. *vincere, to conquer, excel, gain the mastery : trans., Lat. vincere, superare, to conquer ; to be superior to, surpass, with gen. ; with cognate acc., to gain or win*.

νίκη, ης, ἡ, Lat. *victoria, victory*.

Νιόβη, ης, ἡ, *Ni'-o-be, daughter of Tan'-ta-lus ; for legend, see Classical Dictionary*.

Νιρεύς, Ion. ἦος, ὁ, *Ni'-reus*, see Classical Dictionary.

Νίσα, ης, ἡ, *Ni'-sa*, a village in Bæ-o'-ti-a.

Νίσυρος, ου, ἡ, *Ni-sy'-rus*, an island.

νιφάς, ἄδος, ἡ, (νίφω,) *snow*, a *flake of snow*; in pl. a *storm of snow*, *snow*.

νιφόεις, εσσα, εν, (νίφα,) Lat. *niveus*, *snowy*, covered with *snow*.

νοέω, f. ἤσω, aor. ἐνόησα, pf. νενόηκα, aor. pass. ἐνοήθην, (νόος,) *to see and know*; Lat. *intelligere*, *sentire*, *to perceive* B 371, *become aware of*, *recognize* Γ 396, *discern*; *to think*, *ponder*; *to devise*, *contrive*; *to intend*, *purpose*; *to think of*.

Νοήμων, ονος, ὁ, *No-e'-mon*; stric. *thoughtful*.

νόθος, η, ον, Lat. *non legitimus*, *illegitimate*, *spurious*.

νομεύς, Ep. gen. ἦος, ὁ, (νομός, (νέμω,)) Lat. *pastor*, a *shepherd*; *one who distributes*, a *distributor*, (νέμω).

Νομίων, ονος, ὁ, *No-mi'-on*.

νομός, οῦ, ὁ, (νέμω,) Lat. *pascuum*, *pasture*; *pasturage*, *food furnished by a pasture*, Lat. *pabulum*; ἐπέων πολλὸς νομός, *wide the field of words*.

νόος, νόου or -οιο, ὁ, Lat. *mens*, *mind*, *understanding*, *power of thought*, *reason*, *consciousness*; *prudence*; *thought*, *design*, *intent*, *purpose*, *resolve*, *aim*; *counsel*; in gen. *the mind*, *heart*, *disposition*, *gist*, *sense*.

νοστήω, ἤσω, (νόστος,) Lat. *redire*, *to return*; *to travel*.

νόστος, ου, ὁ, Lat. *reditus*, a *returning*, a *return*; *journey*, *travel*.

νόσφι(ν), adv., *apart*, *asunder*, *away*; prep. with gen. *far from*, *away from*, *except*.

νοσφίζω, ἴσω, (νόσφι,) Lat. *segregare*, *to separate*, *remove*: mid. *to remove one's self or depart*, *stand aloof*, *go away*, Lat. *discedere*; *to abandon*, *leave*, *desert*, Lat. *relinquere*.

Νότος, ου, ὁ, Lat. *No'-tus*, the *South Wind*.

νοῦσος, ου, ἡ, Ion. for νόσος, Lat. *morbus*, *disease*, *sickness*, *malady*, of *body* or *mind*, also *suffering*, *distress*.

νύμφη, ης, ἡ, Lat. *nupta*, a *bride*, a *young married woman*.

Νύμφη, ης, ἡ, (stric. a *bride* or *young married woman*, Lat. *nupta*,) *Nymph*, a *goddess of lower rank*. These goddesses were known by different names, according to the localities or things over which they presided. Ναΐδες presided over *springs*. Νύμφαι ὄρεάδες presided over *mountains*. Νηρηίδες presided over the *sea*. Νύμφαι ὑάδες were *rain-nymphs*. Νύμφαι πετραῖαι presided over the *rocks*.

νῦν, adv., often encl. νυ(ν) Γ 164, Lat. *nunc*, *now*, *just now*; also like Eng. *now*, *therefore*, *surely*, *indeed*; ἄγε νυν, *come now*.

νύξ, νυκτός, ἡ, Lat. *nox*, *night*, *nightfall*; *watch*; *sleep*; *nightfall*; the *West*; *death*.

νυός, οῦ, ἡ, Lat. *fili uxoris*, *nurus*, a *daughter-in-law*; a *bride*.

Νυσηιον, ου, τό, *Ny-sæ'-um*, a *mountain* in *Thrace* sacred to Bac'-chus.

νωμάω, f. ἤσω, (νέμω,) Lat. *distribuere*, to portion out, distribute; to swing, wield, handle, agitate, manage; to hold, guide; to meditate, consider, ponder, observe.

νώροψ, οπος, ὁ, ἡ, Lat. *splendidus*, flashing.

νώτον, ου, τό, Lat. *tergum*, the back; B 159, surface.

Ξ.

ξανθός, ἡ, ὄν, Lat. *flavus*, yellow; a pale golden color like that of ripe wheat; chestnut, sorrel or yellowish red, Lat. *fulvus*.

Ξάνθος, ου, ὁ, *Xan'-thus*, a Tro'-jan; also the name of two rivers; see Classical Dictionary.

ξε(ι)νίζω, f. ἴσω, (ξένος,) Lat. *hospitio excipere*, to entertain, receive as guest.

ξεῖνος, Ion. for ξένος, η, ον, compare Lat. *adventor*, *hospes*, a guest, any one with whom bonds of friendship and hospitality have been solemnly sealed, hence host as well as guest; a stranger, and from this the word came to mean a hired soldier who entered a foreign service, see Xen'-o-phon's A-nab'-a-sis; in Hom. usu. a guest.

ξεινοδόκος, ον, Ion. for ξενοδόχος, (ξένος, δέχομαι,) given or accustomed to entertaining guests, hospitable.

ξενεῖον, Ion. ξεινήιον, ου, τό, (ξεῖνος,) a present from a host to his guest on departing, entertainment or provision for a guest, hospitality; a gift of friendship.

ξεστός, ἡ, ὄν, (ξέω,) shaved, scraped, made smooth.

ξέω, f. ἔσω; Ep. forms are in -σσ-; to scrape, scratch, rasp, scrape or plane to a polish; to carve.

ξίφος, εος, τό, Lat. *gladius*, *ensis*, a sword, a large straight, two-edged sword.

ξύλοχος, ου, ἡ, (ξύλον, ἔχω,) a thicket or jungle; a hiding-place for men or beasts, a lair.

ξύμ-, ξύν, see σύμ-, σύν.

ξυνέηκα, see συνίημι.

ξυνήιος, η, ον, (ξυνός), Lat. *communis*, common; in neu. pl. as subst., τὰ ξυνήια, things held in common, common property.

ξυστόν, οὔ, τό, stric. neu. of adj. ξυστός, polished or scraped or worked down smooth, (ξύω,) the smooth wooden shaft of a spear, a spear or javelin; compare Lat. *hasta*, *hastile*.

O.

ὁ, ἡ, τό; the forms δ, ἡ, οἱ, αἱ, are procl.; article *the*. Orig. a demon. pron., and as such com. used by Hom.; with subst. Lat. *ille, hic, that, this*, A 20 *these ransoms = this ransom*, A 11 *that = the well-known, the, this or that* (which is com. known): standing alone, *he, she, it*, A 12 *he*, A 29 *her*; with relat. pron. refers back, as *he who*, etc.: ὁ μὲν . . . ὁ δέ, *the one . . . the other*, see *Anabasis*, Book I. chap. i. sec. 7, τοὺς μὲν . . . τοὺς δ', *some . . . others*. As article, *the*; it may render the adj. a subst. in sense, see *Anabasis*, Book I, chap. iv. sec. 13, τὸ πολὺ, *the greater part*; τό with infin. is equivalent to a neu. subst.; before an adv. the two are com. equivalent to an adj., but sometimes the adv. retains its adv. sense streng. by the τό; the neu. is used with a clause or sentence treated as a subst.; the neu. is used in cases like τὸ ἀγαθός, not to agree with the *expressed word*, but to indicate something as *the idea or word good*; with gen. it agrees with a subst. suppressed. Not procl. it is equivalent to ὅς, ἥ, ὅ, τὸ μὲν A 234, *which indeed*, τῇ περ, see περ. Certain cases are used as indefinite pron. τις, and like it are encl.

δαρίζω, f. ἴσω, (ῥαρος,) *to hold free converse with any one, talk familiarly with*.

ὀβελός, οὐ, δ, *a spit*: diminutive ὀβελίσκος, hence Eng. *obelisk*.

ὀβριμος, ον, *mighty*; *heaveny, large*.

ὀγδώκοντα, Lat. *octoginta*, indecl., *eighty*.

ὄγε, ἥγε, τόγε, (article as demon. pron., γε as streng. particle,) Lat. *is, ea, id, he, she, it*; often it has a force difficult to render.

ὀβριμοεργός, ον, (ὄβριμος, ἔργον,) *performing mighty deeds, of mighty or violent deeds, doing wrong acts*.

ὄγκος, ου, δ, Lat. *uncus*, *a curve or hook, the hook or barb on the point of a barbed weapon*.

ὄγμος, οὐ, δ, (ὄγω,) *a straight or direct line, a straight road or track, a straight path, a path, a straight row, a furrow or swath*; see Lat. *sulcus*.

Ὀγχηστός, οὐ, δ, *On-ches'-tus*, a town of Bæ-o'-ti-a.

ὀδάξ. (ο eu., δάκνω,) adv., Lat. *mordicus*, *with the teeth*; ἔλον γαῖαν ὀδάξ, *to bite the dust*.

ὄδε, ἥδε, τόδε, (article as demon. pron., encl. particle -δε to give greater force) demon. pron., Lat. *hicce, this, this here*; declined like article, Ep. dat. pl. τοῖσδε(σι)ν; more emphatic than οὗτος; when οὗτος and ὄδε are used in opposition, the former refers to what has gone before (see ταῦτα *Anabasis*, Book I. chap. iv. sec. 16) and the latter to what fol-

lows (see *τάδε* *Anabasis*, Book I. chap. iv. sec. 13); *ὅδ' αὐτός*, *this very here*; in *adv. sense*, but not *adv.*, *here*, Ἀχιλλεὺς ἐγγὺς ὅδε: *adv.*, *τῇδε*, *here, in this way*: *τόδε*, *for this reason*, with words of motion, *this way, hither*.

Ὀδός, ου, ὁ, *O-di'-us*.

ὁδός, οὐ, ἡ, Lat. *via*, a way, road, pathway; *πρὸ ὁδοῦ*, *farther along on the road*; a journey, voyage, march, Lat. *iter*; way, manner, method.

ὁδοὺς, ὀδόντος, ὁ, Lat. *dens*, a tooth.

ὀδύρομαι, f. ὀδυροῦμαι, aor. ὠδύράμην, Lat. *moerēre*, *lamentari*, to lament, deplore, grieve for, mourn; with gen., to grieve because of; with dat., B 290, to mourn to: intrans. to grieve, lament, mourn.

Ὀδυσσεύς, ἑως, ὁ; Ep. gen. ἦος, *U-lys'-ses*, son of *La-er'-tes*, king of *Ith'-a-ca*, and hero of the *Od'-ys-sey*.

ὄξος, ου, ὁ, a branch, bough; a twig A 234, shoot, scion, descendant; ὄξος Ἄρῃος, *child of Mars*, epith. of heroes.

ὅθεν, (ὅς,) *adv.*, Lat. *unde*, from whence or whom, whence; wherefore, Lat. *quare*, *quamobrem*.

ὅθι, poet. for οὐ, (ὅς,) Lat. *ubi*, where.

ὀθομαι, to heed, have a care for; with gen. to concern one's self about.

ὀθόνη, ης, ἡ, Hom. uses pl. Ep. dat. ὀθόνησιν Γ 141, fine linen; a web, sheet, fine linen cloth; a veil or garment of fine linen.

ὀθριξ, ὀτριχος, ὁ, ἡ, (ὁμοῦ, θρίξ,) poet. for ὁμόθριξ, Lat. *similis capilli*, having like hair.

οἶ, Lat. *sibi*, dat. of 3 pers. pron. οὐ.

οἴγνυμι, Ep. impf. mid. 3 pl. ὠίγνυντο; f. οἴξω; aor. ὤξα; Ep. ὠίξα; aor. pass. ὤχθην: Lat. *patefacere*, *aperire*, to open; to broach.

οἶδα, see εἶδω.

οἰέτης, ες, for ὁμοέτης, (ὁμός, ἔτος,) Lat. *qui ejusdem aetatis est*, equal in point of years, of the same age.

οἰζυρός, ἄ, ὄν, (οἰζύς,) Lat. *miser*, *pitiāble*, *miserable*, *wretched*.

οἰζύω, f. ὕσω, to wail, lament; to be afflicted, suffer; as trans. to suffer; to bewail.

οἶκαδε, (οἶκος,) *adv.*, Lat. *domum*, *homeward*, to one's home, either country, house, or tent.

οἰκέυς, ἑως, ὁ, (οἶκος,) Lat. *famulus*, *domesticus*, one living in the family, a slave or servant, a domestic; Ion. gen. οἰκῆος.

οἰκέω, f. οἰκήσω, aor. ὤκησα, pf. ὤκηκα, aor. pass. ὤκήθην, (οἶκος,) Lat. *habitare*, to inhabit, possess and dwell in, to occupy, to live in; to settle any one, pass. to be settled; to control, administer, manage.

οἰκία, τὰ, pl. of οἰκίον, (οἶκος,) Lat. a dwelling-place, abode; house; a lair; nest, Lat. *nidus*.

οἶκοι, and οἱκοι, (οἶκος,) *adv.*, Lat. *domi*, at home.

οἰκόνδε, for οἰκαδε, (οἶκος,) Lat. adv., Lat. domum, home, homeward.

οἶκος, ου, ὅ, Lat. domicilium, domus, a house, a place of abode; a tent; a room, hall, part of a house; a temple; household; a race, a house; household affairs; household substance or property.

οἰκτεῖρω, f. τερω̄, aor. ᾠκτειρα, (οἶκτος,) Lat. miserari, to commiserate, feel pity for, pity.

οἶκτος, ου, ὅ, pity, both the feeling and expression of pity; compare Lat. misericordia, commiseratio.

οἰκτρός, ἄ, ὄν, (οἶκτος,) to be pitied, pitiable; compare Lat. miserandus, miserabilis.

Ὀιλεύς, ἑως, ὅ, O-i'-leus.

οἰμάω, f. ἤσω, (οἶμα,) to fall or come suddenly and violently upon, swoop down upon.

οἰμωγή, ἦς, ἥ, (οἰμώζω,) a lamenting, a wailing.

οἰμώζω, f. οἰμώξομαι, aor. ᾠμωξα, (οἶμοι,) Lat. lamentari, plorare, to lament, wail: trans. Lat. deplorare, to bewail.

Οινείδης, ου, ὅ, son of Ἄ'-neus.

Οινεύς, ἑως, or ἦος, ὅ, Ἄ'-neus, king of Cal'-y-don.

οἶνοβαρής, ἑς, (οἶνος, βαρύς,) Lat. ebrius, vino gravis, heavy with wine, drunken; A 225.

Οἰνόμαος, ου, ὅ, Ἄ-nom'-a-us, a Greek.

οἶνόπεδος, ου, (οἶνος, πέδον,) Lat. vinum ferens, of wine-growing soil, wine-producing.

Οἶνοπίδης, ου, ὅ, son of Ἄ-no'-pi-on.

οἶνος, ου, ὅ, Lat. vinum, wine; the fermented juice of fruits (water was mixed with the wine before drinking); malt liquor.

οἰοπόλος, ου, (οἶος, πέλομαι, to be,) Lat. solitarius, lone; lonely, unfrequented.

οἶνοχοέω, Ep. οἶνοχοεύω; Ep. impf. 3 sing. ἐφνοχόει, A 598 οἶνοχόει; f. ἤσω: (οἶνοχόος:) Lat. vinum fundere, to pour out wine; A 598, was pouring out wine.

οἶνοχόος, ου, (οἶνος, χέω,) pouring out wine; as subst. wine-pourer.

οἶνοψ, οἶνοπος, ὅ, (οἶνος, ὥψ,) wine-colored, dark red.

οἶος, οἶη, οἶον, Lat. solus, alone, lone, lonely; unique, peculiar of its kind, alone of its kind, admirable, Lat. unicus; with ἀπό, alone from, separated from; alone or unaided, without aid, alone, single.

οἶος, οἶη, οἶον, (ὅς,) Lat. qualis, what sort of B 320, such as, as; often used when the antecedent is indefinite or omitted, and is sometimes attracted into the case of its antecedent; the antecedent is often a clause; correlative of τοῖος Lat. talis, such, such-like; such as to, capable of: in adv. sense, οἶος how, οἶον δὴ since then.

ὅτις and οἷς, gen. ὅτιος and οἷός, ὅ, ἥ, acc. ὅν, pl. ὅτιες and contr. ὅτις, dat.

δίεσ(σ)ι or ῥεσ(σ)ι, contr. acc. *ōis*, Lat. *ovis*, a sheep Γ 198, both mās. and fem., sometimes there is added another word: supply the *digamma* and we have *oFis*, which is the Lat. *ovis*.

δίσατο, Ep. aor. mid. of *δίω*.

οἰσέμεν(αι), Ep. f. inf. of *φέρω*.

οἰστεύω, f. εὔσω, (*οἰστός*, an arrow,) Lat. *sagittare*, to shoot arrows, shoot.

οἰστός, οὔ, *ὄ*, (*οῖσω*), Lat. *sagitta*, an arrow.

οἶτος, ου, *ὄ*, (*οῖ*), lot; in bad sense, Lat. *infelix fatum*, a sorrowful lot, calamity, misfortune, death, doom.

Οἷτυλος, ου, *ὄ*, *Æt'-y-lus*, a town of La-co'-ni-a.

Οἰχαλιεύς, έως, *ὄ*, an *Æ-cha'-li-an*.

Οἰχαλίη, ης, *ή*, *Æ-cha'-li-a*, a city of Thes'-sa-ly.

Οἰχαλίηθεν, adv., from *Æ-cha'-li-a*.

οἶχομαι, f. οἶχήσομαι: stric. pf. with signif. of pres., Ion. οἶχεῦμαι. am gone; to have gone away, be gone, be absent or away, Lat. *abesse*; to have departed; to be lost, to vanish B 71, slip away, escape: A 366 to go, set out, Lat. *proficisci*; to depart, go away, Lat. *abire*; to fly, rush, haste, speed: as trans. to escape anything: with cognate acc.

ὀίω or οἶω, Ep. mid. *οἶομαι*; Ep. impf. 3 sing. *ὠίετο*; f. οἶήσομαι; aor. *ὠισάμην*, Ep. 3 sing. *οἶσατο*; Ep. aor. pass. *ὠίσθη*: Lat. *opinari*, *suspicari*, to think, believe, fear, suspect, hope, expect; to mean or intend to do a thing, purpose.

οἰωνιστής, οὔ, *ὄ*, (*οἰωνίζομαι*), one who foretells by observing birds, an augur, B 858.

οἰωνοπόλος, ου, (*οἰωνός*, *πολέω*), observing the birds of omen, versed in the art of augury; as subst. Lat. *augur*, *auspex*, an augur, a seer.

οἰωνός, οὔ, *ὄ*, (*οἶος*), Lat. *ales*, a bird of prey, a solitary bird, hence bird of omen, as eagle, vulture, etc., from such birds omens were taken; an omen.

ὀκρίόεις, εσσα, εν, (*ὄκρις*, a rough point,) rough with projections, ragged.

ὀκρυόεις, εσσα, εν, (= *κρυόεις* in sense, *ὀ* being prefixed for eu. effect,) chilly, icy, cold; metaph. dread, chilling the heart, terrible, frightful, awful.

ὀκτώ, indecl., Lat. *octo*, eight.

ὀλβιοδαίμων, ονος, *ὄ*, *ή*, (*ὄλβιος*, *δαίμων*), blessed by the deity, of blessed or happy lot.

ὀλβιος, ου, (*ὄλβος*), compare Lat. *felix*, *fortunatus*, *beatus*, happy, fortunate, prospered, hence wealthy; also trans. rich, of things that make the possessor rich.

ὄλβος, ου, *ὄ*, good fortune, happiness, riches, prosperity; compare Lat. *divitiae*, *opes*, *gazae*.

ὄλεθρος, ου, *ὄ*, (*ὄλλυμι*), destruction, a destroying; anything that causes destruction, a scourge, a bane.

ὀλέκω, iter. impf. ὀλέκεσκον, Lat. *perdere*, to destroy, ruin, kill; pass. to die; = ὀλλυμι.

ὀλιγοδρανέων, έουσα, έον or ούν, (ὀλίγος, δραίνω,) having ability to do little, able to do but little, not strong.

ὀλίγος, η, ον, Lat. *paucus, exiguus, few, little, small*, opp. to μέγας and πολύς; feeble, weak; ὀλίγου, of little, nearly equivalent to ὀλίγου δεῖ, lack only a little, Lat. *paene*: neu. as adv., ὀλίγον, a little, Lat. *paullum*; ἐν ὀλίγῳ, finally, in short, in a little space, nearly; with compar., by a little.

Ὀλιζών, ὠνος, ἡ, O-li'-zon, a town of Mag-ne'-si-a.

ὀλλυ(μι)(ω), impf. ὥλλυν; f. ὀλέσ(σ)ω; aor. ὤλεσ(σ)α and ὕλεσ(σ)α; pf. ὀλώλεκα, 2 pf. ὕλωλα: Lat. *perdere*, to lose, also to destroy, ruin, slay: mid. Lat. *perire*, to be destroyed, die, perish; to be ruined: see ὀλέκω.

ὀλοιός, όν, ὀλουός, όν, poet. for ἄλοός, ἡ, όν, (ὀλλυμι,) Lat. *exitiosus, perniciosus, destructive, hurtful, deadly*.

ὀλοός, η, ον, (ὀλλυμι,) Lat. *exitiosus, perniciosus, destructive, ruinous, deadly, pernicious, hurtful*, Γ 365.

Ὀλοοσσών, όνος, ἡ, O-lo-os'-son, a town in Thes'-sa-ly.

ὀλοόφρων, ονος, ό, ἡ, (ὀλοός, φρήν,) evil in mind, meaning hurt; baleful, savage, stern.

ὀλοφυνός, ἡ, όν, (ὀλοφύρομαι,) Lat. *luctuosus, weeping, sorrowing, also, lamentable, pitiful*.

ὀλοφύρομαι, f. ροῦμαι, aor. ράμην, to weep or lament, bewail; to pity or feel for others in trouble, show pity or sympathy; with gen. or acc. to have compassion on.

Ὀλύμπιος, ον, (Ὀλυμπος,) O-lym'-pi-an.

Ὀλυμπόνδε, adv., to O-lym'-pus.

Ὀλυμπος, Ep. Οὔλυμπος, ον, ό, O-lym'-pus, a high mountain in Thes'-sa-ly, and home of the gods; see Classical Dictionary.

ὄμαδος, ου, ό, (όμός,) the noise or tumult of a crowd B 396, the noise of battle; a throng; strife.

ὄμβρος, ου, ό, Lat. *imber, rain, a heavy fall of rain, a thunder-storm*.

ὄμηγερής, es, (όμός, ἀγείρω,) Lat. *congregatus, assembled together*.

ὄμηλική, ης, ἡ, Ion. for ὄμηλικία, (ὄμηλιξ,) Lat. *aetatis aequalitas, equality of age*; collective n., Γ 175, society of equals in age, companions; a mate, comrade, companion.

ὀμιλέω, f. ἦσω, aor. ὤμιλησα, (ὄμιλος,) to be in company with, associate with, sometimes with παρά, μετά; with περί and acc. to throng about; to meet, either in friendly or hostile sense; to live intimately with or be friends; to come into; to engage in.

ὄμιλος, ου, ἡ, (όμου, ἔλη,) (what is the difference between Lat. *coetus, turba*,

turma, and *multitudo*?) a throng, assembled crowd, multitude, company, mass, host, army; tumult of battle.

ὁμίχλη, ης, ἡ, Ion. for ὁμίχλη, Lat. *caligo*, nebula, a fog, mist; steam; κοινῆς ὁμίχλης, cloud of dust.

ὄμμα, ατος, τό, (ὥμμαι, pf. mid. of ὁράω,) Lat. *oculus*, the eye; a sight, phantom, that which is seen, view.

ὀμνυ(μι)(ω), impf. ὥμνυ(ο)ν; f. ὀμοῦμαι; aor. (ὥ)(ϛ)μοσ(σ)α Γ 279; pf. ὀμώμοκα; aor. pass. ὤμό(σ)θην: Lat. *jurare*, to swear, affirm or declare by oath; to swear to anything; with ὅρκον, to swear an oath; with inf., A 76, swear to me that you will assist, to swear by; invoke.

ὁμοῖος, η, ον, (ὁμός,) Lat. *similis*, *aequalis*, like, similar, resembling, equal, Lat. *par*; common; the same, Lat. *idem*; of the same condition in life.

ὁμοιῶ, f. ὥσω, aor. ὤμοιώσα, aor. pass. ὤμοιώθην, (ὁμοῖος,) to make like; to liken; to compare: pass. A 187, ὁμοιωθήμεναι ἑαυτὴν, to compare himself face to face with me.

ὁμοκλάω = ὁμοκλέω, iter. aor. ὁμοκλήσασκε, to exclaim, shout or call out to, either to cheer or upbraid; to call out a command, shout to any one to do anything, to command in a loud voice.

ὁμοῦ, (ὁμός,) adv., Lat. *una*, together; at once, at the same time, together, alike, equally, like ὁμῶς.

ὁμοφρονέω, (ὁμόφρων,) to be of the same mind; live in harmony.

ὁμόφρων, ονος, ό, ἡ, (ὁμός, φρήν,) Lat. *unanimus*, unanimous.

ὁμφαλός, οῦ, ό, a navel; centre-point; the boss of a shield; the centre-knob of a yoke.

ὁμφή, ἥς, ἡ, Lat. *divina vox*, a divine voice; a warning voice; a prophetic voice; a report.

ὁμῶς, (ὁμός,) adv., (what is the difference between Lat. *pariter*, *aeque*, *similiter*?) together, together with, at once, also, alike, very much like ὁμοῦ, Lat. *una*; in equal parts, equally; equally as or with, just as, in like manner, like as, Lat. *pariter ac*.

ὄναρ, indecl., τό, Lat. *somnium*, a dream, that which is seen during sleep; ὕπαρ is a real appearance, seen when one is not asleep.

ὄνειαρ, ὀνείατος, τό, (ὀνίνημι,) anything that is useful or helpful, a help, an advantage; succor, aid; relief, refreshment; food.

ὀνείδειος, ον, (ὄνειδος,) disgraceful, shameful, injurious; reproachful, that incurs reproach: also as subst.

ὀνειδίζω, f. ἴσω, aor. ὠνειδίσα, (ὄνειδος,) Lat. *exprobrare*, (what is the difference between *exprobrare* and *obicere*?) to cast reproaches in one's teeth; to reproach, censure, blame.

ὄνειδος, εος, τό, Lat. *probrum*, a blame, a reproach A 291, a disgrace; a report, something like Lat. *fama*, (what is the difference between *fama* and *rumor*?)

ὄνειροπόλος, ον, (ὄνειρος, πολέω,) Lat. *ex somniis futura praedicens*, foretelling future events from dreams; as subst. Lat. *conjector* or *somniorum conjector*, an interpreter of dreams.

ὄνειρος, ου, ὁ, Lat. *somnium*, a dream; the God of Dreams, B 6; what is the difference between ὄνειρος and ὄναρ? a pl. ὄνειρατα is found.

ὄνησα, see foll.

ὀνήμημι, f. ὀνήσω, aor. ὤνησα, 2 aor. mid. ὤνήμην, aor. pass. ὤνήθην, Lat. *juvare*, to help, profit, aid, benefit, also, to please, gratify, delight, cheer: mid. to profit by; with ὄν θυμόν to be profited in his mind, to receive aid; to take delight; with gen., to enjoy, Lat. *frui* with the ablative.

ὄνομα, ατος, τό, Lat. *nomen*, a name; reputation, fame, Lat. *fama*; name in its general applications.

ὀνομάζω, (ὄνομα,) to name; to nominate, mention; address or call by name: mid. to have named; compare Lat. *nominare*, *appellare*, *designare*.

ὄνομαι, a μι-verb, with stem in ο, to blame, censure; reject, scorn; find fault: see Lat. *vituperare*, *reprehendere*.

ὀνομακλυτός, ὄν, (ὄνομα, κλυτός,) of great or renowned name.

ὀξυβελής, ές. (ὀξύς, βέλος,) sharp at the end or point.

ὀξυόεις, εσσα, εν, (Hom. for ὀξύς,) with a sharp point.

ὀνομαίνω, f ὀνομανῶ, aor. ὠνόμηνα, (ὄνομα,) Lat. *nominare*, to call by name; to name, Lat. *nuncupare*; to name as, nominate, constitute, appoint; to pronounce, call over by name B 488; (how do *nominare* and *nuncupare* differ?)

ὀξύς, εἶα or έα, ύ, Lat. *acutus*, sharp, acute, pointed; also, Lat. *acutus*, clear, shrill, keen, sharp, piercing, quick; bitter, strong; quick, hasty, swift, something like Lat. *acer*: adv. ὀξέως and ὀξύ.

ὄο, ὄου, ξης, Ion. gen. of ὄς.

ὀπάζω, f. ὀπάσ(σ)ω, aor. (ὤ)(ῶ)πασ(σ)α, to make to follow; to give to follow as a companion; to bestow upon, give, confer; to follow hard: mid. to take with one as associate, cause one's self to be accompanied.

ὀπηδέω, (ὀπηδός,) Lat. *comitari*, to accompany another, attend.

ὀπίζομαι, (ὀπις,) Lat. *revereri*, to reverence, revere, respect; to stand in dread of any one.

ὀπιθε(ν), see foll.

ὀπισθε(ν), (ὀπις,) adv., Lat. *pone*, a *tergo*, from behind; behind, after, Lat. *pone*; in future, hereafter, Lat. *postea*, in *posterum*; after, afterward, Lat. *postea*: prep. with gen., behind, sometimes with the meaning inferior to, Lat. *pone* with acc.

ὀπ(π)η, adv., Lat. *qua*, *ubi*, *quo*, where, by which way, whither, where? how? whither?

ὀπίσσω, Ep. for ὀπίσω, (ὀπις,) adv., Lat. *retrorsum*, *retro*, backwards;

behind, Lat. *pone*; *afterward*, Lat. *postea*; *in the future, henceforth* Γ 411, Lat. *in posterum*; *over again*: as prep. with gen., *behind, after*, Lat. *pone* with acc.: πρόσσω καὶ ὀπίσσω, A 343, *the future and the past*, indicating calculation and forethought.

ὄπλον, ου, τό, *a tool, an instrument; a weapon*; in ships, *the ropes, rigging, cordage, etc.*, by which the vessels are managed; in general, *any tools or implements; a large shield* used by heavy-armed foot soldiers or hoplites or *heavy-armed*; in pl. *implements of warfare* whether arms or armor.

ὀπλότερος, α, ου, sup. ὀπλότατος, of defective compar., (ὄπλον,) Lat. *junior, minor natu, younger; stronger, fresher, more capable of good service*.

Ὀπόεις, δέντος, ἥ, Ο΄-ρις, a town of Lo'-cris.

ὀπός, see ὄψ.

ὀππότε, Ep. for ὀπότε, conj. adv., Lat. *quando, quum, when*, used with the indic., subj., and opt.; something is to be supplied before ὀππότε in Γ 173; with subj. and opt. it may have a conditional force, *when = whenever, in case that, if*; often used with κέν and ἄν, ὀππότεν = ὀππότ' ἄν; *whereas, since, because, for that*.

ὀπ(π)ότερος, α, ου, (πότερος,) Lat. *uter, which of the two; one or other of the two*, Lat. *alteruter*: adv. ὀποτέρως and neu.

ὀππως, Ep. for ὅπως, Lat. *quomodo, in what way, how, after what fashion, as*; with the sup. it has the same force as Lat. *quam*: final, Lat. *ut, quo, that, so that, to the end that*, foll. by the subj. to express pres. or f. purpose, by the opt. to express past purpose.

ὀπτάω, f. ἤσω, Lat. *assare, to roast, broil; to bake, burn*, Lat. *torrere*.

ὀπωπα, 2 pf. of ὀράω.

ὀπώρη, Ion. for ὀπώρα, ας, ἥ, *the ripening time, the time between the rising of the Dog-star and Arc-tu'-rus, nearly the same as our Dog-days; ripe fruits*.

ὀπωρινός, ἥ, ὄν, (ὀπώρα,) *of the ripening-time, of early autumn*.

ὀράω, Ep. ὀρόω; f. ὄψομαι; 2 aor. εἶδον; pf. ἐώρακα; 2 pf. ὀπωπα, οἶδα with pres. sense; plupf. ὀπώπειν; aor. pass. ὤφθην: Lat. *vidēre, to see, look, also trans. see, behold, perceive (of the mind), observe, be aware of, discern, behold*; mid. *to gaze on with interest*; ὀρᾶν φάος ἡέλιοιο, *to behold the light of the sun or day = to live*.

ὀρέγνυμι, par. form to ὀρέγω, f. ὀρέξω, pres. part. ὀρεγνύς A 351, Lat. *porrigere, to stretch forth or extend* anything, as the foot or the hands, etc.; *to hand, give, offer*: mid. *to stretch one's self*; of horses, *to stretch themselves or go at full speed*; *to reach after* with the hands; *to lunge or thrust out*; with ἰών, *to stretch one's self going or as he goes, stride along*; with gen. *to grasp after, aim at, also, to long for, desire*; with

acc. *to hit* ; that which is *aimed at* or *desired* is expressed by the gen. case, that which *has been reached* is expressed by the acc. case ; ὀρεκτῆσιν μελίησιν, *with outstretched spears*.

ὀρέοντο, Ep. 2 aor. 3 pl. of ὀρνυμι.

Ὀρέσβιος, ου, ὁ, *O-res'-bi-us*.

ὀρεσκῶς, ου, Ep. for ὀρέσκοος, (ὄρος, κεῖμαι,) Lat. *in montibus degens*, *lying on the mountains*, *wild*.

ὀρέστερος, α, ου, (ὄρος,) Hom. for ὀρεινός, *of the mountains*, *mountainous*.

Ὀρέστης, ου, ὁ, *O-res'-tes*, a Greek ; also, a son of Ag-a-mem'-non.

ὀρεστιάς, ἄδος, fem. adj., (ὄρος,) *of the mountains*, *mountain* ; used of mountain nymphs.

ὄρεσφι(ν), Ep. gen. and dat. of ὄρος, *a mountain*.

Ὀρθη, ης, ἡ, *Or'-the*, a town of Thes'-sa-ly.

ὀρθόκραϊρος, α, ου, (ὄρθος, κραῖρα,) *with horns projecting straight up*.

ὀρθός, ἡ, ὄν, (ὄρθαι,) *straight*, *direct* ; *straight up*, Lat. *arduus* ; *in a straight and direct line*, *straightforward* ; hence, *straightforward* or *upright* in a moral sense.

ὀρθῶ, f. ὀρθώσω, aor. ὠρθωσα, (ὀρθός,) Lat. *arrigere*, *erigere*, *to erect*, *raise up*, *set up*, also, *to restore* ; *to regulate* ; *to lead aright*, *to set straight* ; *to extol* : pass. *to be raised up* or *set upright*, *stand* ; *to succeed*, *prosper* ; *to be upright* or *just* in character.

ὀρίνω, aor. ὠρίνα, aor. pass. ὠρίνθην, (ὀρνυμι,) Lat. *concitare*, *agitare*, *to stir*, *awaken*, *raise*, *arouse*, *move*, *excite* Γ 395 ; *to scatter*, *frighten*, *stir up*, *confuse* ; *to move the mind*.

ὄρκιον, ου, τό, (ὄρκος,) *an oath*, *a solemn oath* accompanied by solemn rites ; *pledge* for fulfilment of an oath, something like Lat. *pignus* : in pl. and referring to the several things specified in a *treaty* as agreement, articles of a *treaty* or a *treaty* ; ὄρκια πιστὰ ταμόντες Γ 73, *after concluding friendship and a faithful treaty*, Lat. *foedus ferire* ; by metonymy, *victims sacrificed* to confirm a solemn oath.

ὄρκος, ου, ὁ, Lat. *jusjurandum*, *an oath* ; *that by which an oath is sworn*, *the witness* or the power or deity called upon as witness of an oath.

ὀρμαίνω, aor. ὠρμηνα, (ὀρμάω,) *to excite*, *move quickly* or *hurriedly*, something like Lat. *impetu ferre* ; *to ponder upon a thing* or *revolve it in the mind*, Lat. *animo volvere* ; *to ponder*, *meditate*, *consider*, *debate*, Lat. *cogitare* ; *to desire*.

ὀρμάω, f. ἤσω, aor. ὠρμησα, pf. ὠρμηκα, aor. pass. ὠρμήθην, (ὀρμή,) Lat. *impellere*, *concitare*, *excitare*, *to set moving*, *excite*, *urge*, *animate*, *rouse* ; *to move on* or *forward* ; *to rush* or *charge upon*, *attack*, Lat. *irruere* ; *to pursue* : intrans. *to set out* ; *rush on* ; with inf. *to desire eagerly* or *make an effort to do anything*.

Ὀρμένιον, ου, τό, *Or-men'-i-um*, a town of *Mag-ne'-si-a*.

ὄρμη, ἥς, ἥ, (ὄρνημι,) *Lat. impetus, an onset, an impulse, the first of an attack; violent impulse of the mind, zeal; the beginning.*

ὄρμημα, ατος, τό, (ὄρμάω,) *a strong desire; the pl., in cases like B 590, is com. rendered the struggles and groans on account of (the recovery of) Hel'-en.*

ὄρμος, ου, ὁ, *Lat. statio navalis, roadstead or anchorage, A 435.*

Ὀρνεαί, ὦν, αἱ, *Or'-ne-ae*, a town of *Ar'-go-lis*.

ὄρνις, ιθος, acc. -ιθα or ὄρνιν, ὁ, ἥ, *Lat. avis, ales, (what is the difference between avis and ales?) a bird; a bird of prey, hence a bird of omen; see οἰωνός.*

ὄρνυμι, f. ὄρσω; aor. ὤρσα, iter. ὄρσασκε; 2 aor. ὤροπον, Ep. mid. 3 pl. ὀρέοντο; 2 pf. ὄρωπα, intrans.: *Lat. excitare, concitare, impellere, to stir up, move, excite, set on, impel; to arouse, instigate, encourage, Lat. instigare: mid. and intrans. ὄρωπα, to rouse or bestir one's self; to start up Γ 349, rise, arise, Lat. oriri; to be roused or excited.*

ὄρος, εος, τό, Ion. οὔρος, *Lat. mons, a mountain, hill.*

ὄρουω, f. σω, (ὄρνημι,) *Lat. ruere, to dart, rush or hurry forward.*

ὄρυμαγδός, οὔ, ὁ, *any loud inarticulate sound not made by human voices, crash, roaring as of water, rattling, tumult of battle, noise of a crowd, clash of weapons, etc.*

ὀρφανικός, ἥ, ὄν, (ὀρφανός, hence Eng. orphan,) *Lat. orphanus, of an orphan, orphan, orphaned.*

ὀρχαμος, ου, ὁ, (ὀρχος,) *the first in rank, leader.*

ὀρχέομαι, (deriv. uncertain,) *to dance, Lat. saltare.*

ὀρχηστής, ου, or -στήρ, ἦρος, ὁ, (ὀρχέομαι,) *Lat. saltator, a dancer, one who dances.*

Ὀρχομενός, οὔ, ὁ, *Or-chom'-e-nus*, name of two cities.

ὄρωπα, 2 pf. of ὄρνυμι.

ὅς, ἥ, ὅ; οὗ, ἥς, οὗ, Ep. ὅου, ἔης; dat. ᾧ, ᾗ, ᾧ; neu. acc. ὅ; Ep. dat. pl. ᾗς, ᾗσι. Sometimes used as a demon. pron. nearly equivalent to οὗτος and ὅδε, *Lat. hic, ille, this, that, he, she, it.* Relative pron. *Lat. qui, quae, quod, who, which, what, that; the relative is often attracted into the case of its antecedent, and the antecedent is sometimes drawn into the relative clause, and even into the same case with the pron.; it is used to introduce a final cause like Lat. qui for ut, who=that he might; causal, who=because he; οὗ when, ἐξ and ἀφ' οὗ since when, ἐν ᾧ while, εἰς ὃ till, ᾗ where, Lat. qua, ᾗ with sup. = Lat. quam, ὅς καὶ who even or also, οἱ τ' ἅπα and then (those) who, ὅς γε even, who at least, see ὅς περ.*

ὅς, ἥ, ὄν, poss. pron., *Lat. suus, his, her, its; the Ep. forms ᾗφι and*

dat. pl. ᾗσι are found : used for σός, Lat. *tuus*, and for ἐμός, Lat. *meus*.

ὄσ(σ)άκι, (ὄ(σ)ος,) adv., Lat. *quoties*, *as often as*.

ὄσ(σ)ος, ἡ, ον, Lat. *quantus*, *as much as*, *how much*, *as great as*, *how great*, *as long as*, *how long*, *as far as*, *how far* ; simply *as* : τόσος . . . ὅσος, Lat. *tantus* . . . *quantus* : adv., Lat. *quantum*, *quantopere*, *as much as*, *as far as*, with compar. and sup., *by how much*, *by so far as*, *by as much as*, *so far as* ; ὄσ(σ)ον τε, *about as far as*.

ὅς περ, ἡ περ, ὃ περ, Lat. *qui quidem*, *who or which indeed*, *which very* ; see *Anabasis*, Book I. chap. iv. sec. 5, *which very thing*.

ὄσσα, ἡς, ἡ, (does Lat. *rumor* or *fama* correspond to any of these definitions?) *rumor*, *report* ; personified, *Fume*, *Rumor* ; a divine or warning voice ; a voice.

ὄσσε, τῶ, Lat. *oculi*, *the (two) eyes*, neu. du., may take a pl. adj. or verb.

ὄσομαι, (ὄσσα or ὄσσε,) Lat. *divinare*, *to see* ; *to portend*, *presage*, *threaten*, *forebode* ; *to picture to one's self*, *see in mind*, Lat. *in animo fingere*.

ὄσσος, Ep. for ὅσος.

ὅς τε and Ep. mas. ὅτε, ἡ τε, τό τε, Ep. for ὅς τε, ἡ τε, ὃ τε, only a stronger form of ὅς, *who or which in fact*, *who*, *which*.

ὀστέον, ου, τό, Lat. *os*, *a bone*.

ὀστις, ἥτις, ὅτι, gen. οὔτινος, ἡστινος, οὔτινος ; Ep. forms, ὅτις, ὅττι, gen. ὀττεο, ὀτ(τ)ευ, ὀτεω, neu. nom. and acc. pl. ὀσσα, gen. ὀτεων, dat. ὀτέοισιν and ὀτέησιν, in nom. and acc. Hom. has also the usu. forms : Lat. *quicunque*, *quisquis*, *whosoever*, *whichsoever* ; indirectly interrog.

ὅταν, for ὅτ' ἂν = Ep. ὅτε κεν ; see ὅτε.

ὃ τε or ὅτε, neu. of ὅσ τε, and Ep. mas.

ὅτε, Lat. *quum*, *quando*, *when* ; may be correlative with any adv. of time ; *when*, *where*, *because*, *since*, *how* ; εἰς ὅτε κεν *until*, *as long as*, πρὶν γ' ὅτε *before (the time) when*, ὡς ὅτε *as when*, *just as*, ὅτε μή *save when or unless*, ὅτε δὴ ῥα *when truly indeed or as soon as*, ὅτε μὲν . . . ὅτε δέ *at one time . . . at another*, *now . . . now*, ὅτε περ *when*, *just when*, *when indeed* ; in the last example the encl. περ gives force to the adv., and is sometimes not rendered : as causal, Lat. *quandoquidem*, *since*, *whereas*.

ὅτι, Ep. ὅττι, Lat. *quod*, conj., *that* ; orig. ὃ τι, neu. of ὀστις : ὅτι μή *except that*, *unless*, used after a neg. sentence ; μὴ ὅτι . . . ἀλλά, *not that or not only . . . but*.

ὅτι, Ep. ὅττι, causal particle, Lat. *quod*, *because*, *therefore* ; with sup. to strengthen the force of the sup., like Lat. *quam*, *as . . . as possible*.

ὀτραλέως, (ὀτρηρός,) adv., Lat. *agiliter*, *quickly*, *promptly* Γ 260, *actively*, *nimbly* ; *zealously*, Lat. *studiose*.

Ὀτρεύς, ἑως, ὁ, *O'-treus*, a Phry'-gi-an prince.

ὀτρηρός, α, ον, (ὀτρύνω,) Lat. *agilis*, active, quick ; busy, diligent, ready ; zealous.

ὄτριχες, nom. pl. of ὄθριξ.

ὀτρύνω, iter. impf. ὀτρύνεσκον, Ep. f. ὀτρυνέω, aor. ὤτρυνα, to incite, stir up, encourage, arouse ; to urge on, prompt ; speed, hasten ; (do Lat. *incitare*, *instigare*, *impellere*, *maturare* correspond exactly to these definitions ?) : mid. and pass. to make haste or bestir one's self.

οὐ, οὐκ, οὐκί, οὐχ, οὐχί, adv., Lat. *non*, *not*, used to express absolute negation, whereas μή expresses negation as imagined, assumed, willed, or sought for ; οὐ may be used in independent or dependent clauses ; οὐ is followed by acc. in solemn asseverations, *no*, *by* — ; οὐ πάνυ, οὐτι, *not by any means* ; οὐ πάμπαν, *in no respect* : interrog., οὐ is used in questions expecting an affirmative answer : see μή.

οὐ, Hom. ἔο, Lat. *sui*, 3 pers. pron. encl. ; also reflexive pron., not encl.

οὔας, οὔατος, τό, Ep. and Ion. for οὔς, dat. pl. οὔασι, the ear, Lat. *auris*.

οὔασι(ν), Ep. dat. pl. of οὔς, which see.

οὔδας, δεος, τό, (ἔδος,) the ground, earth, surface of the ground on which we stand and walk.

οὐδέ, (οὐ, δέ,) Lat. *neque*, *nec*, *ne* . . . *quidem*, and not, yet not, but not, nor, nor yet, not even, and also not ; οὐδέ . . . οὐδέ, not even . . . nor yet, nor . . . nor ; οὐδὲ γὰρ οὐδέ, for by no means, or the neg. simply repeated for greater force, for not even, not even ; μὲν οὐδέ, but not, but also not ; οὐδὲ εἷς, not a soul, not a single one.

οὐδεῖς, οὐδεμία, οὐδέν, οὐδενός, οὐδεμιάς, οὐδενός, (οὐδέ, εἷς, μία, ἓν,) Lat. *nullus*, no one, none, no, lit. not one, and not one, not even one : neu. as adv., in no respect, by no means, in nothing.

οὐδέπω, Lat. *necdum*, and not yet, not yet, in Hom. separated by tmesis.

οὐδός, οὐ, ὁ, Ion. for ὁδός, (some older authorities say from ὁδός,) Lat. *limen*, a threshold.

οὐκ, see οὐ.

Ὀύκαλέγων, οντος ὁ, *U-cal'-e-gon*, a counsellor of Troy.

οὐκέτι, οὐκ-έτι, (οὐκ, ἔτι,) Lat. *non amplius*, adv. no longer, nor further, not any more.

οὐκί, see οὐ.

οὐλόμενος, η, ον, adj., orig. Ep. 2 aor. mid. part. of ὀλλυμι, something like Lat. *perniciosus*, deadly, destructive, direful ; accursed, lost.

οὔλος, η, ον, Lat. *perniciosus*, destructive, fatal, baneful.

οὔλος, η, ον, (Ep. for ὅλος, Eng. whole), whole, entire ; whole in the sense of incessant, constant, continuous ; shaggy, thick, soft, woolly, curly.

οὐλόχεται, ὦν, αἱ, (οὔλαί, χέω,) coarsely-ground (parched) barley sprinkled

sprinkled coarse barley meal, A 449. It was com. salted and scattered over the altar and victim before the sacrifice ; οὐλοχύτας κατάρχεσθαι, *to begin the solemn rites by sprinkling on the coarse barley meal*.

Οὐλυμπόνδε, see 'Ολυμπόνδε.

Οὔλυμπος, see "Ολυμπος.

οὖν, inferential, Lat. *ergo, igitur, itaque, therefore, then, accordingly, consequently, hence* ; after any digression, οὖν serves to resume the thought, ὥς οὖν *when therefore or then*, ἐπεὶ οὖν *when then* ; it serves also to append a circumstance to something that goes before, *yet, certainly, surely, truly* ; οὖν renders a relative word less definite ; οὐκοῦν *therefore*, οὐκ οὖν *not therefore*.

οὐνεκα = οὐ ἔνεκα, something like Lat. *propterea, therefore ; because, that*, Lat. *quia* ; lit., *on which account*.

οὔνομ-, Ion. for ὄνομ-.

οὐ ποθι, adv., Lat. *nusquam, nowhere*.

οὐ ποτε, adv., Lat. *nunquam, never*.

οὐ πω, adv., Lat. *nondum, not yet*, B 122.

Οὐρανίωνες, (οὐρανός,) Lat. *coelites, as adj. ; heavenly, of the heavens ; subst. the gods*.

οὐρανόθεν, adv., Lat. *e coelo, from heaven*.

οὐρανόθι πρό Γ 3 = πρὸ οὐρανοῦ, *before the heavens or under the sky*.

οὐρανός, οὐ, ὁ, Lat. *coelum, heaven ; the starry heavens, the sky, the firmament ; seat or home of the gods*.

οὐρέύς, ἦος, ὁ, Ion. for ὀρέύς, Lat. *mulus, a mule*.

οὔρος, εὐος, τό, Ion. for ὄρος, Lat. *mons, a mountain*.

οὔρος, ου, ὁ, Lat. *secundus ventus, a fair or prospering wind*.

οὐρός, οὐ, ὁ, (ὀρύσσω,) *a ship channel leading to the camp*.

οὔς, ὤτος, τό, see οὔας.

οὐταῖω, ἄσω, *to hit ; to wound* ; iter. οὐτήσασκε.

οὔτε, (οὔ, τε,) Lat. *neque, and not* ; οὔτε . . . οὔτε, *neither . . . nor* ; may answer to ὁδέ, οὐ, δέ, τε, καί.

οὔτι, adv., see οὔτις, *not at all, by no means*, B 833.

οὔτιδανός, adj., (οὔτις,) *worthless*, A 231, *useless*.

οὔτις, οὔτινος, (οὐ, τίς,) Lat. *nullus, no one, none* ; neu. as adv., *by no means* ; sometimes the parts are written separately, as οὔ μέ τι.

οὔτοι, (οὐ, τοί,) Lat. *non sane, assuredly not*.

οὔτος, αὕτη, τοῦτο, τούτου, ταύτης, τούτου, pl. οὔτοι, αὗται, ταῦτα, gen. τούτων in 3 genders, neu. acc. ταῦτα, Lat. *hic, this* ; ἐκεῖνος refers to the more remote, οὔτος to the nearer, of two objects ; for οὔτος and ὁδε in opp. see ὁδε ; τοῦτο μὲν . . . τοῦτο δέ, *partly . . . partly* ; neu. pl. as adv., *on this account*.

οὔτως, οὔτω, Lat. *sic, thus, in this manner, so ; simply, no more than ; so*

Lat. *tam*; as opp. to ὡδε, it refers to what goes *before*, ὡδε refers to what follows.

ὀφείλω, f. ὀφειλήσω; aor. ὤφειλῃσα; 2 aor. ὤφελον, Ep. ὤφελλον; pf. ὤφειλῃκα: Lat. *debēre*, to owe; be in debt; to be under obligation, ought.

ὀφέλλω, Ep. for ὀφείλω, Ep. 2 aor. ὀφελον, Lat. *debēre*, to owe, ought; often with εἶθε or Ep. αἶθε, ὥς, μή.

ὀφέλλω, f. ὀφελῶ, aor. ὤφειλα, Lat. *augēre*, to augment, increase, make more, enlarge; to make to thrive, further; to succor, aid.

ὄφελος, ου, τό, (ὀφέλλω,) aid, profit, advantage; compare Lat. *utilitas*, *usus*.

ὀφθαλμός, ου, ὁ, (ὀφθῆναι,) Lat. *oculus*, the eye.

ὄφρα, conj., Lat. *ut*, *quo*, in order that, that; adv., Lat. *donec*, *quamdiu*, *dum*, so long as; until, Lat. *usquedum*.

ὀφρυόεις, εσσα, εν, (ὀφρύς,) stric. indicating haughtiness by the elevation of the eyebrows, haughty, towering; hence, high, on the brow of a steep hill or rock, situated high up.

ὀφρύς, ύος, ἡ, acc. pl. ὀφρύας or irreg. contd. -ύς, Lat. *supercilium*, the eyebrow, the brow, also the brow of a hill, also pride, gravity.

ὄχα, (ἔχω,) Ep. adv., Lat. *eminenter*, by far.

ὀχεύς, Ion. gen. ἦος, ὁ, (ἔχω,) Lat. *retinaculum*, any fastener or holder; the strap passing under the chin for fastening the helmet, Γ 372, Lat. *lorum galeae*; a bar, bolt, a clasp.

ὀχέω, Ion. impf. ὀχέεσκον; f. ἦσω; (ὄχος;) to carry, convey, bear; to endure, suffer, sustain; to hold.

ὀχθέω, f. ἦσω, aor. ὤχθησα, to be vexed, be displeased, A 570, Lat. *graviter ferre*, *indignari*.

ὄχθη, ης, ἡ, Lat. *rīpa*, bank; shore, Lat. *litus*.

ὄχος, εος, τό, (ἔχω,) that which holds (and bears), and so a vehicle; pl. chariots, Ep. dat. pl. ὄχεσφι.

ὄψ, ὀπός, dat. ὀπί, acc. ὄπα, Lat. *vox*, voice; a word, speech, that which is spoken (by the voice).

ὀψέ, adv., after, afterwards, finally.

ὀψεαι, see ὀράω.

ὀψίγονος, ου, (ὀψέ, γόνος,) Lat. *posthumus*, late-born; Γ 353, ὀψιγόνων ἀνθρώπων, of men born in a later age = of posterity, Lat. *posterorum*.

ὀψιμος, ου, (ὀψέ,) poet. for ὀψιος, Lat. *tardus*, tardy, late.

ὀψις, εως, ἡ, Ion. gen. ιος, (ὀψομαι, assumed f. of ὀράω,) the power of vision, sight; that which appears to the sight, appearance, aspect; compare Lat. *visus*, *adspectus*, *conspectus*.

ὀψιτέλεστος, ου, (ὀψέ, τελέω,) accomplished or to be accomplished at a late period, late of fulfilment.

II.

πάγεν, 2 aor. Ep. 3 pl. of πήγνυμι, which see.

παγχρύσεος, ον, (πᾶς, χρυσός,) *all of gold*.

πάγχυ, Hom. for πάνυ, (πᾶς,) *adv.*, Lat. *omnino, altogether, entirely*.

παιδνός, οὔ, ὁ, Lat. *puer, a boy, child, lad*: *stric. adj.*, (παῖς).

παιδοφόνος, ον, (παῖς, φόνος,) *child-murdering, child-killing*.

παίων, ονος, ὁ, *a triumphal or festal song, psalm*.

Παίονες, ων, οἱ, *the Pæ-o'-ni-ans*.

παῖς, παιδός, *dat.* παιδί, *acc.* παῖδα, *gen. pl.* παίδων, *dat.* παισί, Ep. παίδεσσι, ὁ or ἡ, Lat. *puer, a child, either son or daughter*; ὁ, *a son, boy, youth*; ἡ, *daughter, maiden, girl*.

Παισός, οὔ, ἡ, *Ap'-æ-sus, a town of Mys'-i-a*.

παιφάσσω, *to stare or rush wildly about, Lat. ruere*.

παλαιός, ἄ, ὄν, (πάλαι,) *see Lat. vetus, pristinus, antiquus*; *old, ancient, antiquated*; *old, aged, venerable, Lat. senex*.

παλαιγενής, ἐς, (πάλαι, γενέσθαι,) *born long ago, aged*.

παλάμη, ης, ἡ, Ep. *gen. and dat.* παλάμηφι(ν) Γ 338, Lat. *palma, the palm of the hand, hence the hand*; *orig. a mechanical contrivance, hence a device or contrivance*; *violence*.

παλάσσω, *f.* ξω, (πάλλω,) *to spatter, stain, moisten, sprinkle, contaminate*; *root of Eng. splash*; *to shake and draw lots*.

παλίλλογος, ον, (πάλιν, λέγω,) Lat. *recollectus, collected or brought together again, counted again*.

παλιμπλάζω, (πάλιν, πλάζω,) *used in aor. pass. part. παλιμπλαγχθείς, Lat. repulsus, repulsed*; *driven back, Lat. retro repulsus*.

πάλιν, *adv.*, Lat. *rursus, iterum, again, anew*; *on the contrary, Lat. contra*; *back, back again*.

παλινάγρετος, ον (πάλιν, ἀγρέω,) *revocable, that can be recalled*.

παλινόρσος, ον, (πάλιν, ὄρνυμι,) *darting back*; *recurring, and so inveterate*.

Παλλάς, ἄδος, ἡ, (πάλλω,) Lat. *Pal'-las or Min-er'-va*; with Ἀθήνη or Ἀθηναίη:

πάλλω; *f.* παλῶ; *aor.* ἔπηλα; Ep. 2 *aor. part.* (ἀμ)πεπαλῶν, 2 *aor. mid.* Ep. 3 *sing.* πάλτο; *pf.* πέπαλμαι: Lat. *vibrare, to shake till one leaps out* Γ 316, *brandish, swing, hurl*: *mid. to cast lots among themselves, draw lots*; *to quiver through agitation*: *intrans. to tremble, quiver*; *to spring*.

παλύνω, νῶ, (πάλη,) *to strew upon, strew as with fine meal, etc.*; *to sprinkle, moisten*.

πάμπαν, (rep. of πᾶν,) adv., Lat. *omnino*, *altogether*, *entirely*; with neg. particles, *by no means*, *not at all*, *not by any means*.

πάμπρωτος, η, ον, (πᾶς, πρῶτος,) *first one of all*, *the first*.

παμφαίνω, (πᾶς, φαίνω,) *to shine clearly*.

παμφανόων, ὄωσα, gen. ὄωντος, Ep. part. from παμφαίνω, B 458 *all-shining*, *beaming*.

Παναχαιοί, ὦν, οἱ, (πάντες Ἀχαιοί,) Lat. *omnes A-chi'-vi*, *all the A-chai'-ans*, *host of the Greeks*, *united A-chai'-ans*.

παναίολος, ον, (πᾶς, αἰόλος,) *variegated*, *of changing hue all over*.

Πάνδαρος, ον, ὁ, *Pan'-da-rus*, commanded the Ze-le'-ans.

Πανέλληνες, ων, οἱ, (πάντες Ἕλληνες,) Lat. *omnes Grae'-ci*, *all the Greeks*.

πανάποτος, ον, (πᾶς, ἄποτος,) *all-unfortunate*.

παναφῆλιξ, ικος, adj., (πᾶς, ἀφῆλιξ (ἀπό, ῆλιξ,)) *entirely without companions of equal age*.

παναώριος, ον, (πᾶς, ἄωρος, (α priv., ὥρα,)) *all-immature*, *all-unseasonable*.

πανημέριος, α, ον, (πᾶς, ἡμέρα,) Lat. *per totum diem*, *all day long*, A 472.

Πάνθοος, ον, ὁ, *Pan'-tho-us*, a counsellor of Troy.

παννύχιος, α, ον, (πᾶς, νύξ,) also πάννυχος, Lat. *pernox*, *totam noctem durans*, *lasting all night long*, *the whole night through* B 24; *all the remainder of the night*.

Πανοπεύς, ἔως, ὁ, *Pan'-o-pus*, father of E-pe'-us; a city of Pho'-eis.

πανσυδίη, Ion. for πανσυδία, (πᾶς, σύδην,) adv., stric. an old dat. from an obsol. nom., *with all haste*, *with the greatest speed*.

πάντη, and πάντῃ, (πᾶς,) adv., *on every side*, *in all directions*; *in every way*; *quite*, *altogether*.

παντοῖος, α, ον, (πᾶς,) *of all kinds*, *manifold*. *of every sort or kind*.

πάντοσε, (πᾶς,) adv., Lat. *undique*, *on every side*; *in all ways*.

παπταίνω, f. ἀνῶ, (πτῆσσω,) *to look carefully and suspiciously around*; *to look or seek after*; *to search for*.

παρ, or πάρα if foll. its case, Ep. for παρά; for πάρεσι, A 174, *are present*; for πάρεστι.

παρά, prep., Ep. παρ, παραι: with gen. Lat. *a* or *ab* with ablative, *from*, *from beside*; of source, *from*: with dat. Lat. *juxta*, *apud*, with acc. *alongside of*, *by*, *beside*, *with*; *before*, Lat. *coram*: with acc. *to*, *towards*; *beside*, *along by*, *going along by*, *close to*, *by*; *unto*; *beside*, *except*; *against*, *contrary to*; *beyond*, παρὰ δύναντων *beyond the strength*; *because of*; παρὰ τί, *on what account?* *by* or *according to* (as in the N. Testament), *compared with*, *as*; παρὰ πολύ, *by much*; *through*: in compo. παρά has the chief meanings found above; also, *amiss*, *wrong*.

παραβλήδην, (παραβάλλω, (παρά, βάλλω,)) adv., *thrown in sideways or at the side with evil intent ; deceitfully*, Δ 6.

παραβλώσκω, for parts see βλώσκω, (παρά, βλώσκω,) *to come or go beside any one to protect and aid*.

παραδέκομαι, Ion. for παραδέχομαι, which see.

παραδέχομαι, f. παραδέξομαι, (παρά, δέχομαι,) *to receive or obtain at the hands of another*.

παραιφάμενος, Ep. pres. mid. part. of παράφημι, which see.

παράκειμαι, (παρά, κείμει,) impf. Hom. 3 sing. παρεκέσκετο, Lat. *adjacere*, *to lie near or next to, be close by*.

παρακοίτης, ου, ό, (παρά, ἀκοίτης,) *a bed-fellow, a husband*.

παράκοιτις, ιος, ή, (παρά, ἀκοιτις,) Lat. *uxor*, *a wife*, Γ 53.

παραλέγω, f. έξω, aor. παρελεξάμην, (παρά, λέγω,) *to lay near ; mid. to lie beside or near* B 515, *lie with*.

παραπήγνυμι, f. ήξω, (παρά, πήγνυμι,) *to fix near*.

παρασχέμεν, Ep. 2 aor. inf. act. of παρέχω.

παράφημι, f. παραφήσω, (παρά, φημί,) *to exhort*, Lat. *hortari* ; Lat. *sua-dēre*, *to advise ; to win over ; to deceive ; lit. to speak to*.

παρδαλή, ης, ή, *a panther or leopard skin*.

παρατρέχω, for parts see τρέχω, (παρά, τρέχω,) *to run past or along by, run up to or overtake*.

παρέξομαι, f. εδοῦμαι, (παρά, έξομαι,) Lat. *juxta sedēre*, *to sit near* A 557, *take one's seat beside*.

παρειά, âs, ή, (παρά,) Lat. *gena*, *the cheek*.

παραφθάνω, other parts from -φθα-, (παρά, φθάνω,) *to be before, anticipate ; to prevent ; to come up with or go by*.

πάρειμι, (παρά, εἰμι,) Lat. *adesse, praesentem esse*, *to be by or present at, be present, be at hand ; with the dat. to be near or in, be in one's power, belong to ; to be present and ready to assist, (is Lat. interesse the equivalent of this ?) to be at, i. e. to have arrived at : impersonal, to be possible, to be allowable or allowed*.

παρείπον, (παρά, είπον,) see είπον, Lat. *persuadēre*, *to advise, exhort, persuade ; to talk over, win over*.

παρεκέσκετο, impf. Hom. 3 sing. of παράκειμαι, which see.

παρέρχομαι, f. παρελεύσομαι, 2 aor. παρήλθον, 2 pf. παρελήλυθα, (παρά, έρχομαι,) Lat. *praeterire*, *to pass by, go beside or beyond, vanish, also to pass over without notice, to escape notice, evade ; to surpass or pass by ; to pass on to a place ; of time, to elapse*.

παρέχω, for prin. parts see έχω, (παρά, έχω,) *to hold ready or beside, present, provide ; to offer, bestow, produce ; allow, grant, afford ; to bring or put forward : impersonal like Lat. licet*.

παρήιον, ου, τό, Ion. for παρείον (a form which Hom. does not use), (some have suggested as deriv. παρά, ἡών, but this does not seem probable,) *the cheek or jaw ; the cheek-piece.*

πάρημαι, (παρά, ἡμαι,) Lat. *adsidēre*, to sit at or beside, sit near, used with the dat. ; to dwell among or with, Lat. *versari apud*.

παρθενικός, κή, κόν, (παρθένος,) Lat. *virgineus*, *virginalis*, *maidenly*, of or pertaining to maidens, virgin, maiden.

Παρθένιος, ου, ό, (παρθένος,) the *Par-the'-ni-us*, a river of Paph-la-go'-ni-a ; lit. of a maiden, hence pure.

παρθένος, ου, ἡ, Lat. *virgo*, a maiden, virgin.

Πάρις, ιδος, and ιος, ό, *Par'-is*, son of Pri'-am, seducer of Hel'-en ; called by the Greeks Ἀλέξανδρος, which name is usu. found in the Il.

παρίστημι, see ἵστημι for prin. parts, also for trans. and intrans. tenses ; (παρά, ἵστημι,) trans. to place beside or near, place before or offer ; suggest ; to bring forward or place before, near or by, in all the various applications ; mid. to bring to or set by one's side, place near, persuade : intrans. Lat. *adstare*, to stand by or draw near, also in the sense of giving aid, to stand by and assist ; be close at hand, approach, to step up close to, to come over to the side of ; to submit ; to happen, present itself, occur.

παρμέμβλωκε, Ep. pf. of παραβλώσκω, which see.

πάρουθε(ν), (πάρος,) prep. with gen., Lat. *ante*, *coram*, *pro*, before, before the face, in one's presence ; before, previous to : adv. previously, formerly, heretofore, Lat. *ante*, *antea*.

πάρος, adv., Lat. *ante*, *antea* ; formerly, before ; previously, before, before that, Lat. *antequam*, *priusquam* ; too, rather ; of place, before ; for πρίν πάρος . . . πρίν γε = πρίν . . . πρίν γε, before that, rather or sooner . . . than, Lat. *priusquam* ; prep. poet. for πρό.

Παῤῥασί(α)(η), as, ἡ, *Par-rha'-si-a*, a town of Ar-ca'-di-a.

πάς, πάσα, πᾶν, παντός, πάσης, παντός, Hom. gen. pl. πασέων, πασῶν, poet. dat. pl. πάντεσσι, Lat. *omnis*, *all* ; also something like ὅλος, Lat. *totus*, *whole*, *all*, *entire* ; every, Lat. *quisque* ; with ἅμα, *all together* ; with ὁμῶς, *all*, etc., *alike* ; with τις, *each one* ; with εὔ, see εὔ ; δώδεκα πάντες, *twelve in all* : neu. as adv. *in all respects*, *utterly*, *wholly*.

πάσσασθαι, aor. Ep. inf. mid. of πατέομαι, which see.

πάσσω, parts formed from πασ-, Lat. *inspergere*, to strew or sprinkle upon anything.

πάσχω, f. πείσομαι ; 2 aor. ἔπαθον ; 2 pf. πέπονθα, Ep. 2 pl. πέποσθε Γ 99, Ep. part. πεπαθυῖα : Lat. *pati*, to suffer, bear, endure ; μή τι πάθω, *lest I suffer something or something happen to me* ; part. with interrog.

τί, *suffering what or what ails? why? wherefore?* with εὖ or κακῶς, *to suffer good or ill.*

πατέομαι, f. πάσομαι, aor. ἐπασάμην, pf. πέπασμαι, *to eat; taste; partake of, enjoy, Lat. frui.*

πατήρ, πατέρος, sync. πατρός, dat. pl. πατράσι, ὁ, Lat. pater, father; Zeus is called πατήρ ἀνδρῶν τε θεῶν τε; in pl. ancestors, Lat. majores.

πάτος, ου, ὁ, *a beaten or frequented path, a foot-path.*

πάτρ(α)(η), as, ης, ἡ, (πατήρ,) Lat. patria, fatherland, home; a house, tribe, Lat. gens; (why not natio too?)

πατρίς, ἴδος, ἡ, adj. (poet. fem. of foll.), Lat. patria, of one's fathers, native.

πάτριος, adj., of one's fathers.

Πάτροκλος, ου, ὁ, Hom. gen. Πατροκλῆος, acc. -κλῆα, and voc. -κλεις; *Pitro'-clus, a friend of A-chil'-les.*

πατρώιος, α, ου, (πατήρ,) Lat. paternus, paternal, from or pertaining to one's father, hereditary, (what is the difference between paternus and patrius?)

παῦρος, α, ου, *small; short; feeble; pl. few, Lat. pauci.*

πauσωλή, ῆς, ἡ, *rest, repose.*

παύω, f. παύσω, aor. ἔπαυσα, pf. πέπαυκα, aor. pass. ἐπαύ(σ)θην, deriv. meaning of Lat. sedare, to check, restrain, suppress, with part. make to cease or leave off, stop, calm; abate; to keep back or stop from, with gen. something like Lat. reprimere; to put an end to: mid. and pass. to be made to stop, to desist, to cease, leave off, take rest from, cease Γ 112, rest.

Παφλαγών, ονος, ὁ, *a Paph-la-go'-ni-an.*

παχύς, υῖα, ύ; compar. πάσσων and παχίων, sup. πάχιστος; Lat. crassus, thick, large, coarse, stout, heavy; fat, stupid, Lat. pinguis; thick, clotted.

πεδάω, (πέδη,) *to fetter; to bind, to ensnare, hamper.*

πέδιλον, ου, τό, pl. in Hom. sandals, any foot-covering.

πεδῖον, ου, τό, (πέδον,) Lat. campus, a plain, level ground, an open plain: adv. πεδῖονδε, toward the plain.

πεζός, ἡ, ὄν, (πέζα,) Lat. pedester, on foot; on land; in pl. soldiers who fight on foot, infantry: adv. πεζῇ, on foot.

πέιθω, f. πείσω, Ep. πεπιθήσω, Hom. πιθήσω; aor. ἔπεισα, Hom. part. πιθήσας; 2 aor. ἐπιθον, Ep. πέπιθον; pf. πέπεικα; 2 pf. πέποιθα; Ep. 2 plup. πεποίθεα, pl. ἐπέπιθμεν; the Hom. forms πιθήσω (*I shall obey*) and πιθήσας (*trusting*) are intrans.: Lat. persuadēre, to persuade, to influence any one, induce, prevail upon, win over; to move by persuasion, mollify, appease; to persuade to action, excite, impel, urge on: mid. and

pass. *to be persuaded, be prevailed upon, to yield to persuasion, yield*; hence *to obey, give obedience to*, Lat. *obedire*; we have confidence in one who can *prevail upon* or *influence* us, hence *to confide or trust in*, Lat. *confidere*; in a bad sense, *to prevail upon one to his hurt, mislead*.

πεινάω, inf. πεινῆν, Ep. πεινήμεναι, see Hadley and Allen's Grammar, 412 and D; f. πεινήσω; aor. ἐπείνησα: *to suffer hunger*, Lat. *fame premi*; *to hunger for or crave, long for*, with gen.

πείραρ, ατος, τό, Hom. for πέρας, *the end, the extremity*; *the end* in the com. accepted sense of the word: see Lat. *finis, terminus*.

πειράω, f. πειρήσω or -μαι, aor. ἐπειρησάμην, pf. πεπείρημαι, aor. pass. ἐπειρήθην, Lat. *conari*, (are *tentare* and *experiri* Lat. equivalents?) *to try, undertake, make trial, attempt, endeavor*; with acc. *to attempt anything upon* some one; with gen. *to make trial of or prove, put to proof, examine, prove, question*.

πειρητίζω, = foreg.

Πειρίθοος, ου, ό, *Pi-rith'-o-us*, son of Zeus and Di'-a.

Πείροος, ου, ό, *Pi'-ro-us*, a leader of the Thra'-ci-ans.

πείρω, f. περῶ, aor. ἔπειρα, pf. πέπαρμαι, 2 aor. pass. ἐπάρην, Lat. *transfigere, transfodere, to pierce entirely through, to pierce through, spit meat, transfix*.

Πελάγων, οντος, ό, *Pel'-a-gon*.

πελάζω, f. πελάσω, aor. (ἐ)πέλασ(σ)α, pf. πέπλημαι, aor. pass. ἐπ(ε)λά(σ)θην, Ep. 2 aor. pass. ἐπλήμην, (πέλας,) Lat. *appropinquare, to approach, come near*: trans. *to cause to approach, bring towards or near*: mid. and pass. *to be made to approach, come close to*.

Πελασγικός, ή, όν, *Pe-las'-gi-an*.

Πελασγός, οὔ, ό, *a Pe-las'-gi-an*.

πέλεκυς, εως, ό, Ep. dat. pl. πελέκεσσι, *a battle-axe, an axe*, (see Lat. *bipennis*).

Πελάς or ης, ου, ό, *Pe'-li-as*, uncle of Ja'-son.

Πελλήνη, ης, ή, *Pel-le'-ne*, a town of A-cha'-i-a.

Πέλοψ, οπος, ό, (πελός, δψ,) lit. *dark-faced, Pe'-lops*, from whom the name Pel'-o-rón-ne'-sus.

πέλεια, ας, ή, or ειás, άδος, ή, (πελός,) *a wild dove or pigeon* of a bluish color.

πελεμίζω, f. ίξω, (deriv. uncertain, perhaps from πέλω,) *to shake anything, brandish*: pass. conveys also the idea of *to be shaken from a position or repulsed*: compare Lat. *quassare, movēre, commovēre*.

πέλω, dep. πέλομαι, iter. impf. πελεσκ-, sync. in 2 aor., 2 sing. ἔπλεο and ἔπλευ, *to be moving; to come*, Lat. *venire*; *to be or wont to be*, implying continuance, B 480, Γ 3.

πέλωρ, τό, indecl., also πέλωρον, ου, B 321, Lat. *monstrum*, a monster.

πελώριος, adj., (πέλωρ,) Lat. *ingens, immanis, immense, huge, monstrous, enormous*.

πέμπω, f. πέμψω, aor. ἔπεμψα, 2 pf. πέπομφα, aor. pass. ἐπέμφθην, Lat. *mittere, to send; to dismiss, send away*, Lat. *dimittere; to send*, with something the sense of Lat. *trajicere, cast, send from one*.

πεμπώβολον, ου, τό, (πέμπε, ὀβολός,) a five-pronged fork.

πένθος, εος, τό, Lat. *luctus, sorrow, grief; sadness, longing, a misfortune*.

πενθερός, οὔ, ὁ, father-in-law.

πένομαι, to toil, work: trans. to toil at.

πενταέτηρος, ου, poet. for πενταετής, (πέντε, ἔτος,) Lat. *quincuennis, five years old*.

πέντε, Lat. *quinque, five*.

πεντήκοντα, οἱ, αἱ, τά, Lat. *quingenta, fifty*.

πεπαρμένος, see πείρω.

πεπιθεῖν, Ep. 2 aor. inf. (ἐ)πέπιθμεν, plup. 1 pl. πεπιθήσω, Ep. f. of πείθω, which see.

πέπληγον, πεπληγώς, see πλήσσω.

πέπλος, ου, ὁ, a cloth cover; an outer garment or robe, a cloak, Lat. *peplum; a cover, curtain*.

πεπνυμένος, see πνέω.

πέποιθα, see πείθω.

πέπονθα, πέποσθε, see πάσχω.

πεπυτήαται, see ποτάομαι.

πεπρωμένος, πέπρωται, see πόρω.

πέπων, ου, ονος, Lat. *maturus, mitis, ripe, mature, tender, mellow; dear; gentle, tender, weak*, Lat. *mollis; faint-hearted, coward*.

πέρ, encl. particle, it emphasizes and adds force, is used with a variety of words, especially participles, *very A 352, much even, — at all, just; besides, yet, however, as regards that or for that matter, at all events; καί-περ or καὶ . . . πέρ with a part. though, A 577; τῇ περ, in which very; as he or it is; πέρ is freq. separated from the word to which it belongs*.

περάαν, Ep. for περάν, see περάω.

Περαιβοί, ὦν, οἱ, *Per-rhaé'-bi-ans*, a Thes-sa'-li-an tribe, about Do-do'-na.

πέπυσμαι, πεπύθοιτο, pf. and Ep. redupl. 2 aor. opt. of πυνθάνομαι.

πέρ(α)(η)ν, adv., Lat. *trans, ultra, beyond, across, opposite, over against*.

περάω, f. άσω, to export and sell.

περάω, Hom. 3 pl. περόωσι, inf. περάν, Ep. περάαν; iter. impf. περάασκον; f. περήσω, Ep. inf. περησέμεναι; aor. ἐπέρησα; pf. πεπέρακα: (πέρα:) to pass through, pass across, to traverse, go over; to penetrate, Lat. *penetrare, permeare; with gen. to exceed; to extend*.

Πέργαμος, ου, ἡ, *Per'-ga-mos*, the name of the Tro'-jan citadel.

πέρθω; f. πέρσω; aor. ἔπερσα; 2 aor. ἔπαρθον, Ep. inf. παρθέειν; 2 pf. πέπορθα; Ep. 2 aor. pass. inf. πέρθαι: Lat. *vastare*, to waste, ravage, pillage, destroy; to kill.

περί, prep. with gen., dat., and acc. *about, around, round about, all about*, expressing the idea of being on *all sides* of anything, Lat. *circa, circum*. With the gen. *around*, Lat. *circa, circum*; *about, near*, Lat. *circa, propter*, with acc.; *for, in behalf of, about, concerning, as to, on account of*, Lat. *propter* with acc., *de* and *pro* with ablative; *over, above, surpassing, more than, beyond*; περί πολλοῦ, *of much importance*. With dat. Lat. *circa, circum, about or around*, indicating close proximity; *near*; *about, for, in behalf of, on account of*, Lat. *prae, de, pro*. With acc. *around, about, close by*, indicating movement about, etc., Lat. *circum, circa, propter*; *respecting, with regard to, about*. By anastrophe περί may become πέρι; see Grammar. περί or πέρι as adv. *near by, by, around: in a greater degree*; Lat. *magis, more*; *beyond measure, exceedingly, very*. In compo. its chief meanings are retained.

πέρι for περίεστι.

περιβαίνω, for parts see βαίνω, (περί, βαίνω,) *to go about or around; to be or go around in order to defend, surround and protect*, Lat. *defendere*.

περιβάλλω, βαλῶ, for parts see βάλλω, (περί, βάλλω,) Lat. *circumjicere*, to cast or throw around; *to throw over, put on, invest another with*; *to throw the arms around, embrace, encompass, enclose*, Lat. *amplecti*; *to throw an accusation upon (or about) any one, attribute: to throw beyond, excel, latter like Lat. superare: mid. to surround one's self with, put on; to put around one's self for defence; to embrace; to obtain; to seek to acquire, aim at*.

περιδινέω, (περί, δινέω,) *to turn rapidly round: περιδινηθήτην*, aor. pass. 3 du.

περίδρομος, ον, (περιδραμείν, 2 aor. of περιτρέχω,) *running round about; circular, round; roaming about; capable of being run around, standing alone*.

περίειμι, (περί, είμι,) *to be round about; to be superior, excel, conquer, surpass, exceed*, Lat. *superior esse, superare*; *to remain over and above, survive; to exist*.

περιέχω, for prin. parts see ἔχω, (περί, ἔχω,) Lat. *complecti, circumdare*, to be around, to surround; *to surpass: mid. to surround in the sense of protect*, A 393.

περικαλλής, ές, (περί, κάλλος,) Lat. *perpulcher, very beautiful*.

περικλυτός, ἡ, όν, (περί, κλυτός,) *heard of on all sides; renowned*, Lat. *inclitus*, A 607.

περικτείνω, for parts see κτείνω, (περί, κτείνω,) *to kill near or around*.

περιλέπω, f. ψω, (περί, λέπω,) *to strip off all round.*

περιναιέτης, ου, ό, (περί, ναιετάω,) *one of those who dwell around, a neighbor.*

περισ(σ)είω, (περί, σείω,) *to shake on all sides.*

περίστημι, f. περιστήσω, for parts see ἵστημι ; trans. in pres., f., and aor. ; intrans. in 2 aor., pf., and plup. : trans. Lat. *circumdare*, *to place around* : intrans. Lat. *circumsistere*, *circumstare*, *to stand around, surround.*

περίσχεο, Ep. for 2 aor. mid. imperat. of περιέχω.

περιτέλλομαι, (περί, τέλλω,) *to go around, revolve*, A 551 *the revolving years.*

περιτρέχω, see τρέχω for parts, (περί, τρέχω,) *to run all round ; to go all through or over.*

περιτροπέω, Ep. for περιτρέπω, (περί, τρέπω,) Lat. *revertere*, *to turn around ; to go round in a circle* ; B 295, *returning or revolving year.*

περιφραδέως, *carefully.*

περιχέω, Ep. περιχεύω, f. περιχέω ; aor. περιέχεια, Ep. περιχευα ; aor. pass. περιεχύθην : (περί, χέω :) Lat. *circumfundere*, *to shed round about or over* ; pass. *to be shed or spread around.*

Περκώσιος, α, ου, of *Per-co'-te* ; subst., a *Per-co'-si-an.*

Περκώτη, ης, ή, *Per-co'-te*, a town of Mys'-i-a.

πέσσω, f. πέψω, aor. έπεψα, pf. πέπεμμαι, aor. pass. έπέφθην, *to make soft by boiling*, also *to ripen or mature*, Lat. *maturare* ; *to cook, prepare by fire, dress*, Lat. *coquere* ; *to digest food ; to keep down or under ; to brood over, nurse, cherish.*

πέσων, 2 aor. πίπτω.

πέρνημι, like περάω, *to transport for sale ; to sell.*

πέταλον, ου, τό, *a leaf.*

πετάννυμι or πεταννύω, f. -τάσω ; certain Ep. parts are formed from -πτα-, Lat. *pandere*, *to expand, spread out, open.*

πετεηνός, ή, όν, Ion. of πετεινός, (πέτομαι,) Lat. *volucer*, *winged, flying*, B 459 ; *fledged, winged* ; in pl. as subst. *flying creatures.*

Πετεών, ώνος, ή, *Pe'-te-on*, a village of Bœ-o'-ti-a.

Πετεώς, ώ and ώο B 552, *Pe'-teus.*

πέτομαι, f. π(ε)τήσομαι ; 2 aor. έπτην, έπτόμην, έπτάμην : *to stretch out the wings for flight ; hence to fly*, Lat. *volare* : *to run along.*

πέτρη, ης, ή, Ion. of πέτρα, (compare Lat. *saxum*, *rupes*, *scopuli*,) *a rock, crag, ledge, cliff.*

πετρήεις, εσσα, εν, (πέτρα,) Lat. *petrosus*, *rocky.*

πέφανται, see φαίνω and φένω.

πέφνον, see φένω.

πέφρικα, pf. of φρίσσω, which see.

πεφυῖα, Ep. pf. fem. part. for πεφυκυῖα ; see φύω.

πῆ, interrog. particle, Lat. *qua? whither? where?* also *how?* Lat. *qua ratione*.

πῆ, encl., *in any way, somehow; somewhere, anywhere*.

πηγεσίμαλλος, ον, (πήγνυμι, μαλλός,) *having a thick fleece, thick-fleeced*.

πηγή, ῆς, ἡ, Lat. *fons, a spring, fountain*; πηγαί, *sources*.

πήγνυμι, f. πήξω, Ep. aor. πήξα, 2 pf. πέπηγα, aor. pass. ἐπήχθην, 2 aor. pass. ἐπάγην, Lat. *rangere, to infix, plant firmly in, drive in, set, plant; to fix on; to fix; to make fast; to fasten or fix together, construct, Lat. compingere; to stiffen, make stiff or solid, Lat. congelare*.

Πήδαιος, or Πηδαῖος, ου, ὁ, *Pe-dæ'-us*.

πῆλαι, aor. inf. of πάλλω, which see.

Πηλείδης, Πηληιάδης, Ep. gen. εω and αο, ὁ, Πηλείων, ωνος, = Πηλείδης, *son of Pe'-leus, i. e. A-chil'-les, A 1*.

Πηλεύς, Ep. ῆος, ὁ, *Pe'-leus*, son of Ἄ'-a-cus, father of A-chil'-les.

Πηληιάδης, see Πηλείδης.

Πηλιάς, ἄδος, proper adj., fem., (Πήλιον,) *Pe'-li-an*.

Πήλιον, ου, τό, *Pe'-li-on*, a mountain in Thes'-sa-ly.

πῆμα, ατος, τό, (πάσχω,) *suffering, woe, misery, harm, Γ 160*.

πημαίνω, f. ανῶ, aor. ἐπήμηνα, *to cause any one suffering, harm, injure, distress; intrans. to do wrong, Γ 299*.

Πηνειός, οὔ, ὁ, *Pe-ne'-us*, a river of Thes'-sa-ly.

Πηνέλεως, ω, ὁ, *Pe-ne'-le-us*, a Boe-o'-tian leader.

πηός, οὔ, ὁ, Lat. *affinis, a relation by marriage*.

Πηρέη for Πήρεια, ας, ἡ, *Pe-re'-a*, a section of Thes'-sa-ly.

πηρός, ἄ, ον, Lat. *mancus, maimed, injured or defective in limb or any part of the body; applied also to organs of sense, B 599*.

πίερα, irreg. fem. of πίων, which see.

πιθέσθαι, 2 aor. mid. inf. of πείθω.

πίθος, ου, ὁ, *an earthen wine-jar*.

πικρός, adj., of arrows, missiles, etc., *sharp, piercing, keen*: of taste, *sharp, bitter*, Lat. *amarus*: of sound, *sharp, shrill*: in other applications, *sharp, cruel, severe, stern, bitter, harsh, hateful, hostile*.

πίλναμαι, (pass. of πιλνάω,) *to come near, approach*.

πίμπλημι, 3 pl. πιμπλάσι; f. πλήσω; aor. ἐπλησα; Ep. 2 aor. ἐπλήμην; pf. πέπλησμαι; 2 pf. πέπληθα; aor. pass. ἐπλήσθην: Lat. *implēre, to fill, satiate, satisfy*: with acc. and gen. or dat. *to fill full of or fill with; to fill a position or office*.

πίμπρημι, f. πρήσω, aor. ἔπρησα, *to set on fire; burn, B 415*.

πίναξ, ακος, ὁ, *a plank or board; a table made of boards; a tablet for*

writing ; a board on which something has been painted, a picture ; a trencher of wood, salver ; a tablet for index or for a list.

πίνω, f. πίομαι, 2 aor. ἔπιον, Lat. *bibere*, to drink.

πίπτω, Ion. f. πεσέομαι ; 2 aor. ἔπεσον ; pf. πέπτωκα, Hom. 2 pf. part. πεπτεώς : Lat. *cadere*, to fall, fall down, fall in battle, subside ; fall over ; to fail, be defeated, fall short.

πιστός, ἡ, ὄν, (πείθω,) Lat. *fidus, fidelis*, faithful, trustworthy, to be trusted.

πιστόω, (πιστός, πείθω,) to take or obtain a pledge of fidelity, bind by a pledge : mid. to bind one another.

Πιτθεύς, ἑως or ἦος, ὁ, *Pit-the'-us*.

πίτνας, part. of πίτνημι ; see πετάννυμι.

πίτνημι = πετάννυμι.

Πιτύεια, ας, ἡ, *Pit-y-e'-a*, a town of Mys'-i-a.

πιφαύσκω, found in pres. system, to show, display ; to indicate or show in any way, make known, show, manifest, reveal.

πίων, πῖον, gen. ονος, Lat. *pinguis*, fat, in good condition ; fertile, Lat. *fertilis* ; rich, wealthy, B 549, Lat. *opulens* ; compar. πióτερος, sup. πióτατος.

πλάζω, f. πλάγξω, aor. ἔπλαγξα, aor. pass. ἐπλάγχθην, Lat. *facere errare*, to drive or turn one side, to cause to wander or go wrong ; to mislead, confuse : mid. and pass. to go astray, be driven about, wander.

Πλάκος, ου, ἡ, *Pla'-cus*, a mountain in Mys'-i-a.

Πλάταια, ας, ἡ, *Pla-tæ'-a*, a town of Bœ-o'-t-ia.

πλατάνιστος, ου, ἡ, Lat. *platanus*, a plane-tree.

πλατύς, εἶα, Ion. -έα, ὅ, gen. ἑός, εἶας, Lat. *latus*, wide, spacious, broad ; flat ; with αἰπόλια αἰγῶν = adv., wide-roaming.

πλέας, B 129, acc. of πλέες.

πλέες, οἱ, Ep. for πλείονες, see πολὺς.

πλείος, η, ου, Ion. for πλέος, α, ου, Lat. *plenus*, full ; with gen. full of.

πλείστος, η, ου, sup. of πολὺς, Lat. *plurimus*, very much, greatest, most : neu. as adv. most ; especially, Lat. *maxime* ; by far.

πλείω, Ep. for πλέω, f. πλεύσομαι, aor. ἔπλευσα, pf. ἐπέπλευκα, aor. pass. ἐπλεύσθην, Lat. *navigare*, to navigate, to sail ; πλεῖν ὑγρὰ κέλευθα, to sail on the watery tracks.

πλ(εί)(έ)ων, πλ(εῖ)(έ)ον, gen. ονος, compar. of πολὺς, Lat. *plus*, more ; greater : Ep. and Hom. forms, nom. pl. πλέες, dat. πλεόεσσι, acc. πλέας.

πλεκτός, ἡ, ὄν, (verbal adj. of πλέκω,) twisted, braided, plaited.

πλευρά, ᾱς, ἡ, the side or flank, a rib.

Πλευρών, ὠνος, ἡ, *Pleu'-ron*, a town in Æ-to'-li-a.

πλέων, *ον*, see *πλείων*.

πληγή, *ἡς, ἡ*, (*πλήσσω*,) Lat. *ictus*, a blow; a wound from a blow, Lat. *plaga*, (why not *vulnus*?) : the strict meaning is a blow or wound inflicted by a whip or stick, and not by a cutting instrument.

πλήθος, *εος*, Ion. *πληθύς*, *υος, τό*, Lat. *multitudo*, a crowd, large number; the greater number, mass, the populace, greater part, common people, majority as opp. to the chiefs, Lat. *plebs*, hence popular government, government by the people.

πλήθω, (*πλέος*,) to be full.

Πληιάδες, Ion. for Πλειάδες, pl. of Πλειάς, *άδος, ἡ*, the *Plei'-a-des*.

πλήξα, Ep. aor. of *πλήσσω*.

πλήξιππος, *ον*, (*πλήσσω, ἵππος*,) striking (= driving) horses.

πλησίος, *α, ον*, (*πέλας*,) Lat. *propinquus*, *vicinus*, *contiguous*, close by, near, neighboring: compar. *-έστερος*, sup. *-έστατος*.

πλήσσω; f. *πλήξω*; aor. *ἐπλήξα*; Ep. 2 aor. (*ἐ*)πέπληγον, Ep. inf. *πεπληγέμεν*; 2 pf. *πέπληγα*, part. *πεπληγώς*, B 264; 2 aor. pass. *ἐπλήγην* Γ 31: to strike; to strike and wound; to strike dumb with amazement.

πλοῦτος, *ου, ὁ*, Lat. *divitiae*, abundance, wealth.

πλυνός, *ου, ὁ*, a tank or trough for washing clothes.

πλύνω, f. *νῶ*, to wash, cleanse by washing.

πνέω, Hom. and Ep. for *πνέω*, f. *πνεύσομαι*, aor. *ἐπνευσα*, pf. *πέπνυμαι*, aor. pass. *ἐπνεύσθην*; see *ποιπνύω*, Lat. *spirare*, to breathe, live; to blow, Lat. *flare*; to emit an odor, Lat. *odorem spirare*; to breathe with a quick and laboring breath, be out of breath, breathe short and hard, Lat. *anhelare*: the poet. pf. pass. *πέπνυμαι*, part. *πεπνυμένος* Γ 203, is used as pres., to have breath, lit. to have breathed, have a soul; hence to be wise, prudent, *πεπνυμένος*, Lat. *prudens*.

πνεύμων, *ονος, ὁ*, (*πνέω*,) Lat. *pulmo*, lungs.

πνοή, Ep. for *πνοή*, *ἡς, ἡ*, (*πνέω*,) a blast, wind, breath.

Ποδαλείριος, *ου, ὁ*, *Pod-a-lir'-i-us*, surgeon of the Gre'-ci-an army.

ποδάρκης, *ες, (πούς, ἀρκέω)*, Lat. *pedibus valens*, strong of the feet, swift of foot.

Ποδάρκης, *ους, ὁ*, *Po-dar'-ces*.

ποδώνεμος, *ον*, (*πούς, ἄνεμος*,) with feet like the wind, swift as the wind.

ποδώκεια, *ας, ἡ*, (*πούς, ὠκός*,) Lat. *pedum pernicitas*, swiftness of foot.

ποδώκης, *ες, (πούς, ὠκός)*, Lat. *pedibus celer*, swift of foot; swift, Lat. *velox*.

ποθέσκε, A 492, see *ποθέω*.

ποθέω, f. *ήσω*, (*ποθή*,) Lat. *desiderare*, to desire earnestly, long for, yearn after, also to miss.

ποθή, *ἡς, ἡ*, Lat. *desiderium*, an earnest longing for, fond desire of: with *σῇ*, an earnest yearning for thee.

ποθί, encl., indefinite adv., poet. = πού, Lat. *alicubi*, somewhere, in any place; somehow, perchance, possibly.

ποιέω, f. ἤσω, aor. ἐποίησα, Lat. *facere*, to make, perform, create, produce, effect, do; to cause to come about; to make to become; to beget; to perform; to render, think; to make or represent in poetry, compose.

ποιήεις, εσσα, εν, (ποίη,) something like Lat. *herbosus*, *graminosus*, grassy, verdant.

ποικίλλω, κιλῶ, (ποικίλος,) to adorn with variegated work; to work in embroidery; to diversify or vary.

ποικιλομήτης, ου, ό, (ποικίλος, μήτις,) having many plans, versatile.

ποικίλος, η, ον, Lat. *varius*, variegated, many-colored, mottled, spotted; skilfully wrought, of cunning workmanship, elaborate, wrought, variegated work, embroidered in different colors, Lat. *picturatus*; various in color; carved, inlaid; intricate, cunning, artful; doubtful, capable of assuming various appearances.

ποίμην, ενος, ό, Lat. *pastor*, a shepherd, herdsman; a keeper or watcher, hence a chief, leader.

ποιμνήιος, η, ον, (ποίμνη,) of the flock.

ποινή, ἥς, ἡ, Lat. *poena*, compensation or satisfaction for a deed of blood, expiation, penalty, ransom-money, vengeance, punishment; reward, satisfaction.

ποίος, α, ον, Lat. *qualis*, what? of what kind? expresses indignant surprise.

ποιπνύω, f. ὕσω, intens. from πνέω, see πνέω, to puff from want of breath; to make haste.

πόλέες, Ep. for πολλοί, see πολύς.

πολεμήςιος, ον, Ion. for πολέμειος, (πόλεμος,) Lat. *bellicus*, *ad bellum perti-nens*, belonging to war; martial, warlike.

πολεμίζω, Hom. and poet. πτολεμίζω, f. ἴσω, (πόλεμος,) intrans., Lat. *bellum gerere*, to wage or carry on war; to contend, dispute, wrangle: trans., to fight with or against, assault, Lat. *impugnare*.

πολεμιστής, ου, ό, (πολεμίζω,) Ep. from πτολεμιστής, Lat. *bellator*, one who fights, a warrior or soldier.

πόλεμος, ου, ό, Hom. and Ep. πτόλεμος, Lat. *pugna*, a battle, combat; also, war, Lat. *bellum*.

π(τ)όλεμόνδε, (π(τ)όλεμος, -δε,) to the fight.

πολιήτης, εω, ό, Ion. for πολίτης, which see.

πολιός, adj., Lat. *canus*, see also *albidus*, hoary, whitish, gray.

πόλις, εως, ἡ, Ep. and Hom. forms, πτόλις, gen. π(τ)όλιος, ης; dat. ηι, ι; acc. ηα; pl. ηες, ιες; gen. ἰων; dat. ἰεσσι, ισι; acc. πόλιας, πόλις: Lat. *urbs*, a city; a state, commonwealth, Lat. *civitas*.

πολίτης, ου, ὁ, (πόλις,) Lat. *municipes, civis, a citizen or inhabitant of a city, fellow-citizen.*

Πολίτης, ου, ὁ, *Po-li'-tes.*

πολλάκι(s), (πολύς,) adv., Lat. *saepe, frequenter, many times, frequently, often.*

πολλός, see πολὺς.

πολυαίξ, αἶκος, ὁ, ἡ, (πολύς, αἰσσω,) Lat. *impetuosus, violent; causing weariness by violent and impetuous movement.*

πολύαρνος, ου; the dat. πολύαρνι B 106 is not, stric. speaking, irreg., ἀρνός being gen. from obsol. nom.; (πολύς, ἀρνός;) Lat. *multos agnos habens, having many lambs, rich in lambs or flocks.*

πολυβενθής, ἐς, (πολύς, βένθος,) Lat. *valde profundus, very deep.*

πολυβότειρ(α)(η), (πολύς, βώσκω,) *many-supporting.*

πολυδαίδαλος, ου, (πολύς, δαίδαλος,) *much or cunningly wrought, wrought with elaborate art, skilful.*

πολύδακρυς, υ, ρυος, adj., (πολύς, δάκρυ,) Lat. *lacrimosus, of many tears, much-weeping, tearful, also causing many tears.*

πολυδάκρυτος, ου, (πολύς, δακρυτός verbal adj. of δακρύω,) *much mourned or wept: also, tearful.*

πολυδαιράς, ἄδος, adj., (πολύς, δειρή,) *with many ridges or peaks, many-ridged.*

Πολυδεύκης, εως, ὁ, Lat. *Pol'-lux, Poly-deu'-ces, brother of Cas'-tor; see Classical Dictionary.*

πολύδιψιος, ου, (πολύς, δίψα,) *very dry, arid.*

πολύδωρος, ου, (πολύς, δωρέω,) *of rich gifts, enriched by gifts.*

Πολύδωρος, ου, ὁ, *Pol'-y-dó'-rus, a son of Pri'-am; see foreg.; see Classical Dictionary.*

πολύζυγος, ου, (πολύς, ζυγόν,) Lat. *multa habens transtra, having many rowers' benches, many-benched* B 293.

Πολύιδος, ου, ὁ, *Pol'-y-i'-dus.*

πολύκεστος, ου, (πολύς, κεστός,) *much-worked or embroidered, much-embroidered.*

πολυκλής, ιδος, ὁ, ἡ, (πολύς, κλής for κλεῖς,) *having many benches of rowers, many-benched.*

πολύκνημος, ου, (πολύς, κνημός,) *with many wooded hills; having many shoulders of mountains, hence hilly, rough, mountainous.*

πολυκοιρανία, Ion. for -ία, ἡ, (πολύς, κοιρανία,) *rule of many, = disorder* B 204.

πολυκτήμων, ου, (πολύς, κτάομαι,) *having many possessions or much wealth.*

πολυλήιος, ου, (πολύς, λήιον,) *of many cornfields, rich in corn.*

πολύμηλος, ου, (πολύς, μῆλον,) Lat. *multas habens oves, having many sheep, rich in sheep or flocks.*

Πολύμηλος, ου, ὁ, *Pol-y-me'-lus*, a Tro'-jan.

πολύμητις, ιος, ὁ, ἡ, (πολύς, μῆτις,) of many devices, shrewd.

πολυμήχανος, ου, (πολύς, μηχανή,) stric. of many mechanical inventions; Lat. *prudens*, of many devices, inventive, full of plans, B 173.

πολύμυθος, ου, (πολύς, μῦθος,) Lat. *verbosus*, of many words, talking much, easy of speech; much spoken of.

Πολύξεινος, ου, ὁ, *Po-lyx'-e-nus*, leader of the E-pe'-i.

Πολυποίτης, ου, ὁ, *Pol-y-pœ'-tes*, a Thes-sa'-li-an.

πολύπτυχος, ου, (πολύς, πτύξ, πτύσσω,) having many folds.

πολύς, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, acc. πολύν, πολλήν, πολύ, no du.; Ep. and Ion. forms, πολλός, πολλή, πολλόν, and πουλός, etc., gen. πολέος, pl. πολέες or -εῖς, gen. πολ(λ)έων, -άων, dat. πολέ-(ε)σ(σ)ι, acc. πολέας: compar. πλείων, πλέων, neu. πλεόν or πλεῖν, sup. πλεῖστος: Lat. *multus*, much, many, long, large; profound, wide, far extended, broad, Lat. *amplus*; πολὺν χρόνον, for a long time; πολὺς ὕπνος, deep sleep; τὰ πολλά, the most: neu. as adv. much; very particularly; exceedingly, very, Lat. *valde*; earnestly; often, repeatedly; τὸ πολύ, for the most part; with compar. to strengthen its force, much, by far, Lat. *multo*, πολὺ μᾶλλον, much more; with sup. much, Lat. *longe*.

πολύσκαρθμος, ου, (πολύς, σκαίρω,) much-springing, fleet, swift.

πολυσπερής, ἐς, (πολύς, σπείρω,) Lat. *late disseminatus*, much-spread; very numerous B 804, many.

πολυστάφυλος, ου, (πολύς, σταφυλή,) Lat. *uvīs abundans*, rich in grapes.

πολύστονος, ου, (πολύς, στένω,) sighing much, much-groaning, mournful, A 445.

πολυτρήρων, ωνος, ὁ, ἡ, (πολύς, τρήρων,) Lat. *columbis abundans*, abounding in pigeons or doves.

Πολύφημος, ου, ὁ, (πολύς, φήμη,) *Pol-y-phe'-mus*.

πολύφλοισβος, ου, (πολύς, φλοίσβος,) Lat. *multo strepitu resonans*, sonorus, loud-sounding.

πομπή, ἡς, ἡ, (πέμπω,) the act of sending, a dismissing; an escort to attend one that has been sent.

πονέομαι, subj. pl. πονεώμεθα; f. ἥσομαι; aor. ἐπονησάμην; pf. πεπόνημαι; aor. pass. ἐπονήθην; Hom. parts in (-)πονε(ε)(υ)-, (ἐ)πονει-: (πόνος:) Lat. *laborare*, to labor hard; to toil and greatly exert one's self in the conflict, labor, work hard, become faint and exhausted from exertion; of the mind, to be anxious: trans. to work hard upon or be busy about: in Hom. mostly dep. as above.

πόνος, ου, ὁ, (πένομαι,) Lat. *labor*, hard work, fatigue, toil, labor; a task; a work; of the mind, a hardship B 291, trouble, grief, distress, anxiety, of body, pain.

ποντοπόρος, ου, (πόντος, πόρος,) A 439, *going or sailing over the sea, sea-faring.*

πόντος, ου, ὁ, Lat. *pontus, the deep, sea, high-sea, (how do pontus, mare, aequor, pelagus differ?)*

ποποῖ, and ὦ πόποι, exclamation of astonishment, anger, or grief, *O! O Gods! shame!*

πόρος, ου, ὁ, (πείρω,) Lat. *vadum, a place where a passage is made, a ford; a bridge, ferry; way over, path, track; the way or mode of accomplishing or doing anything.*

πορσαίνω or πορσύνω, Ep. f. έω, (πόρω,) *to proffer, furnish, provide, give; to prepare* Γ 411, *attend to, make ready, arrange; wait upon.*

πόρτις, ιος, ή, *a young cow.*

πορφύρεος, η, ου, (πορφύρα,) Lat. *purpureus, purple, dark red, reddish, epith. of sea and blood; violet-colored, rosy.*

πόρω, 2 aor. έπορον, pf. πέπρωμαι, -ρωται, plup. -ρωτο, *to procure, bring about, contrive, be the cause of; offer, bestow, commit to, give, furnish, present, grant; pf. pass. 3 sing. πέπρωται, it has been ordered by fate; πεπρωμένος, fated* Γ 309, *destined.*

Ποσειδάων, άωνος, ὁ, Hom. for Ποσειδών, ώνος, Lat. *Nep-tu'-nus, Po-sei'-don, god of the sea.*

Ποσιδήιος, α, ου, poet. for Ποσειδελος, *sacred to Po-sei'-don or Nep'-tune.*

πόσις, ιος, ή, (πίνω,) Lat. *potio, potus, the act of drinking; a drink, Lat. potus.*

πόσις, ιος, ὁ, Ep. dat. πόσει, and acc. pl. πόσις, Lat. *maritus, a husband; see άνήρ.*

ποσσημαρ, (πόσος, ήμαρ,) interrog. adv., *within or in how many days?*

ποταμός, ου, ὁ, Lat. *flumen, a river.*

ποτάομαι, one of several poet. forms for πέτομαι, pf. Ep. 3 pl. πεποτήαται, Lat. *volare, to fly, flit about.*

πότε, Lat. *quando? when?*

ποτέ, encl. Lat. *aliquando, on a certain time, once, any time; once, formerly, Lat. quondam.*

πότερος, α, ου, *which?* used of two things or persons.

ποτί, see πρόσ.

ποτιδέγμενος, Dor. 2 aor. part. of προσδέχομαι, B 137, Lat. *expectans, awaiting.*

πότμος, ου, ὁ, (πίπτω,) *one's portion or destiny, that which happens to one; ill fate, death: stric. the lot that falls from the shaken helmet.*

πότνια, ας, ή, *madam, mistress, queen; as adj. most honored, august, bearing rule, Lat. adoranda: used only in addressing females, and is intended as a term of respect.*

ποτόν, οὐ, τό, Lat. *potus*, *drink*.

ποῦ, (πός,) interrog. adv. Lat. *ubi?* *where?* *in what place*.

πού, encl. particle, *somewhere*; *doubtless*; *somehow*; *anywhere*.

πολυβότειρ(α)(η), ἡ, Ion. for πολυβότειρα, (πολύς, βόσκω,) Lat. *alima*, *feeding many*, *much-nourishing*, *bountiful*.

Πουλυδάμας, αντος, ὁ, *Po-lyd'-a-mas*, a Tro'-jan.

πούς, ποδός, ὁ, gen. pl. ποδῶν, Ep. dat. ποσσί or πόδεσσι, Lat. *pes*, *a foot*; *the lowest part* or *foot*, *foundation*, Lat. *ima pars*, *radix*; in pl., of birds, *claws*, Lat. *ungulae*, of lower corners of a sail, *the sheets* or *ropes* by which the sail is controlled.

Πρακτίος, ου, ὁ, *Prac'-ti-us*, a river.

πραπίς, ἴδος, ἡ, Ep. dat. pl. πραπίδεσσι, pl. *diaphragm*, *midriff*; like φρένες, *the heart*, *mind*, Lat. *praeccordia*; the ancients thought that the mind was in the breast, hence the origin of many of our com. expressions.

πρεσβύτερος, α, ου, *older*, *more ancient*; *more venerable*: stric. compar. of πρέσβυς, *old*.

πρήθω, f. πρήσω, *to swell* or *puff out* by blowing; *to force* or *blow out*, *blow upon*.

πρηνής, ἐς, Lat. *pronus*, *prone*, *bent* or *bending forward* or *downwards*, on the face, *head first*, Lat. *praeceps*.

πρήξις, ιος, ἡ, *an action*, *an act*, *a deed*, see Lat. *factum*, *actio*: Ep. for πρᾶξις, (πράσσω).

πρ(ή)(ά)σσω, f. πρήξω, aor. ἔπρηξα, 2 pf. πέπρηχα, aor. pass. ἐπράχθην, iter. impf. -σεσκον, *to go through a task* and *accomplish it*, hence *to accomplish*, *perform*, *effect*, *do*, *execute*, A 562, Lat. *agere*; *to complete*, Lat. *efficere*; *to transact*; *to follow a business*; *to be in a certain condition*, εὖ or κακῶς πρήσσειν, *to do* or *be well* or *ill*; οὕτω πράξας, *having fared so*.

Πριαμίδης, ου, ὁ, *son of Pri'-am*.

Πρίαμος, ου, ὁ, *Pri'-am*, king of Troy; why called Πρίαμος? see Classical Dictionary.

πρίν, conj. and adv., Lat. *prius*, *before*, *until*, *till*, *before that*, *ere*, *sooner*, also, *formerly*, *previously*; πρίν ἢ, Lat. *priusquam*, *before that*, *sooner than*, occurs twice in Hom.; Hom. uses πάρος for πρίν; πρότερον or πρόσθεν . . . πρίν, πρίν or πάρος . . . πρίν, *before* . . . *than*, or the second word *than* is often better not rendered by any Eng. word; τὸ πρίν, *formerly*.

πρό, prep. *before*, *in front of*; with gen. Lat. *prae*, *pro*, with ablative, *ante* with acc. *before*; *in front of*, *in the presence of*, Lat. *coram* with ablative; *in front of* as a defender, *in defence of*; *in behalf of*; *because of*;

for, on account of, Lat. *propter*; instead of; sooner; *πρὸ ὁδοῦ*, forward on the road, onward; temporal, Lat. *ante*, before, opp. to *μετά* with acc., *πρὸ χειρῶν*, at hand, in readiness: adv. before, forth, forward; sooner, before: in compo., besides its gen. meaning as an adv., it has a streng. influence; rather; defence; in compo. with a verb, it does not lose the final vowel before an augment, see *περί*.

προβαίνω, f. *προβήσομαι*, contr. 2 aor. *προὔβην*, pf. *προβέβηκα*; Ep. pres. part. *προβιβάς* and *προβιβών*: (*πρό*, *βαίνω*): to step forward, make progress, advance, something like Lat. *progredi*; to go on: of time, to go on or wear away; to be past or gone: to go before or be superior to. The f. *προβήσω* and aor. *προέβησα* have a trans. or causal sense, to move forward, cause to advance, promote or aid.

προβάλλω; f. *βαλῶ*; 2 aor. *προύβαλον*, iter. *πrouβάλεσκον*; pf. *προβέβληκα*: (*πρό*, *βάλλω*): Lat. *projicere*, to throw forth or before, throw or put forward; to throw away; to bring forward or propose, pledge, hazard; to expose to; to present an argument or excuse: mid. to cast forth and throw before one's self, A 458; throw away; to put or hold before one's self; to put forward; to propose or represent to one's self; to excel, lit. to throw one's self beyond.

προβέβουλα, see **προβούλομαι**.

προβλής, ἦτος, adj., (*προβάλλω*), Lat. *projectus*, thrown forward, projecting B 396.

προβούλομαι, 2 pf. *προβέβουλα*, (*πρό*, *βούλομαι*), Lat. *praeferre*, to wish before or rather, prefer.

προγενέστερος, compar. of *προγενής*, (*πρό*, *γένος*), Lat. *major natu*, senior, older.

προγίγνομαι, for parts see **γίγνομαι**, (*πρό*, *γίγνομαι*), to be before; to exist before; to advance.

προδοκή, ἦς, ἡ, (*πρό*, *δέχομαι*), a place for lurking or lying in ambush.

προεῖδον, (*πρό*, *εἶδον*), 2 aor., see **ὁράω**, to see or look forward; to look forward in the sense of to provide.

πρόειμι, inf. *προιέναι*, (*πρό*, *εἶμι*), Lat. *procedere*, to go forward, go forth, go before or in advance.

προερέσσω, f. *έσω*, (*πρό*, *έρέσσω*), to row forward.

προερύω, f. *ύσω*, Ep. aor. *προέρυσσα* A 435, (*πρό*, *έρύω*), to draw forward.

προθέουσι, A 291, *προθέω* is regarded by some as an old form for **προτίθημι**, to put forward, allow: other leading scholars understand *προθέουσιν*, A 291, to be compd. of *πρό* and *θέω* to run, and render *press forward for utterance*, making *οἱ* a pron. in dat. case.

Προθοήνωρ, ορος, ὁ, *Proth-o-e'-nor*, a Bœ-o'-tian chief.

Πρόθοος, ου, ὁ, *Proth'-o-us*, a Mag-ne'-sian chief.

προθυμία, ης, ἡ, Ion. for **προθυμία**, (πρόθυμος,) *forward or ready will, zeal, a willing mind, readiness.*

πρόθυρον, ου, τό, (πρό, θύρα,) *a place before a door, vestibule, porch, entry.*

προιάπτω, f. ψω, (πρό, λάπτω,) Lat. *ante mittere*, to send forward, send prematurely.

προΐημι, 3 sing. προΐει B 752; f. προήσω; aor. προήκα, Ep. προέηκα, Ep. 3 pl. πρόεσαν, Ep. inf. προέμεν: (πρό, ἵημι:) *to send or throw forward, send forth, send as a messenger* Γ 117; *to dismiss; to let go, let drop; to discharge, hurl, or shoot a missile; to cast before, throw away; to give up* A 127; *pours forth*, B 752; *bestow*: mid. *to send from one's self, hence to dismiss, let go, give up, reject; to deliver or bestow over; to give lavishly, waste; to let go and be lost.*

προὔχω, contr. of **προέχω**, for parts see ἔχω, (πρό, ἔχω,) *to hold forward, hold before; to hold before in the sense of to defend; to put forth as a pretext; to hold before in preference or prefer*: intrans. *to be before or have the precedence, have the advantage*; of place, *to project out or forward*; of honor or power, *to be before or in position of power, be prominent; to surpass or be better than.*

Προΐτος, ου, ὁ, *Præ'-tus.*

προκαθίζω, f. ἴσω, (πρό, καθίζω (κατά, ἵζω),) Lat. *ante, considere*, to sit down before; of birds, *to alight.*

προκαλέω, (πρό, καλέω,) Lat. *evocare, provocare*, to call forward or forth: mid., Lat. *provocare*, to challenge, lit. *to call forth to one's self.*

προκαλίζομαι, Lat. *provocare*, to challenge, = mid. of foreg.

προμαχίζω, f. σω, (πρόμαχος,) *to fight in front*, Γ 16.

πρόμαχος, ου, (πρό, μάχομαι,) *fighting in the front*: as subst. *a champion.*

πρόμος, ου, ὁ, (πρό,) Γ 44, *the foremost one, principal person; champion.*

προνοέω, (πρό, νοέω,) see Lat. *providere*, to see beforehand; to see or look into beforehand, plan for a thing, take thought for beforehand.

προπάροιθε(ν), adv., Lat. *ante, formerly, before; forward*, Lat. *prorsum*: *before, in front*, Lat. *coram*: prep. with gen. *before.*

πρόπας, πρόπασα, πρόπαν, (πρό intens., πᾶς,) Lat. *universus, totus.*

A 600 **πρόπαν ἡμαρ** *the whole day through, all together*; as adv. *entirely.*

προπέμπω, f. ψω, (πρό, πέμπω,) Lat. *praemittere*, to send forward, before, or on, send forth A 442; to dismiss, send away; to go before in order to conduct.

προπρηνής, ές, (πρό, πρηνής,) Lat. *pronus*, leaning forward or downwards, prone.

προπροκυλίνδομαι, (προπρό, κυλίνδομαι,) *to keep rolling yet further on.*

προρέω, (πρό, ρέω,) *to flow on forwards, flow towards.*

πρός, in Hom. Dor. π(ρ)οτί, prep. with gen., dat., and acc. *from, at, by*:

with gen., Lat. *a* or *ab*, *from*, *from* or *on* in sense of position, *at the hand of*, *of*; *on the side of*; in swearing, *before*, *by*, *in the eyes of*, *in the presence of*; *from before*, *from*, of origin and source; *under the command of*; *in front of*, *over against*, *looking towards*; with pass. verb instead of *ὑπό*, *by*; *on the part of*, *according to*, to denote what is appropriate or natural: with dat., Lat. *apud* with acc., *at*, *on*, *close by*, *near*, *in the presence of*; *besides*, Lat. *præter*; *about* or *upon* as being occupied or busied *about* or *upon* anything: with acc. *πρός* indicates tendency, direction, drift, lit. *to the front of*; Lat. *in*, *ad*, *to*, *towards*, *upon*; to = *before*; of relation or disposition, *towards*, *against*, *with*, *to*, *in answer to*; *in reference to*, *with a view to*, *for*, also with this sense in questions, *πρός τί*, *for what?* of time, *towards*, *about*; *suitable to*, *according to*; *in proportion or comparison to*; *at*; *by*, as a resort to; *πρός* is never placed after its acc.: as adv. *besides*, *moreover*, *in addition to*, *also*, *over and above*: in compo. *to*, *towards*; *in addition*; gives idea of *remaining beside*; in Hom. often separated from the verb with which it is compounded.

προσαμύνω, f. *νῶ*, (*πρός*, *ἀμύνω*,) *to come to aid or help one*.

προσαυδάω, impf. *προσηύδων*, f. *ήσω*, (*πρός*, *αὐδάω*,) Lat. *alloqui*, (compare Lat. *alloqui*, *appellare*, *affari*,) *to address*, *accost*, *speak to*.

προσβαίνω, f. *προσβήσομαι*, 2 aor. *προσέβην*, pf. *προσβέβηκα*, (*πρός*, *βαίνω*,) Lat. *adire*, *to go to or towards*, *arrive at*, *approach*, also, *to come upon*, *attack*; *to ascend*, Lat. *adscendere*, (compare Lat. *adscendere*, *scandere*, *escendere*, *conscendere*, *inscendere*.)

πρόσειμι, (*πρός*, *εἶμι*,) *to go or come to*, *approach*.

προσεῖπον, a 2 aor. with only a supplied pres., see Hadley and Allen's Grammar, 539,8 a: Lat. *alloqui*, *to accost*, *speak to*, *address*.

πρόσθε(ν), (*πρό*,) prep. with gen., Lat. *ante*, *before*, referring to both time and place: adv., of time, Lat. *antea*, *ante*, *formerly*, *aforetime*, *of old*; of place, Lat. *ante*, *in or on the fore part*; *forward*.

πρόσσω, see **πρόσω**.

πρόσφατος, *ον*, (deriv. uncertain, perhaps *πρό*, *σφάζω*,) *recently slain*.

πρόσφημι, (*πρός*, *φημί*,) *προσέφην*, Lat. *alloqui*, *to address*, *accost*, *speak to*.

προσφωνέω, f. *ήσω*, (*πρός*, *φωνέω*,) Lat. *alloqui*, *to call out to*, *accost*; *to speak of or call by name*, Lat. *nominare*, (why not *nuncupare*?); *to dedicate to any one*, Lat. *dedicare*.

πρόσω, poet. **πρόσσω**, (*πρό*,) adv. *further*; *forward*, *to the fore part*; *forward* in point of time, *in the future*, Lat. *in posterum*.

πρότερος, *η*, *ον*, compar. of *πρό*, sup. *πρώτος*, Lat. *prior*, of time and place, *earlier*, *sooner*, *former*, *before*, *older*, in pl. also *men of former times*, Lat. *maiores*, also neu. as adv. in much the same sense, Lat.

prius, priusquam : adv. **προτέρω** besides the neu. *further on, more forward*.

προτέρω, see foreg.

προτί, see **πρός**.

προτίθημι, f. **προθήσω**, aor. **προέθηκα**, 2 aor. **προέθην**, (**πρό**, **τίθημι**,) Lat. *proponere*, to set or put before, offer, give, also, to set out to public view; to propose, put forward, set up; to expose; set forth; to hold forth; to prefer.

προτιέσσομαι, (**προτί**, **ᾔσσομαι**,) to see beforehand; to suspect; to look upon.
πρότονος, ου, ὁ, (**προτείνω**,) a fore-stay reaching from the mast-head to the stern.

προτρέπω, (**πρό**, **τρέπω**,) to press or urge forward; to force, incite.

προφέρω, for prin. parts see **φέρω**, (**πρό**, **φέρω**,) to bring forward or before, present, proffer; to bring forth, produce, Lat. *proferre*; to display; to cast before, cast in one's teeth, Γ 64, Lat. *exprobrare*; to assert.

πρόφρων, ονος, ὁ, ἡ, (**πρό**, **φρήν**,) with mind forward and ready to act; willing, ready to act; friendly, kindly, Lat. *benevolus*.

προχέω, f. **προχεῶ**, aor. **προέχεα**, pf. **προκέχυκα**, aor. pass. **προεχύθην**, (**πρό**, **χέω**,) Lat. *profundere*, to pour before or forth, B 465.

πρύμνη, ης, ἡ, Ion. and Hom. for **πρύμνα**, Lat. *puppis*, the stern of a ship, the poop.

πρυμνήσιος, α, ου, (**πρύμνη**,) of or belonging to a ship's stern; neu. pl. as subst. **πρυμνήσια τά**, stern-cables, A 436, (is Lat. *retinacula* the equivalent of this?); ships were fastened by their sterns.

Πρύτανις, ιος, ὁ, *Pryt'-a-nis*; stric. a chief or head.

πρώην, (**πρό**,) adv. *recently, lately*, Lat. *nuper*; sometimes written **πρώην**.

πρώϊος, ου, *early*; adv. **πρώϊα**, day before yesterday, B 303, **χθιζά τε καὶ πρώϊζ'**, yesterday and the day before.

Πρωτεσίλαος, ου, ὁ, *Pro-tes'-i-la'-us*, a leader of the Thes-sa'-li-ans, first of the Greeks to set foot upon the Tro'-jan soil, and the first to fall.

πρώτιστος, adj., streng. Hom. sup. for **πρώτος**, by far the first, the very first B 702, *chiefest of all*.

πρώτογονος, ου, (**πρώτος**, **γόνος**,) *firstling, first-born*.

πρώτος, η, ου, (sync. and contd. sup. of **πρό**,) Lat. *primus*, first; ἐν **πρώτοις**, Lat. *in primis*, among the first, especially; neu. as adv., Lat. *primum*, above all, first, first of all, foremost.

πτάμενος, 2 aor. part of **πέτομαι**, which see.

πτάτο, 2 aor. Ep. 3 sing. of **πέτομαι**, which see.

πτελέη, Ion. for **πτελέα**, ας, ἡ, the elm.

Πτελέον, οὔ, τό, *Pte'-le-um*, name of two towns, one in E'-lis, the other in Thes'-sa-ly.

ΠΤΕΡΟΕΙΣ, εσσα, εν, (Πτερόν,) Lat. *pennatus*, feathered; winged, Lat. *volatilis*

A 201, ἔπεα Πτερόεντα, winged or swift words.

ΠΤΕΡΝΗ, Ion. for Πτέρνα, ης, ἡ, the heel.

ΠΤΕΡΥΞ, υγος, ἡ, (Πτερόν,) Lat. *ala*, a pinion, wing, (compare Lat. *ala*, *penna*, *pinna*, *pluma*); the wing of a mountain; the wing of a garment, the wing of a house, a rudder (or wing) of a vessel.

ΠΤΟΛΕΜΙΖΩ, poet. for ΠΟΛΕΜΙΖΩ.

ΠΤΟΛΕΜΟΣ, Ep. for Πόλεμος.

ΠΤΟΛΙΕΘΡΟΝ, ου, τό, (Πτόλις, Ep. of Πόλις,) a city; A 164, city of the Τρό'-jans.

ΠΤΟΛΙΠΟΡΘΟΣ and ΠΤΟΛΙΠÓΡΘΙΟΣ, ον, (Πτόλις, Πέρθω,) destroying-cities, B 278.

ΠΤÓΛΙΣ, Ep. for Πόλις.

ΠΤΥΚΤÓΣ, ἡ, όν, (Πτύσσω,) folded up, doubled over.

ΠΤΥΞ, ΠΤΥΧÓΣ, ἡ (Πτύσσω,) a fold, a layer; a wrinkle, bend, or hollow, hence a small valley, a dell.

ΠΤΩΞ, ώκος, adj., (Πτώσσω,) Lat. *timidus*, timid, easily frightened: as subst. a hare.

ΠΤΩΣΣΩ, to cringe, to cower through terror; to behave like a beggar, beg.

ΠΥΓΜΑΪΟΙ, οί, (Πυγμή,) Pig'-mies, a fabled race of dwarfs; lit. a foot long, or by deriv. fistling.

ΠΥΘΕΣΘΑΙ, 2 aor. of ΠΥΝΘΑΝΟΜΑΙ.

ΠΥΘΩ, οὖς, dat. οἷ, ἡ, Py'-tho, old name for Del'-phi on Par-nas'-sus, where was the oracle of A-pol'-lo; a still older form was Πυθών, ώνος.

ΠΥΘΩ, to cause anything to decompose or rot.

ΠΥΚΑ, (Πυκνός,) adv. closely, firmly; carefully.

ΠΥΚΆΞΩ, f. άσω, aor. ἐπύκασα, pf. πεπύκασμαι B 777, aor. pass. ἐπυκάσθην, (πύκα,) to make dense, thick, or close; to cover closely, B 777; to wrap up closely; to cover thick, overlay; to protect by covering, shelter; to overshadow; to shut up or close.

ΠΥΚΙΝÓΣ, ἡ, όν, Ep. and Hom. leng. for Πυκνός, (Πύξ,) Lat. *densus*, *spissus*, close, firm, compact, close-packed, crowded, dense; thick; frequent, rapid, Lat. *creber*, *frequens*; of the mind, close, collected, cautious, prudent, sagacious, Lat. *prudent*, *callidus*; well-made, strong, firmly-put-together, compact; great: besides the adv. in -ώς, the neu. is often used as adv., firmly; closely; often; in excess, excessively; wisely.

ΠΥΛΑΙΜΈΝΗΣ, ους, ό, Py-lam'-e-nes, a Paph-la-go'-ni-an chief.

ΠΥΛΑΙΟΣ, ου, ό, Py'-æ-us, from La-ris'-sa.

ΠΥΛΗ, ης, ἡ, Lat. *porta*, a gate, entrance; Πύλαι, the gates of a town, a mountain pass as entrance into a country.

ΠΥΛΑΩΡÓΣ, οὖ, ό, (Πύλη, οὔρος,) as adj. and subst. guarding the gate.

ΠΥΛήνη, ης, ἡ, Py-le'-ne, a town of Æ-to'-li-a.

Πύλιοι, ων, οἱ, the *Py'-li-ans*.

Πυλοιγενής, ἐς, (Πύλος, γενέσθαι,) *Py'-los born, born at Py'-los*.

Πύλος, ου, ὁ, or ἡ, *Py'-los*.

πύματος, η, ον, (πυθῆν,) *last*.

πυνθάνομαι, πεύθομαι; f. πεύσομαι; 2 aor. ἐπυθόμην, Hom. opt. redupl.

3 sing. πεπύθοιτο; pf. πέπυσμαι, 2 sing. πέπυσ(σ)αι, -σται; plur. Ep.

3 sing. and du. (ἐ)πέπυστο, πεπύσθην: Lat. *sciscitari, to inquire, question; to learn by inquiry; to hear, find out, learn*.

πύξ, adv., *with the fist; in boxing*, Γ 237.

πῦρ, ρός, τό, Lat. *ignis, fire*.

πυράγρα, ας, ἡ, (πῦρ, ἄγρα,) *fire-tongs*.

Πυραίχμης, ου, ὁ, *Py-ræch'-mes*, a chief of the Pæ-o'-ni-ans.

Πύρασος, ου, ὁ, *Pyr'-a-sus*, a town of Thes'-sa-ly; also, the name of a Tro'-jan.

πύργος, ου, ὁ, Lat. *turris, a tower, turret; a tower of defence, bulwark, a single tower or castle; in pl. walls and towers; the turret on the highest part of a building; a close body of troops*.

πυρετός, οὔ, ὁ, (πῦρ,) stric. *the heat of fire; fever or heat of the feverish body*.

πυρή, ἡς, Ion. for πυρά, ἄς, ἡ, *a place for a fire, a pile of wood for burning; a general pile*, Lat. *pyra, rogos*; by metonymy, *a sepulchre or grave; an altar or the fire on an altar*.

πυρκαϊή, ἡς, Ion. for πυρκαϊά, ἡ, (πῦρ, καίω,) stric. *a kindling of the fire; a place for kindling fire; a burning funeral pile*.

πω, encl. particle, *yet, hitherto*; rare. used alone and com. with neg., *not yet, in no wise*.

πωλέομαι, imperf. iter. 3 sing. πωλέσκετο A 490, f. πωλήσομαι, many parts are from the Ion. πωλευ-, Lat. *versari, to wander about or move up and down in a place; to frequent a place*, Lat. *ventitare, frequentare*.

πῶμα, ατος, τό, *a cover*.

πῶποτε, (πω, ποτέ,) *ever yet, at any time*; is Lat. *unquam* the equivalent of this? οὐ πῶποτε, *never yet*.

πῶς, interrog. adv., Lat. *quomodo? how? in what way? why? πῶς γάρ, for how is it possible? πῶς ἄρα, but how? how therefore? πῶς ἄν with the opt. expresses a wish in the form of a question, also, how could? how by any possible means?*

πῶς, encl. adv., Lat. *aliquo modo, somehow, in some way, at all, in any way*.

πῶν, εος, τό, Lat. *grex, a herd or flock, of sheep*; δίων μέγα πῶν Γ 198: δίων is not always used.

P.

ῥα, ῥ', see ἄρα.

ῥαδαλός, see ῥοδανός.

ῥαιστήρ, ἦρος, ὁ, (ῥαίω,) a hammer.

ῥέα, ῥεῖα, Ep. adv. for ῥᾶ, Lat. *facile, easily; lightly, carelessly.*

ῥέεθρον, ου, τό, poet. uncond. for ῥεῖθρον, (ῥέω,) a current, a stream; the channel or bed of a river, Lat. *alveus.*

ῥέζω, iter. impf. ῥέζεσκον, f. ῥέξω, aor. ἔ(ρ)ῥεξα, to act; trans. to do anything, accomplish, Lat. *facere*; A 444 to offer; with ἱερά to perform, Lat. *sacra facere.*

ῥέθος, εος, τό, a limb.

ῥεῖα, see ῥέα.

ῥέπω, to go gradually downwards, to sink lower and lower in the scale.

ῥέω, f. ῥεύσομαι, pf. ἑρρύηκα, 2 aor. pass. in act. sense ἑρρύην, Lat. *fluere, to flow; to drop off; to glide away; to flow freely or easily: trans. to cause to or let flow, pour.*

ῥηγμί(ν)(s), ἴνος, ὁ, (ῥήγνυμι,) the breaking, of the rising surge as it breaks over on the strand; surf, breakers; the beach or shore, that over which the sea breaks, A 437.

ῥήγνυμι; impf. iter. 3 sing. ῥήγνυσκε; f. ῥήξω; aor. ἑρρήξα; Hom. pf. pass. ἑρρήκεται; 2 pf. ἑρρώγα, has pass. signif. = intrans. use; 2 aor. pass. ἑρράγην: Lat. *frangere, rumpere*, (what is the difference between these Lat. words?) to break, break to pieces, shatter, rupture, fracture, burst asunder or through; to rend or tear; to unloose, let loose; to throw or dash down: intrans. to burst forth.

ῥήγος, εος, τό, (deriv. uncertain,) a covering for bed or seat, a cushion.

ῥήιδιος, ῥήδιος, Ion. for ῥαῖδιος, contd. ῥάδιος, η, ου, Lat. *facilis, not difficult, easy; light, without trouble; also, in this last sense, without trouble to one's self, thoughtless; pleasant in manners, easy of disposition.*

ῥήνη, ης, ἡ, Rhe'-ne, a nymph.

ῥήσσω, Ion. for ῥήγνυμι, which see; also, Hom. to strike the ground with the feet, i. e. to dance.

ῥίγέω; f. ἦσω; aor. ἑρρίγησα; 2 pf. ἑρρίγα, as pres., subj. Ep. 3 sing. ἑρρίγησι: (ῥίγος:) Lat. *horrere, to tremble with fear* Γ 259, but stric. to tremble with the cold: inf. to fear or be afraid to.

ῥίγιον, adv., compar. neu. from ῥίγος, colder; more terrific, more terribly, worse, more violently, Lat. *magis horrendum.*

ῥίγος, εος, τό, Lat. *frigus, cold.*

ρίμφα, adv., compare Lat. *statim, celeriter; readily, swiftly; easily; promptly.*

Ῥίπη, ης, ἡ, *Rhi'-pe*, a town of Ar-ca'-di-a.

ρίπτω, iter. impf. ῥίπτασκον, f. ῥίψω, aor. ἔρριψα, 2 pf. ἔρριφα, aor. pass. ἔρριφθην, 2 aor. pass. ἔρριφην, Lat. *jacere, to hurl, throw; to throw forth*, Lat. *projicere; to cast down*, Lat. *dejacere; with gen. to throw at; to throw about*, Lat. *circumjacere; to cast out or away; to throw away; to scatter*: seemingly intrans. *to fall or cast one's self*, ἐαυτόν is understood.

ῥοδανός, ἡ, ὄν, *swaying backwards and forwards.*

Ῥόδιος, α, ον, (Ῥόδος,) *Rho'-di-an.*

ῥοδοδάκτυλος, ον, (ῥόδον, δάκτυλος,) *rosy-fingered*, epith. of Ἥως, A 477.

Ῥόδος, ου, ἡ, Lat. *Rho'-dus, Rhodes*, an island.

ῥοή, ἡς, ἡ, (ῥέω,) *a flowing, a current, stream, river.*

ρύατο, 2 aor. Ep. 3 pl. of ῥύομαι, which see.

ρύομαι, *to draw to one's self out of danger, rescue; to shield; to cover, hide; to draw back, hinder, check.*

ῥυστάζω, (ῥύω,) *to drag forcibly away, drag around; to do violence to.*

Ῥύτιον, ου, τό, *Rhyt'-i-um*, a town of Crete.

ῥωγαλέος, α, ον, (ῥώξ,) *split, rent, ragged*, B 417.

ῥώομαι, an old Ep. word *to move with vigor, move rapidly; to move about with violence; to rush or dart.*

Σ.

σ', = σέ, = σοί, = σά.

Σαγγάριος, ου, ὁ, *San-ga'-ri-us*, the name of a river.

σακέσπαλος, ον, (σάκος, πάλλω,) *shield-brandishing.*

σάκος, εος, τό, *a shield*, it was made of wood or osier twigs plaited and covered with hides or leather.

Σαλαμίς, ἴνος, ἡ, *Sal'-a-mis*, the name of an island; a town of Cy'-prus.

Σαλμωνεύς, Ep. gen. νῆος, ὁ, *Sal-mo'-neus*, son of Æ'-o-lus.

Σάμος, ου, ἡ, *Sa'-mos*, the name of several Greek islands.

σάος, Lat. *salvus, sospes, unharmed, safe*; compar. *σαώτερος.*

σαόω, Hom. σώω and σώζω; impf. 3 sing. (ἐ)σάω, iter. σώεσκον; 2 sing. imperat. σά(ου)(ω); f. σώσω, Hom. σαώσω; aor. ἔσωσα, Hom. ἐσάωσα; pf. σέσωκα; aor. pass. ἐσώθην, Hom. ἐσαώθην; parts are formed from σο(α)-: Lat. *salvare, to save, preserve.*

Σαρπηδών, ονος, or οντος, *Sar-pe'-don*, son of Zeus and ally of the Tro'-jans.

στάφα, (σαφής,) poet. adv., Lat. *perspicue, clearly, manifestly, evidently.*

σάω, see σαόω.

σαώτερος, compar. of σάος.

σβέννυμι, f. σβέσω, 2 aor. ἔσβην, Lat. *extinguere*, to *extinguish*, put out; to *keep down*, suppress, stifle.

σεβάζομαι, (σέβας,) compare Lat. *venerēri*, *verēri*, to *stand in awe of*, reverence.

σέθεν, see σύ.

σεῖο, see σύ.

σειώ, f. σείσω, aor. ἔσεισα, Lat. *quatere*, *vibrare*, to *shake*, agitate, brandish, cause to quake; to move to and fro, to set in quick motion.

Σέλαγος, ου, ὁ, *Sel'-a-gus*.

σελήνη, ης, ἡ, (σέλας,) Lat. *luna*, the moon.

Σεληπιάδης, ου, ὁ, the son of *Se-le'-pi-us*, *Eu'-e-nus*.

σέλινον, ου, τό, Lat. *apium*, *parsley*, B 776.

Σελλήεις, εντος, ὁ, *Sel-le'-is*, name of two rivers, one in E'-lis the other in Tro'-as.

σέο, see σύ.

σεῦ, see σύ.

σεύω; impf. mid. 3 pl. ἐσσεύοντο; aor. ἔσσευα, Ep. σεῦα; pf. ἔσσυμαι; aor. pass. ἐσ(σ)ύθην; 2 aor. mid. Ep. 3 sing. σύτο: Lat. *concitare*, to put in violent motion; to drive, chase, pursue; drive away; to hunt; to hurl, cast, throw: to agitate, set on; to bring forth, cause to spring or come forth: mid. and pass. to be in rapid and violent motion, hasten, dart along; to strive for, be eager.

σηκός, ου, ὁ, an enclosure for sheep or goats, a fold, pen.

σημα, ατος, τό, (is Lat. *signum* or *nota* the equivalent of this?) a sign, mark; token; a spot; a banner, standard, battle-signal; a mark either as a letter or as a pictorial mark; a mound as the mark of a tomb, a tomb, Lat. *tumulus*; a sign from heaven; a distinctive mark, seal; a sign of the zodiac.

σημαίνω; Ion. f. σημανέω, contr. σημανῶ; aor. ἐσήμ(η)(α)να; pf. σεσήμασμαι; aor. pass. ἐσημάνθην: (σημα:) Lat. *significare*, to indicate or signify by a sign, to show; to intimate; to give a sign, Lat. *signum dare*; to give a signal, hence to rule; to affix a sign or mark, Lat. *signare*.

σήπω; f. σήψω; aor. ἔσηψα; 2 pf. σέσηπα, B 135; 2 aor. pass. ἐσάπην, subj. Ep. 3 sing. σαπήη: Lat. *putrefacere*, to corrupt, make putrid, to cause to fester: pass., Lat. *putrescere*, to become putrid or rotten, putrefy, ferment.

Σήσαμος, ου, ὁ, *Ses'-a-mus*, a river of Paph-la-go'-ni-a.

Σηστός, ου, ἡ, ὁ, *Ses'-tos*, a town on the Hel'-les-pont.

Σθένης, ου, ὁ, *Sthen'-e-lus*, see Classical Dictionary.

σθένος, εος, τό, Lat. *vis, robur, strength, vigor, might, power, force.*

σιγαλόεις, έσσα, εν, (σίαλος,) *shining, worked smooth, splendid, rich in workmanship.*

σιγή, ης, ή, (σίζω,) Lat. *silentium, taciturnitas, silence*; dat. σιγῇ as adv., Lat. *tacite, in silence, secretly.*

σιδήρεος, and Ep. σιδήρειος, η, ου, (σίδηρος,) Lat. *ferreus, of or pertaining to iron or steel, iron*; fig. *iron.*

σίδηρος, ου, ό, Lat. *ferrum, iron*; an *iron weapon, anything made of iron, an iron tool.*

Σικυών, ώνος, ό, Sic'-y-on, a city on the gulf of Cor'-inth.

Σιμόεις, εντος, ό, Sim'-o-is, the name of a river.

Σιμοείσιος, ου, ό, Sim-o-is'-i-us, one of the Tro'-jans.

Σίντιες, οί, (σίνομαι,) Sin'-tians, inhabitants of the island Lem'-nos, lit. *plunderers, pirates.*

Σίπυλος, ου, ό, Sip'-y-lus.

Σίσυφος, ου, ό, Sis'-y-phus.

σίτος, ου, ό, in sing., τά in pl., Lat. *frumentum, grain, wheat, corn*; also, *that which is made from corn or wheat, and so food, Lat. cibus.*

σιωπάω, Lat. *silēre, to keep silent, keep still.*

σιωπή, ης, ή, Lat. *taciturnitas, stillness, silence, a being silent*; dat. σιωπῇ as adv., *in silence, silently, quietly, without noise, secretly, Lat. tacite, clam.*

Σκαιαί πύλαι, the West Gate of Troy, see foll.

σκαίος, ά, όν, Lat. *sinister, scaevus, left, relating to the left side, on the left side*; *left-handed, and so awkward: towards the west, western, lit. on the left of the οἰωνοσκόπος who faced to the north*; *unlucky, inauspicious.*

σκαίρω, f. σκαρῶ, to leap, dance.

Σκαμάνδριος, α, ου, Sca-man'-dri-an; Σκαμάνδρος, ου, ό, the Sca-man'-der, the name of a river of Troy.

Σκάρφη, ης, ή, Scar'-phe, a town of Lo'-cris.

σκηπτουχος, ου, (σκήπτ(ρ)ον, έχω,) Lat. *sceptrafer, bearing a staff or sceptre, sceptre-bearing.*

σκήπτρον, ου, τό, (σκήπτω,) a staff; the staff or sceptre carried by kings as a symbol of power and dignity; a mace borne by a herald, priest, judge, etc.

σκιάω, Ep. σκιάω, used in pass. to be shaded, become dark; = σκιάζω, (σκιά).

σκίδναμαι, A 487, to be scattered, spread out, spread.

σκιόεις, εσσα, εν, (σκιά,) Lat. *umbrosus, shaded, shadowy, shady.*

σκόπελος, ου, ό, (σκοπός,) Lat. *scopulus, a height, high peak, high rock, a look-out.*

σκοπή, ἡς, ἡ, (σκοπός,) *a place for keeping watch, a look-out.*

σκοπός, ός, ἡ, (σκέπτομαι,) Lat. *observator, a watcher, watchman*, B 792; *a spy, scout*, Lat. *speculator*; *a messenger*; *one who watches over, hence a guardian or guide*; *the aim, object, mark*, Lat. *scopus*; *one who keeps watch, an inspector or overseer.*

σκότος, ου, ός, *darkness, esp. as applied to death, darkness of death.*

σκύζομαι, *to be enraged*, Δ 23.

σκυδμαίνω, *see σκύζομαι.*

Σκῶλος, ου, ός, *Scó-lus, a town of Bæ-o'-ti-a.*

σμεραγέω, f. ἤσω, *to resound, crash, roar, re-echo*, B 210.

σμερδαλέος, η, ου, *terrible, terrific, fearful*: σμερδαλέον *as adv., Lat. terribiliter, terribly.*

Σμινθεύς, έως, ός, *Smin'-theus, epith. of A-pol'-lo, for deriv. see Classical Dictionary.*

σμῶδιξ, διγγος, ἡ, Lat. *vibex, livor ab ictu, a weal or swelling from a blow.*

Σόλυμοι, ων, οί, *the Sol'-y-mi of Lyc'-i-a.*

σός, η, ου, *safe, unhurt, sound, compare Lat. integer, incolumis, salvus.*

σός, ἡ, όν, (σύ) Lat. *tuus, thy, thine*; *gen. σου.*

Σπάρτη, ης, ἡ, *Spar'-ta.*

σπάρτον, ου, τό, *a rope made from the σπάρτος; a rope or cable*, B 132.

σπάω, *the parts are formed from σπα-, to draw, draw forth, pull up.*

σπεύδω, f. σπεύσω, aor. subj. σπεύσομεν, *to urge or hurry any one on, spur on, hasten*: *seemingly intrans. to hurry (one's self) forward, hurry, make haste*; *to strive for.*

σπινθήρ, ἡρος, ός, *a spark.*

σπλάγχνον, ου, τό, *in pl., Lat. viscera, the entrails of a victim to be sacrificed, esp. the heart and liver which were eaten* A 464; *a feast after a sacrifice.*

σπονδή, ἡς, ἡ, (σπένδω,) Lat. *libatio, a libation made on occasion of making and concluding engagements, treaties, and covenants*; *in pl., a solemn covenant or treaty.*

σπουδή, ἡς, ἡ, (σπεύδω,) Lat. *ardor, eagerness; earnestness, close application, diligence, pains, Lat. industria; seriousness: zeal, Lat. studium: dat. sing. as adv. earnestly, promptly, hastily; with pains and trouble, hardly.*

σταθμός, ου, ός, *pl. τά, (ἵσταμαι,) Lat. stabulum, a place where men or animals stop or halt, a standing-place, stall, pen, stable, a hut, an abode, an inn, a station for travellers or strangers; a resting-place; a post; a weight for the balance; a day's march, about fifteen miles com., in which sense it is used in the A-nab'-a-sis.*

στάσκε, Ion. for ἔστη, 2 aor. 3 sing. of ἵστημι, Γ 217.

στατός, ἡ, όν, (verbal adj. of ἵστημι,) *made to stand; a bunch of grapes; standing.*

σταφύλη, ης, ἡ, *the plummet of a level from its resemblance to a bunch of grapes, a level.*

στείρη, Ion. for στεῖρα, *the cutwater, the fore part of a ship's keel*, A 482.

στείχω, f. στείξω, Ep. aor. ἔστειξα, 2 aor. ἔστιχον, *to march, go forward, go.*

στέλλω; f. στελῶ, Ep. uncontr. στελλέω; aor. ἔστειλα; pf. ἔσταλκα; 2 pf.

ἑστάλην: *to put in order, put in readiness, equip, fit out; to send, despatch on an expedition; to bring, take in, draw in.*

στέμμα, ατος, τό, (στέφω,) *that which crowns the head, a fillet, chaplet, wreath*, Lat. vittae, A 14.

στεναχίζω, f. ἴσω, *to sigh, wail, moan; to bemoan, lament.*

στένω, *to groan, sigh; to lament.*

στέρνον, ου, τό, Lat. pectus, *the breast.*

στεῦμαι, Ep. and found only in forms στεῦται Γ 83, στεῦτο B 597, and στεῦνται, pres. and impf., (ἵστημι,) *to appear, threaten, make a show, promise, engage: lit. to take a stand, see deriv.*

στεφάνη, ης, ἡ, (στέφω,) *a band for head, head-band; a helmet brim (that part projecting over the forehead), and so a helmet; a projecting cliff.*

στεφανόω, f. ὠσω, (στέφανος,) *to surround, encircle, encompass.*

στέωμεν, see ἵστημι.

στήθος, εος, τό, Lat. pectus, *the breast; as with us at present the breast is spoken of to indicate the feelings.*

στιβαρός, ά, ου, (στείβω,) *firm, trodden hard and compact; sturdy, strong, thick.*

στίλβω, f. ψω, Lat. nitēre, *to shine, gleam; to sparkle; to be brilliant, sparkling, glistening, resplendent*; Γ 392.

στίξ, στιχός, ἡ, (στείχω,) found only in gen. sing. and nom. and acc. pl., *a rank, order, row; a line.*

στιχάω, (στίχος,) *to place in regular order or rank: mid. to proceed in regular order; impf. Ep. 3 pl. ἐστιχόωντο*, B 92.

στόμα, ατος, τό, Lat. os, *the mouth, also, the face; in gen. mout̃h; language, speech; the fore part of anything, front, point.*

στόμαχος, ου, ό, (στόμα,) Lat. gula, guttur, *the gullet, throat, the mouth or opening to the stomach: hence Eng. stomach.*

στοναχή, ῆς, ἡ, *a groaning, wailing.*

στονόεις, εσσα, εν, (στόνος,) *mournful, causing sorrow and groaning.*

στορέννυμι, f. στορέσω, parts are formed from στρω- and στρο-, *to spread; strew, scatter; spread down.*

Στρατή, ης, ἡ, *Strat-ti-a, a town of Ar-ca'-di-a.*

στρατάω, (στρατός,) Lat. castra ponere, *to pitch camp; impf. pass. Ep. 3 pl. ἐστρατόωντο* Γ 187, *were encamped.*

στρατός, ου, ό, *an encamped army* A 229; *an army*, Lat. exercitus; *the soldiery or people of the army.*

στρέφω, f. ψω, aor. ἔστρεψα and iter. στρέψασκον, 2 pf. ἔστροφα, aor. pass. ἐστρέφθην, 2 aor. pass. ἐστράφην, to turn, wind, twist; to bend; to turn round; to turn back, torture, inflict pain: mid. and pass. to turn one's self or be turned, hence to turn.

Στρόφιος, ου, ὁ, *Stro'phi-us*.

στρουθός, οὔ, ὁ, ἡ, a small bird; a sparrow, Lat. passer, B 311; also, a bird; ὁ μέγας στρουθός, the large bird or ostrich, see A-nab'-a-sis, Book I. chap. v. sec. 2.

στυγερός, ἄ, ὄν, (στυγέω,) hated, odious, detested; hateful; malicious, terrible. στυγέω, f. ἤσω, aor. ἐστύγησα, ἔστυξα, 2 aor. ἔστυγον, Hom. drops ε in forming the last two parts, to hate, dread, loathe, detest; aor. to make one hated or hateful.

Στύμφηλος, ου, ὁ, *Stym-pha'-lus*, name of a town of Ar-ca'-di-a.

Στύξ, Στυγός, ἡ, (στυγέω,) the *Styx*, the name of a river of the lower world, see Classical Dictionary.

Στύρα, ων, τὰ, *Sty'-ra*, a town in Eu-boë'-a.

στυφελίζω, f. ἰξω, (στυφελός,) to beat or push away; thrust out roughly; to hustle, treat harshly, treat ill; to strike; to disperse, scatter.

σύ; gen. σοῦ, σοί, σέ, encl.; du. σφῶι or σφῶ, gen. and dat. σφῶιν or σφῶν; pl. ὑμεῖς, gen. ὑμῶν, dat. ὑμῖν, acc. ὑμᾶς: Ep. forms, gen. σέθεν and σεῖο, σεῦ and σέο encl., dat. τοί, pl. ὕμεις, ὑμείων, ὕμι(ν), acc. ὕμεις, ὕμεας; Lat. tu, thou.

συγκαλέω, f. ἔσω, (σύν, καλέω,) Lat. convocare, to convoke, call together; mid. to call to one's self, invite, summon.

σύγχυσις, εως, ἡ, (συγχέω,) mixture; confusion, disorder.

συλάω, to strip, tear, or take off; take or carry away by force; hence to plunder, rob; to deprive of: compare Lat. detrahere, eripere, spoliare, depraedari.

συλεύω, f. εὔσω, = foreg.

συμβάλλω, f. συμβαλῶ, 2 aor. συνέβαλον, pf. συμβέβληκα, aor. pass. συνεβλήθην; Hom. forms, ξυμβλη-, inf. ξυμβλήμεν(αι); to cast or dash together; to bring together, put together, collect, join, unite, Lat. conferre; to bring or cause to come together (in a hostile relation) for the fight, Γ 70, Lat. committere; to put (different circumstances) together and compare; hence to conclude, conjecture, infer.

Σύμη, ης, ἡ, *Sy'-me*, a small island north of Rhodes; Σύμηθεν, from *Sy'-me*.

συμμίσγω, Ep. and only form found in Hom. for συμμίγνυμι, f. συμμίξω, (σύν, μίσγω,) Lat. commiscere, to mix together, join: intrans. to mingle, mix with, deal with; of a river, to mix with or flow into; aor. pass. 3 pl. -χθεν.

σύμπας, σύμπασα, σύμπαν, (σύν, πᾶς,) Lat. *universus*, *all together*, the whole; Hom. *ξυμ*-.

συμφράδμων, ονος, ὁ, ἡ, *counselling with*, *giving counsel*: as subst. *counselor*, B 372.

συμφράζομαι, f. ἄσομαι, (σύν, φράζομαι,) *to consult with*, *consider* or *deliberate together*; *to deliberate* (with one's self) or *revolve in mind*.

σύν, or ξύν, prep. with dat., Lat. *cum* with abl., *with*, *along with*, *together with*; *in connection with*; *with the sanction of*, as *to fight with the sanction of*, see μάχομαι; *supplied with*; *by means* or *with the aid of*: as adv. *together* (with); *in addition, too, besides*: in compo., *with*, expressing the idea of *association*; also, expresses *completion*; *completely*.

συνάγω, (σύν, ἄγω,) for prin. parts see ἄγω, Lat. *conferre*, *to bring together*, *assemble*, *collect*, *gather together*; *to bring together in union* or *unite*; *to draw together into a narrow compass*, *narrow*; *to bring together* (in a hostile sense) *for the fight*.

συναίρω, (σύν, αἰρώ,) *to join*, *put* or *yoke together*.

συνέχω, f. ἔξω, 2 aor. συνέσχον, (σύν, ἔχω,) intrans. Hom. 2 pf. συνόχωκα B 518, Lat. *continēre*, *to hold together*; *to confine*; *to constrain*, *hold in by force*, *check*, *hinder*, *oppress*, *distress*, Lat. *comprimere*: in gen., in pass. *to be oppressed* or *afflicted*.

συνδέω, f. ἥσω, (σύν, δέω,) *to bind together*; *to bind up*.

συνελαύνω, for parts see ἐλαύνω, (σύν, ἐλαύνω,) *to drive together*, *force* or *press together*; *to bring violently together*; also, *to bring together*: intrans. *to meet* or *come together in the fight*.

συνημοσύνη, ης, ἡ, *relationship*, *union*; in pl. *compacts*, *unions* that have been formed.

συνθεσία, ας, ἡ, (συντίθημι,) *the act of putting together*, *the result of that act*, hence *an arrangement*, *agreement* or *compact* B 339; *a treaty*.

συνίημι, for prin. parts see ἵημι; pres. 3 pl. συνιοῦσι, inf. συνιᾶν; impf. 3 pl. ξυνίεσαν and ξύνιον; ξυνέηκα, Ep. aor. for ξυνῆκα; 2 aor. imperat. ξύνες: (σύν, ἵημι:) Lat. *committere*, *to bring* or *send together*; *to bring together in conflict*, hence *cause to fight*; *hear*, *learn*; *to comprehend*, *perceive*, *understand*: mid. *to covenant*, *come to an agreement*, *make a contract*.

συνόχωκα, Hom. and Ep. 2 pf. of συνέχω, *to bend together*, B 218, intrans.

συνταράσσω, f. ξω, aor. -ετάραξα, aor. pass. -εταράχθην, (σύν, ταραύω,) Lat. *conturbare*, *to confuse*; *to confound*; *to disturb*; *to trouble*, *perplex*.

συντίθημι, for prin. parts see τίθημι, (σύν, τίθημι,) Lat. *componere*, *to put together*, *compose*; *unite*, Lat. *conjungere*: mid. *to put together in one's own mind*, *perceive*, *heed*, *observe*; *to put in order*; *to agree on anything*.

σῦριγξ, -ιγγος, ἡ, *a shepherd's reed or pipe; the case for a spear; hence Eng. syringe.*

σφάζω, f. ἀζω, aor. ἔσφαξα, pf. ἔσφαγμαι, aor. pass. ἐσφάχθην Hom., 2 aor. pass. ἐσφάγην, Lat. *jugulare, to cut the throat, butcher, slay for sacrifice.*

σφεῖς, nom. pl. of 3 pers. pron., *they*: Ep. forms, gen. σφέων, σφείων; dat. σφι(ν), encl.; acc. σφέας, σφεῖας, σφέ.

σφι(ν), see foreg.

σφός, ἡ, ὄν, (σφέ, pl. from σφεῖς,) Lat. *suus, his or her own.*

σφί = σφίσι, Γ 300.

σφυρόν, οὐ, τό, *the ankle.*

σφωέ, τώ, τά, Ep. nom. and acc. du. of 3 pers. pron., *they two, both*; Ep. gen. and dat. σφωίν.

σφῶι or σφώ, τώ, τά, Ep. nom. and acc. du. of 2 pers. pron., *you two*; also, gen. and dat. σφῶν, Ep. σφῶν.

σφωίτερος, α, ον, poss. adj., (σφῶι,) *of you both.*

Σχεδῖος, ου, ὁ, *Sche'-di-us*, the name of two men, one chief of the Phœci-ans.

σχεδόν, (σχεῖν, see ἔχω,) adv., also prep. with gen. and dat. (compare Lat. *cominus, pæne, prope, fere, ferme,*) *near; hard by, close to; close upon; towards, to; nearly.*

σχεῖν, see ἔχω.

σχήλιος, adj., (σχεῖν,) *holding out, enduring; hence much-enduring, hardy; hard, relentless, merciless, cruel, implacable*, Lat. *durus, crudelis; miserable; wicked; rash, bold.*

σχίζη, Ion. for σχίζα, ἡ, (σχίζω,) *a piece of split wood.*

σχοίατο, see ἔχω.

Σχοῖνος, ου, ἡ, (σχοῖνος, *a rush*,) *Scha'-nus*, name of a town and river of Bœ-o'-ti-a, so called because of the reeds that grow along the banks of the river.

σῶμα, τος, τό, *the body, the dead body, carcass*, Γ 23, Lat. *cadaver*, see δέμας; later meanings not here given.

σῶς, σῶν; compar. σαώτερος, from σάος: Lat. *salvus, safe, sound, healthy, unhurt, entire; certain, sure, reliable.*

T.

Ταλαιμένης, ους, ὁ, *Ta-læm'-e-nes*, a Mæ-o'-ni-an prince.

Ταλαϊονίδης, ου, ὁ, for Ταλαΐδης, son of Tal'-a-us, B 566.

τάλαντον, ου, τό, *a balance, scales*, Lat. *libra.*

τάλαρος, ου, ὁ, a basket, esp. that of a wool-worker ; a basket for gen. use ; an osier basket, cheese-basket, Lat. *qualus*.

ταλασίφρων, ονος, adj., stout-hearted, brave of heart.

ταλαύρινος, ον, having a tough ox-hide shield.

Ταλθύβιος, ου, ὁ, *Tal-thyβ'-i-us*, Ag-a-mem'-non's herald.

τάλλα, τᾶλλα, see ἄλλος.

ταμεσίχρως, οος, adj., (τάμνω (see τέμνω), χρώς,) cutting or wounding the skin.

ταμίη, ης, ἡ, a housekeeper, fem. of foll. ; Lat. *dispensatrix*.

ταμίης, ου, ὁ, (τάμνω (see τέμνω),) a steward, mas. of foreg. ; Lat. *dispensator*.

ταναηκής, ἐς, (ταναός, ἀκή,) having a long point.

τάμνω, Ion. for τέμνω, orig. τέμω, whence τέμει ; f. τεμῶ ; 2 aor. ἔτεμον, Ep. ἔταμον ; pf. τέτμηκα ; aor. pass. ἐτυήθην : Lat. *secare*, to cut ; to maim, wound ; cut up ; cut asunder ; to slaughter, kill, sacrifice ; to cut down or hew timber, lop off ; to cut through, cut off or out ; cut away ; to cut or mark off as an enclosure, draw a line ; to cut short or put an end to ; ὅρκια τέμνειν, to ratify a treaty or oaths with sacrifices : Eng. *atom*, (ἄτομος (α priv., τέμνω)) ; anatomy, (ἀνά, τέμνω).

τανύπεπλος, ον, (τανύω, πέπλος,) with or wearing a long flowing robe, Γ 228.

τανύω, for τείνω, f. ύσω, Ep. ύω ; aor. (ἐ)τάνυσ(σ)α, pf. τετάνυσμαι ; aor. pass. ἐτανύσθην : Lat. *tendere*, to stretch out, extend, strain or stretch ; to stretch out at full length or stretch to full capacity, draw tight : mid. and pass. to stretch for one's self ; to stretch one's self to the course, i. e. run at full speed.

τάπης, ητος, ὁ, Lat. *tapetum*, tapes, a carpet, covering : hence Eng. *tapestry*.

ταράσσω, f. άξω, aor. ἐτάραξα, pf. τετάραγμαi, 2 pf. τέτρηχα, and 2 plup. Ep. 3 sing. τετρήχει, intrans. to be troubled, be in an uproar or confusion B 95, aor. pass. ἐταράχθην, Lat. *turbare*, to disturb, stir up, throw into disorder, trouble or disquiet ; alarm ; vex.

ταρβέω, f. ήσω, (τάρβος,) to be terrified ; as trans. to fear.

Τάρνη, ης, ἡ, *Tar'-ne*, the name of a town.

ταρπήμεναι, see τέρπω.

Τάρφη, ης, ἡ, *Tar'-phe*, a town of Lo'-cris.

ταφύς, adj., dense, thick, crowded, close ; frequent ; pl. -έες, -έα : neu. as adv.

ταῦρος, ου, ὁ, Lat. *taurus*, a bull.

τάφος, ου, ὁ, (θάπτω,) Lat. *sepultura*, *funus*, a burial, funeral rites, interment ; the grave, tomb : Eng. *epitaph*, (ἐπί, τάφος).

τάχα, (ταχύς,) adv., (is statim the Lat. equivalent of this?), swiftly, rapidly, quickly ; speedily, soon.

ταχύς, εἶα, ὅ, Lat. *celer*, *swift*, *rapid*, *fleet*; *quick*, *prompt*: compar. ταχύτερος, ταχίων, irreg. θάσσων; sup. τάχιστος: adv., the neu. sing. ταχύ and compar. are used as adv. *quickly* and *more quickly*; neu. pl. sup. ὅτι τάχιστα, *as speedily as possible*, Lat. *quam celerrime*.

τέ, encl. particle, *and*, Lat. *que*, see καί; τε . . . τε or τε . . . καί, both . . . and, the repetition καί . . . καί does not appear in Ep.; in Ep. τέ is used very much in marking connection, and is thus often attached to rel. prons., particles, and advs., and cannot then be separately translated.

Τεγέη, ης, ἡ, Τέ'-ge-a, a city of Ar-ca'-di-a.

τείνω, Hom. τανύω, which see, f. τενῶ, aor. ἔτεινα, pf. τέτακα, plup. Ep. 3 sing. τέτατο, aor. pass. (ἐ)τάθην, the parts are formed from τ(εν-)(α-), Lat. *tendere*, *to stretch*, *draw out*, *strain*; *draw or bind tight*; *to stretch out at full length*; *to make longer*, *lengthen*, *prolong*, *extend*: intrans. *tend to*; *to pertain to*; *to aim at*; *to stretch*; *to stretch out over*, *stretch out*.

τέρεα, -έων or -ῶν, τά, Ep., Lat. *sidera*, *the stars*, *constellations*; pl. of τέρας, which see.

τέρω, *to wear away by rubbing*, *rub away*; *to tire out*, *weary*, *wear out*, *fatigue*, *distress*, *hard press*: hence Eng. *tire*.

τειχεσιπλήτης, ου, ὁ, (τειχος, πλήσσω,) *one who batters walls*, *a taker of cities*.

τειχιόεις, εσσα, εν, (τειχίον,) "*full of houses*" or *house walls*, "*well inhabited*," see note on B 559.

τείχος, εος, τό, Lat. *murus*, *a wall*; *a fortification*, *a city-wall*, Lat. *moenīa*.

τέκε, τεκέειν, see τίκτω.

τέκμωρ, Ep. for τέκμαρ, τό, *a limit*, *boundary*, *end*, *goal*; *the end*, *finishing*, *termination*, Ἰλίου τέκμωρ *the end or downfall of Troy*; *a fixed or sure sign*, *solemn assurance*, *solemn pledge*, A 526: stric. *a fixed and definite mark to indicate the end*.

τέκον, see τίκτω.

τέκνον, ου, τό, (τεκεῖν, 2 aor. of τίκτω,) *a child*, *a young animal*; *that which has been produced or born*.

τέκος, εος, τό, poet. for τέκνον, Ep. dat. pl. τέκεσσι or τεκέεσσι(ν), (τεκεῖν,) *a child*; see τέκνον.

τεκταίνομαι, (τέκτων,) *to construct or build with wood*, *work as a builder of wooden buildings*; *to plan*, *contrive*.

τέκτων, ονος, ὁ, *a carpenter*, *a wood-worker*; *a worker in gen.*; *a contriver*.

Τέκτων, ονος, ὁ, Τεc'-ton.

Τελαμών, ὠνος, ὁ, (τελαμών,) Τel'-a-mon.

τελαμών, ὦνος, ὁ, a strap for support, a sword-belt, shield-belt, a belt for the dagger; a thong; a bandage for wounds.

Τελαμώνιος, ου, ὁ, son of Tel'-a-mon.

τέλειος, adj., (τέλος,) Lat. perfectus, stric. finished, perfect, full, complete, whole; mature, full-grown; without blemish or fault; accomplished, ended.

τελείω, Ep. for τελέω; f. -έσ(σ)ω, -έ(σ)ω or -ῶ; aor. ἐτέλε(σ)σα; pf. τετέλεκα; aor. pass. ἐτελέσθην: Lat. perficere, to terminate, complete, accomplish A 388, execute or perform, effect, finish; bring to completion, fulfil; to discharge a due or tax, hence, to pay a due.

τελής, εσσα, εν, (τελέω,) Lat. perfectus, complete, finished, perfect.

τέλλω, f. τελλῶ, aor. ἔτειλα, to bring forth or cause to exist, to complete, perfect, accomplish or execute.

τέλος, εος, τό, Ep. dat. pl. τελέεσσι, that which has been achieved, the end, a fulfilment, accomplishment, issue, completion, Lat. exitus; end, conclusion, sum; a company of troops; the end of life, death; the end (of death) for death; the (end of political ambition) magistracy.

τέλσον, ου, τό, that which marks a limit, a bound.

τέμενος, εος, τό, (τέμνω,) a piece of land marked off and set apart for any person or purpose; a portion of land dedicated to a divinity, Lat. sacer ager.

τέμνω, τέμω, see τάμνω.

Τένεδος, ου, ἡ, Ten'-e-dus, a small island off the coast of Tro'-as.

Τενθρηδών, ονος, ὁ, Ten-thre'-don.

τένων, οντος, ὁ, a sinew, esp. of the back of the neck, tendon.

τέο, Ion. for τοῦ = τίνος; encl. τεο, Ion. for του = τινός, encl.

τέρας, τό; Ep. forms in pl. τέραα and τείρεα, gen. τεράων, dat. τεράεσσι: an unusual appearance, a sign or portent from nature, wonder; an omen; a monster, Lat. monstrum; see τείρεα.

τέρην, εινα, εν, gen. τέρενος, τερείνης, τέρενος, (τείρω,) polished, made smooth by rubbing, rubbed or worn smooth; soft, delicate.

τέρμα, ατος, τό, Lat. terminus, a terminus, a mark showing the end, a turning-post or stone; why not Lat. finis? *whirling the thunder, Lat. A 419.*

τερπικέραυνος, ου, (τέρπω, κεραυνός,) taking pleasure in thunder, A 419.

τέρπω; f. ψω; aor. ἔτερψα; aor. pass. ἐτ(έ)(ά)ρφθην, Ep. 3 pl. -θεν; 2 aor. mid. ἐταρπόμεν and τεταρπόμεν; 2 aor. pass. ἐτάρπην, Ep. inf. ταρπήμεναι and subj. τραπέιομεν: to fill, satiate, hence to satisfy; Lat. delectare, to give enjoyment, refresh, please, delight: mid. and pass. to have enough, have enjoyment, be satisfied; to enjoy or delight one's self, be merry.

τεσσαράκοντα, (τέσσαρες,) indecl., Lat. quadraginta, forty.

τέσσαρες, τέσσαρα, Lat. quatuor, four.

τεταγών, ὄντος, ὁ, with gen. A 591, *having taken hold of*; Ep. redupl. 2 aor. part.; not used in pres.

τέταται, pf. of τείνω.

τέτατο, plpf. pass. Ep. 3 sing. of τείνω, Γ 372.

τέταρτος, η, ον, Hom. τέτατος, (τέσσαρες,) Lat. quartus, fourth; neu. as adv.

τέτηκα, see τήκω.

τέτλα-, ηως, see τλάω.

(ἐ)τέτμον, a defec. verb of 2 aor. system, *to come to, come upon, reach*.

τετραίνω, f. ανῶ, aor. (ἐ)τέτρηνα, *to pierce through*.

τετραπλῆ, adv., *fourfold*.

τετράφαλος, ον, (τετρα-, φάλος,) *with a four-ridged crest*.

τετραχθά, (τέσσαρες,) Γ 363, adv., *in four parts*, Lat. quatuor modis.

τετρήχει, υῖα, 2 plup. 3 sing. and part. of παράσσω.

τετρίγει, see τρίζω.

τέττιξ, ιγος, ὁ, Lat. cicada, *a kind of grasshopper*, very com. in southern countries; it sits in trees or shrubs and makes a chirping noise with its wings.

τετύκοντο, see τεύχω.

Τεύθρας, αντος, ὁ, Teu'-thras.

τεῦ, τευ, encl., Ion. for τίνος, τινός.

Τευταμίδης, ου, ὁ, son of Teu'-ta-mus.

τεύχος, εος, τό, (τεύχω,) Lat. instrumentum, *a utensil, any instrument of accomplishment, tool, a weapon, an implement; a book*: in pl. arms, armor, warlike equipments, tackling accoutrements, Lat. arma.

τεύχω, f. ξω, aor. ἔτευξα, 2 pf. τέτυχα, pf. mid. and pass. τέτυγμαι, pass. aor. ἐτύχθην; Ep. forms, 2 aor. act. and mid. τέτυκον, τετυκόμην, A 467, pf. 3 pl. τετεύχεται, plpf. 3 pl. τετεύχατο, 2 pf. part. τετευχώς: Lat. fabricari, *to make or fabricate, build, form, construct, fit out, make ready, fashion or make out of a material, forge, weave; to create, form, cause, bring about, execute; prepare*; pass. Γ 101, *has been prepared or decreed*; pf. *has been made or caused to be, hence to be*; pf. part. may mean *well-constructed, well-wrought*.

τέχνη, ης, ἡ, Lat. ars, *cunning, skill, art*; an art; a science, craft or trade, handiwork, work of art; a device or means of doing or achieving, hence a stratagem, cunning in a bad sense.

τέως, or Ep. τεῖως, adv., *as long as; until; before; meanwhile, while*.

τήκω; f. τήξω; aor. ἔτηξα; pf. τέτηκα, intrans. with pres. signif., Γ 176 *to melt or waste away*; aor. pass. ἐτήχθην, rarely used; 2 aor. pass. ἐτάκην: Lat. liquefacere, liquare, *to cause to melt, liquefy, make liquid, melt*: mid. and pass. *to melt or waste away; to vanish*.

τῆλε, adv., *afar, far from.*

τηλεδαπός, η, ον, (τῆλε, δάπεδον,) *from a distant land, foreign; distant.*

τηλεθάων, (Hom. and poet. part. from θάλλω, to bloom and be luxuriant,) *blooming, luxuriant, verdant.*

Τηλέμαχος, ου, ὁ, (τῆλε, μάχομαι,) *Te-lem'-a-chus, son of U-lys'-ses, lit. fighting from afar; see Classical Dictionary.*

τηλίκος, η, ον, *of such an age.*

τηλόθε(ν), (τηλοῦ = τῆλε,) adv., Lat. *e longinquo, from afar, from a distance; with gen.*

τηλόθι, (τηλοῦ = τῆλε,) adv., Lat. *procul, afar; with gen. far away from.*

τηλόσε, adv., *far off, far distant.*

τηλύγετος, adj., (τῆλε, γίγνομαι,) *late or latest born, hence darling.*

Τήρεια, ας, ἡ, *Te-re'-a, a mountain of Mys'-i-a.*

τίεσκον, iter. impf. of τίω, which see.

τίη, Ion. for τί, interrog. *why? why then?*

τίθημι, τίθης or Ep. τίθησα, τίθησι or Hom. τιθεῖ; du. τίθετον; pl. τίθεμεν, τίθετε, τιθεῖσι (Hom.) or τιθέασι: impf. ἐτίθην, ης or εις, η or ει, 3 pl. (ἐ)τίθεσαν, iter. τίθεσκον: Ep. inf. τιθ(ή)(έ)μεν(αι): part. τιθείς: f. θήσω, εις, ει, etc.; Ep. inf. θησέμεν(αι): aor. ἔθηκα, (what other verbs have their aor. in κ?), du. ἔετον, ἐθέτην: 2 aor. ἔθην: Ep. and Ion. sub. θ(εί)(έ)ω-, (η)ης, η, pl. (ω)(ο)μεν: opt. θεί-, etc., 3 pl. ησαν or εν: Ep. inf. θέμεν(αι): pf. τέθεικα: the dif. parts are formed from (τι)θε-, and those that are not given here can be easily found in the Gram.: Lat. *ponere, to set, fix, put, deposit, place, lay; to set up; to put under arms; to place or lay down; to place or station; to make, render, cause, procure; to bring into a certain condition; to assign to a place; to believe, propose, consider, reckon; to fix, settle, appoint, determine; or- dain, establish: mid. to place or lay up for one's self; to prepare for one's self or one's own benefit; to place or deposit for one's self.*

τίκτω; f. τέξω; 2 aor. ἔτεκον, τέκε B 714, inf. τεκέειν; pf. τέτοκα: Lat. *parere, gignere, (what is the difference between these Lat. words?), to bring forth, bring into the world, also, to engender, beget; to cause, bring about, occasion: the root is τεκ, for sync. and change of τ and κ see Gram.*

τίλλω, f. τιλῶ, aor. ἔτιλα, Lat. *vellere, to pull, pluck out, tear out: mid. to tear out one's own or from one's self, to tear the (or one's own) hair in token of sorrow.*

τιμάω, f. ἤσω, aor. ἐτίμησα, pf. τετίμηκα, aor. ἐτιμήθην, (τιμή,) Lat. *honore, to honor, esteem, value, respect, reverence, deem worthy of esteem; to estimate, value, Lat. aestimare.*

τιμή, ἡς, ἡ, Lat. *pretium quo res aliqua aestimatur, the price at which any-*

thing is estimated, the value of anything; hence honor, esteem, reverence, respect, Lat. honor; rank, situation of honor, dignity, distinction, Lat. dignitas; compensation, reward, and so punishment.

τιμήεις or ης, εσσα, εν, (τιμή,) compare Lat. honoratus, honorabilis, honored, esteemed; valued, prized highly.

τινάσσω, f. ξω, aor. ἐτίναξα, (τείνω,) Lat. quatere, to agitate, brandish, shake Γ 385; to shake off, upset, disquiet.

τίνυμαι, Hom. for mid. of foll., to punish, chastise.

τίνω, f. τίσω, aor. ἔτισα, pf. τέτικα, to pay, to pay back, repay, pay the worth or value, atone for, make return for, Lat. luere; Lat. dare poenas, to give satisfaction, pay the price of error or a penalty; to pay the price or claim, discharge an obligation: mid. to cause to be payed, exact payment, cause another to pay; to take satisfaction, take vengeance, punish, avenge one's self.

τίπ(ο)τε, (τί, πότε,) adv., Lat. quidnam? cur? why pray? why? wherefore?

Τίρυνς, υνθος, ἡ, Τί'-ryns, an ancient town of Ar'-go-lis, one of the oldest Greek cities.

τίς, τί, gen. τίνος or τοῦ, dat. τίνι or τῷ, acc. τίνα, neu. τί, du. τίνε, τίνοιν, pl. τίνες, neu. τίνα, gen. τίνων, dat. τίσι, acc. τίνας, τίνα; the foll. forms are found in Hom., gen. τέο or τεῦ, gen. τέων, dat. τέω, τέοισι: interrog. pron., Lat. quis? who? which? what? τί δέ, but what? ἐς τί? how long? τί μοι? what happens to me? ἵνα τί, that what may happen? to what purpose? τὸ τί is used when the question refers to something going before; τί as adv., why? wherefore? how? τί τοῦτ' ἔλεξας, what is this that thou hast said? τί μήν? why or how in truth?

τις, τι, gen. τινός or τοῦ, dat. τινί or τῷ, acc. τινά, neu. τι, du. τινέ, τινοῖν, pl. τινές, neu. τινά, gen. τινῶν, dat. τισί, acc. τινάς, τινά; Ep. forms, gen. sing. τέο, τεῦ, dat. τεω, ἄσσα for τινά: indefinite pron., encl. used as subst. or adj., Lat. aliquis, quisquam, some, any, some one, any one; something, anything; it may express an indefiniteness, a kind of, a certain; like ἕκαστος, B 355, B 388 each one; sometimes collective in sense, but meaning individuals of the whole number, one here and there, certain ones, meaning men generally; a, an; some distinguished person, some great or well-known thing; some one of importance; with adj. to render it less definite, a sort of, somewhat, such a kind of, ἐγγύς τι pretty near, πᾶς τις, every one.

τιταίνω, aor. ἐτίτηνα, Lat. tendere, to stretch, strain; to extend, spread out or along, Lat. extendere; to draw along, B 390, Lat. trahere: τιταίνω, as also τανύω, is Hom. for τείνω from root τα-, see τανύω.

Τίτανος, ου, ό, Tit'-a-nus, a mountain of Thes'-sa-ly.

Τιταρήσιος, ου, ὁ, *Tit-a-re'-si-us*, a river of Thes'-sa-ly.

τιτύσκομαι, *to prepare, make ready, get ready; to prepare to throw or shoot, hence aim, with gen. to aim at.*

τίω, iter. impf. **τίεσκον**, f. **τίσω**, aor. **ἔτισα**, pf. **τέτιμαι**, Lat. *aestimare*, to rate at a price, value; to honor, esteem, prize, Lat. *honorare*.

τλα-; f. **τλήσομαι**; Ep. aor. **ἐτάλασ(σ)α**; 2 aor. **ἔτλην**; pf. **τέτληκα**; 2 pf. of **μι-** forms, **τέτλαμεν**, opt. **τετλαίην**, imperat. **τέτλαθι**, inf. **τετλάναι** and Ep. **τετλάμεν(αι)**, Ep. part. **τετληώς**: the pres. is not found, and the pf. has also the pres. sense; Lat. *tolerare*, to bear, suffer, endure; to have fortitude, hold out; to dare, venture, hazard, Lat. *audēre*.

τλήμων, ονος, adj., (**τλα-**) *enduring, long-suffering, patient; persevering, daring.*

Τληπόλεμος, ου, ὁ, *Tle-pol'-e-mus*, son of Her'-cu-les and leader of the forces from Rhodes.

Τμῶλος, ου, ὁ, *Tmo'-lus*, a mountain range of Lyd'-i-a.

τό, adv. acc. *on this account, therefore.*

τοί, ταί, Hom. for **οί, αἱ**, and **οἷ, αἷ**

τοι, Dor. and Hom. for **σοι**, dat. of **σύ**, Lat. *tibi*.

τοί, encl. streng. particle, *truly, verily, in truth, certainly, surely; therefore, hence; τᾶρα = τοι ἄρα, τᾶν = τοι ἄν.*

τοιγάρ, (**τοι, γάρ**) *so then, therefore, on this account, accordingly; wherefore.*

τοῖος, η, ον, (**τοῖο** for **τοῦ**), demon., Lat. *talis, hujusmodi, such-like, such*; Hom. com. uses **τοῖος** in relation to something before mentioned; it often corresponds to another word, as **οἷος**, etc.: with adjs. **τοῖος** has an adv. force streng. the meaning of the adj. *so much —, so very —*: neu. as adv., often with streng. force, *so very much*, etc.

τοιόσδε, -ήδε, -όνδε, (**τοῖος, -δε**) a demon. somewhat stronger than the foreg., Lat. *talis, such*, B 120 *such and so great; such as the following*, see foll.

τοιούτος, τοιαύτη, τοιοῦτο, (**τοῖος, οὗτος**), a strong demon., Lat. *talis, such, of such a kind; such as the preceding*, see foreg.

τοκεύς, ἑως, ὁ, (**τεκεῖν**, 2 aor. of **τίκτω**), Lat. *genitor, one who begets or produces*; in Hom. Ion. pl. **τοκῆες**, Lat. *parentes, parents, ancestors*.

τολμάω, f. **ἤσω**, (**τόλμα**), *to have courage to undertake, to undertake; to bear, endure.*

τομή, ῆς, ἡ, (**τέμνω**), *a cutting; a section; the part left after the cutting, the stump-end where the cut was made, the trunk* A 235.

τοίχος, ου, ὁ, Lat. *paries, the wall or side of a house, house-wall; the side of a ship.*

τοπρίν = **τὸ πρίν**, see **πρίν**.

τοπρώτον = **τὸ πρῶτον**, see **πρῶτος**.

τόξον, ου, τό, Lat. *arcus*, a bow, also skill in archery. The bow was a weapon little used in warfare by the Greeks, who practised fighting at close quarters, owing perhaps to their superior bravery; it consisted of several parts, the horn extremities (*κορῶναι*) to which the string (*νευρ(ά)(ή)*) was attached and the wooden middle piece (*πῆχυς*); hence the pl. τόξα is often used, like Lat. *castra*, for one bow, also for bow and arrows.

τοσσάκι, Ep. for **τοσάκι**, (τόσος,) Lat. *toties*, so often, so frequently.

τόσσος, Hom. for **τόσος**, η, ον, Lat. *tantus*, so great, so much, so large; so wide, so long; so loud; so many: **τόσ(σ)ον** as adv., so, to such a degree, so much, so very, so strongly, Lat. *tantum*.

τοσσόσδε, Hom. for **τοσόσδε**, -ήδε, -όνδε, (τόσος, -δε,) a stronger demon. than the foreg.; Lat. *tantus*, so great, so much, so large; so wide, so long, so loud, so many: neu. as adv., Lat. *tantum*, to such a degree, so much, so very, so, so far, so strongly; only.

τοσσοῦτος, Hom. for **τοσοῦτος**, αὐτή, οὗτο, a demon. with force increased by being leng.; Lat. *tantus*, so great, so much, so large, so wide: neu. as adv., see foreg.

τότε, adv., Lat. *tunc*, *tum*, then, at that time; οἱ τότε, the people of that time.

τοῦνεκα, = **τοῦ ἔνεκα**, for that reason, on this account, therefore, on account of that.

τοῦνομα, = **τὸ ὄνομα**.

τόφρα, adv., to that time, as long as, until, so long; meanwhile.

τραπέλομεν, Ep. 2 aor. pass. subj. of **τρέπω**, which see. *τρέπω* ἡ. v.

τράπεζα, ης, ἡ, a table; a table for eating, and so a meal; any table or counter, Lat. *mensa*.

τραπέζεύς, εως, adj., (τράπεζα,) of the table, fed at the table.

τραφέμεν, **τράφην**, see **τρέφω**.

τρέπω, Hom. has also **τρ(α)(ο)πέω**, f. **ψω**, aor. **ἔτρεψα**, 2 aor. **ἔτραπον**, 2 pf. **τέτρ(α)(ο)φα**, aor. pass. **ἐτρέφθην** Hom. has **ἐτράφθην**; Ep. 2 aor. pass. subj. **τραπέλομεν**: Lat. *vertere*, to turn; to turn round, turn about; to turn one away; to turn back, turn to flight, rout, Lat. *in fugam convertere*, (what is the difference between Lat. *vertere* and *convertere*?), to turn to a purpose; to keep off, hinder; to divert: mid. and pass. to turn one's self, turn; to be turned or to change.

τρέφω; f. **θρέψω**; aor. **ἔθρεψα**; Ep. 2 aor. **ἔτραφον**, inf. **τραφέμεν**, intrans. in Hom.; 2 pf. **τέτροφα**, intrans. in Hom.; aor. pass. **ἐθρέφθην**; 2 aor. pass. **ἐτράφην**: to render more firm or compact, cause to grow and develop, make to increase by feeding, nourish, feed, Lat. *nutrire*; to rear, bring up, nurse, care for; to rear, tend; to keep, have: pass. 2 aor. and 2 pf., to increase, to thicken and develop, grow up.

τρέω, *to tremble from fear, fear; to flee because of fear: trans. to fear anything, stand in fear of.*

τρήρων, *wnes*, (τρέω,) *adj.*, of doves, *trembling, fearful.*

τρητός, *ή, όν*, (Ion. verbal *adj.* of τιτράω,) *pierced, perforated.*

Τρηχίς, *ίνος, ή*, (τροχύς,) *Tra'-chis*, the name of a town.

Τρήχος, *ου, ό*, *Tre'-chus*, the name of a Greek.

τρηχύς, Ion. for τραχύς, *εἶα, ύ*, Lat. *asper, rough, uneven, rocky, rugged, jagged, also, rude, harsh, rough.*

τρίζω, poet., *f. ξω*, 2 pf. τέτριγα with pres. signif., Ep. part. τετριγῶτες B 314, Lat. *stridere, to make a shrill, stridulous sound or cry; to speak inarticulately; to squeak, hiss; to creak.*

τριήκοντα, Hom. for τριάκοντα, (τρεῖς,) Lat. *triginta, thirty.*

τρι-, *three —, thrice —.*

Τρίκκη, *ης, ή*, *Tric'-ca*, a city of Thes'-sa-ly.

τρίπλαξ, *ακος*, (τρίς;) *adj.*, Lat. *triplex, triple.*

τριπλή, *adv.*, A 128, *trebly, in threefold proportion.*

τριπλόος, *η, ου*, (τρεῖς,) Lat. *tripplus, threefold.*

τρίπολος, *ον*, (τρι-, πολέω,) *thrice turned over with the plough, thrice ploughed.*

τρίπος, poet. for τρίπους, (τρι-, ποῦς,) *adj.*, *having three feet; three-legged: as subst. a tripod, mas.*

τρίς, (τρεῖς,) *adv.*, Lat. *ter, thrice.*

τρίτατος, poet. and Hom. for τρίτος, Lat. *tertius, the third* A 252: the neu. with or without τό as *adv.*, *thirdly, in the third place, for the third time.*

Τριτογένεια, *ας, ή*, (Τριτωνίς, γίγνομαι,) *born on the banks of lake Tri'-ton, Tri'-ton born, a name given to Min-er'-va.*

τρίτον, τὸ τρίτον, *adv.*, see τρίτατος.

τρίτος, *η, ου*, see τρίτατος.

τρίχα, (τρίς,) Hom. *adv.*, Lat. *in tres partes, trifariam, triple, in or into three parts; τρίχα νυκτὸς ἔην, it was at the third part of the night.*

τρίχες, *nom. pl.* of θρίξ.

τριχθά, Hom. *adv.*, see τρίχα B 668.

Τροιζήν, *ήνος, ή*, *Træ'-zen*, a town of Ar'-go-lis.

Τροίζηνος, *ου, ό*, *Træ-zé'-ne.*

Τροίη or Τροΐη, *ης, ή*, *Troy and its territory.*

Τροίηθεν, *adv.* of direction, *from Troy.*

Τροίηδε, *adv.* of direction, *tō Troy.*

τρόμος, *ου, ό*, (τρέμω,) Lat. *tremor, a trembling from fear, fear.*

τροχός, *ου, ό*, (τρέχω,) Lat. *rota, a wheel; anything circular; a potter's wheel.*

τρυγάω, *f. ήσω*, (τρύγη,) *to gather the ripened fruit, to gather the vintage.*

τρυφάλεια, *ας, ή*, (τρύω, φάλος,) *a helmet, a crested helmet.*

Τρωαί, ὦν, αἱ, = Τρωάδες, *Tro'-jan women*, Γ 384.

Τρωός, α, ον, (Τρώς,) *belonging to the Tro'-jans, Trojan*.

Τρώς, ὠός, *Tros*, founder of Troy and the Tro'-jan race, see Classical Dictionary; pl. Τρῶες, dat. Τρωσί, Α 164, *Tro'-jans*.

τρωχάω, poet. for τρέχω, which see.

τυγχάνω; f. τεύξομαι; Ep. aor. ἐτύχησα; 2 aor. ἔτυχον, Ep. subj. τύχωμι; pf. τετύχηκα: *to hit a mark*, com. with gen., sometimes with the acc.; *to hit* in the sense of *to gain or obtain, reach, secure; to hit upon, chance to meet*: intrans., often with a part., *to happen*, see Α-nab'-a-sis, Book I. chap. i. sec. 2, *to be by chance, etc., chance to be, happen so and so* (the part. being the prin. word); *to occur, befall, turn out*.

Τυδεύς, ἑως, ἦος, ἑός, ὅ, *Ty'-deus*, see Classical Dictionary.

τύμβος, ον, ὅ, *a tomb, a sepulchral mound over the urn containing the ashes of the dead*, Lat. *tumulus*; *a place where the body had been burned*: hence Eng. *tomb*.

τύπτω, f. τύψω, aor. ἔτυψα, 2 aor. ἔτυπον, pf. τέτυμμαι, aor. pass. ἐτύφθην, 2 aor. pass. ἐτύπην; parts are also formed from τυπτε-; Lat. *verberare, percutire, to strike; to strike so as to wound; to beat, smite*.

τυτθός, adj., *little, young*: neu. as adv., Α 354, *a little*, Lat. *paulum*.

τύφλος, η, ον, Lat. *caecus, blind*.

Τυφωεύς, Ep. gen. ἑός, ὅ, *Ty-pho'-eus*, a giant; see Classical Dictionary.

τυχήσας, aor. Ep. part. of τυγχάνω, which see.

τῷ, (stric. dat. of art.,) adv., Β 250 *for this reason, on this account, so, then, so then*.

τῶς, adv., poet. for ὧς and οὕτως, Lat. *sic, thus, so, in this manner*.

Υ.

Ύάμπολις, εως, ἡ, *Hy-am'-po-lis*, a town in Pho'-cis.

Ύάδες, ὦν, αἱ, the *Hy'-a-des*, a constellation in the head of Tau'-rus. The deriv. is not certain, prob. ὕω as the rising of this constellation is at the beginning of the rainy season.

ὕβρις, Ep. gen. ἰός, ἡ, *violence, insolence, haughtiness, arrogance, any haughty and outrageous abuse of power; riotousness; outrage; lewdness*.

ὑγρός, á, όν, (ὕω,) Lat. *humidus, moist, wet; fluid, watery, liquid*, Lat. *liquidus*; ἡ ὑγρή, ἡς, *the sea*; alone or with κέλευθα, *the watery ways or the ocean*; neu. with article, *wetness, moisture; soft, pliant*, Lat. *mollis; nimble, agile*.

ὕδρος, ον, ὅ, like ὕδρα, as, ἡ, (ὕδωρ,) Lat. *hydra, serpens aquatilis, a water-snake*.

ὕδωρ, ὕδατος, Ep. dat. ὕδει, τό, Lat. *aqua*, *water*; *rain*: stem. *υδατ-*, irreg. *ω* in nom.

υῖός, ου, ὁ; besides the reg. declension, it is also inflected irreg., from stems *υiv-*, *vi-*, gen. *υῖός*, *υῖος*, dat. *υῖεί*, *υῖεῖ*, *υῖι*, acc. *υῖέα*, *υῖα*, du. *υῖέε*, *υῖε*, and *υῖέοιν*, pl. *υῖέες*, *υῖεῖς*, *υῖες*, gen. *υῖέων* or *υῖῶν*, dat. *υῖέσι(ν)*, *υῖάσι*, acc. *υῖέας*, *υῖεῖς*, *υῖας*: Lat. *filius*, *a son*; *υῖες* Ἀχαιῶν = *A-chai-ians*.

υῖωνός, οὔ, ὁ, (υῖός,) Lat. *nepos*, *filius filius*, *a grandchild*, *the son of a son*.

ὕλακτέω, (ὕλάω,) *to bark*, *yelp*, of dogs.

ὕλη, ης, ἡ, Lat. *silva*, *a wood*, *woodland*, *forest*, *timber*, *trees*, *felled timber*, *wood for fuel*, also, *material* or *stuff* out of which anything is made, *raw material*, *matter*, also, Lat. *materia*; *shrubs*, *brambles*, *underbrush*, *copse*; *material* for building was of wood, hence the deriv. meaning *raw material* of any kind.

Ὑλη, ης, ἡ, *Hy'-le*, a town in Bœ-o'-ti-a.

ὕληεις, εσσα, εν, (ὕλη,) *wooded*, *covered with wood*.

ὕμεναιος, ου, ὁ, (Ὑμήν,) Lat. *hymenaeus*, *a nuptial song*.

ὕμμες, Ep. for ὑμεῖς, see σύ.

ὕπαείδω, ὑπὸ . . . ἀείδ-, contr. ὑπάδω, (ὑπό, ᾄδω or ἀείδω,) *to sing* (*after* or) *an accompaniment*.

ὕπαί, poet. for ὑπό, which see.

ὕπαιθα, (ὕπαί,) adv., *from under*, *under at one side*: prep. with gen.

ὕπαῖσσω, f. ξω, (ὑπό, αἰσσω,) with acc. *to start up under*; with gen. *to shoot* or *start suddenly out from under*, B 310.

ὕπακούω, 2 pf. ὑπακήκοα, (ὑπό, ἀκούω,) *to lend an ear*, *listen*, *to listen by stealth*; *to listen and reply*, hence *to reply*; *to listen and obey*.

ὕπαλυξις, εως, ἡ, (ὕπαλύσκω,) *an escaping*, *a slipping away*.

ὑπατος, ἀτη, ου, contr. for ὑπέρτατος, (ὑπέρ,) *the highest*, hence *the greatest*.

ὕπεϊκω, f. ὑπέλω, aor. ὑπέλω, in Hom. often uncontr. ὑποει-, Lat. *cedere*, *to give place*, *yield*, *retire*; *to give way*, *give up*, *submit*: trans. *to flee* or *elude*; often with dat. of pers. and gen. of thing.

ὕπερ, ὑπειρ-, Ep. for ὑπέρ, which see.

Ὑπείρων, ονος, ὁ, *Hy-pi'-ron*, a Tro'-jan.

ὕπέ(κ)(ξ), (ὑπό, ἐκ,) adv., *out from under*.

ὕπεκφεύγω, (ὑπό, ἐκ, φεύγω,) *to escape secretly*.

ὕπενερθε(ν), (ὑπό, ἔνερθε,) adv., Lat. *infra*, *subter*, *under*, *below*, *beneath*, *in the abode of the dead*; with gen.

ὑπέρ, Ep. ὑπερ, but parox. when foll. its subst., prep. with gen. and acc., Lat. *super*, *over*, *above*: with gen. *over*, *above*, *across*, *beyond*; *for*, *in behalf of*, *for the good of*, *by reason of*, Lat. *pro*; *for the sake of*, *instead of*; *of*, *concerning*, Lat. *de*: with acc. *over*, *beyond*, *exceeding*; *beyond*

measure ; over against, in opposition to : in compo. over, beyond ; in behalf of ; exceedingly.

ὑπεράλλομαι, f. ὑπεραλοῦμαι, aor. ὑπερηλάμην, (ὑπέρ, ἄλλομαι,) *to jump or spring over.*

ὑπερβασία, or **ἱη**, ης, ἡ, (ὑπερβαίνω,) Lat. *transgressio*, *a going beyond or too far, a transgression ; an injustice, violence.*

Ῥπέρεια, ας, ἡ, *Hyp-e-re'-a*, see Classical Dictionary.

ὑπερέχω, for prin. parts see **ἔχω**, Ep. forms in ὑπερ-, *to hold over ; to hold over and protect ; to be over, be situated or stand above, overlook, rise above* Γ 210 ; *to excel, surpass ; to get over or across.*

ὑπερηγορέων, οντος, (ὑπέρ, ἡγορέη,) adj., *being beyond manliness, overbearing, oppressive.*

Ῥπερησίη, ης, ἡ, *Hyp-e-re'-si-a*, a town of A-cha'-i-a.

ὑπέρθε(ν), (ὑπέρ,) Lat. *desuper, from above ; above.*

ὑπέρθυμος, ον, (ὑπέρ, θυμός,) *high-hearted, magnanimous, high-spirited*, B 746 ; *in bad sense, over-spirited.*

ὑπερκύδας, αντος, adj., (ὑπέρ, κύδος,) *very renowned, most glorious.*

ὑπερμενής, ἐς, (ὑπέρ, μένος,) *over strong, powerful, exceedingly strong, mighty ; in bad sense, violent, overbearing.*

ὑπέρμορον, (ὑπέρ, μόρος,) adv., = ὑπὲρ μόρον, B 155, *contrary to destiny.*

ὑπεροπλία, ας, ἡ, (ὑπέροπλος,) dat. pl. A 205, *presumption, arrogance, defiance ; proud courage.*

(ὑπέρ)(ὑπείρ)οχος, ον, (ὑπερέχω,) *elevated, eminent, superior.*

ὑπερπέτομαι, for parts see **πέτομαι**, (ὑπέρ, πέτομαι,) *to fly over or beyond.*

ὑπερφίαλος, ον, (ὑπέρ, φιάλη,) *beyond measure ; overbearing*, Γ 106 ; *arrogant, insolent : adv. exceedingly ; haughtily, insolently.*

ὑπερώη, ης, ἡ, *the palate or upper part of the mouth.*

ὑπερώιον, uncontr. for ὑπερῶον, ον, τό, neu. of ὑπερῶος, ἄ, ὄν, *the upper apartment of the house, upper chamber.*

ὑπέστην, see **ὑφίστημι**.

ὑπημύω, Ep. pf. ὑπεμνήμυκε, *to stoop down, bow down.*

ὑπισχνέομαι, Ion. ὑπίσχομαι ; f. ὑπισχῆσομαι ; 2 aor. ὑπεσχόμεν ; pf. ὑπέσχημαι : (ὑπό, ἴσχω (see **ἔχω**):) *to undertake anything, lit. to hold one's self under or be responsible for any undertaking, hence to promise, Lat. promittere.*

ὑπίσχομαι, see foreg.

ῆπνος, ον, ὁ, Lat. *somnus, sopor* (what is the difference between these two Lat. words?), *sleep, slumber : personified, the god Sleep.*

ἵπό, Hom. and poet. **ὑπαί**, prep. with gen., dat., and acc., *under*, Lat. *sub*, when foll. its subst. it is parox.: with gen., of agent, *by*, lit. *under*, Lat. *a* or *ab* ; *in consequence of, by reason of ; under, under-*

neath; out from under: with dat. under, of place; under, with the idea because of, by; under one, subject to, subordinate to, dependent upon: with acc., of motion, to a position under, in under, towards, into; without motion, under, under protection of; of time, near, about: as adv. beneath, down, underneath, under; secretly, gradually: in compo. under, secretly, slightly, step by step; toward and under; together with; a little, some, somewhat.

ὑποβλήδην, (ὑποβάλλω,) *adv., throwing-in into another's conversation interrupting.*

ὑποδείδω, f. δέϊσθω, aor. ὑπέδεισα, Ep. aor. ὑπέδδεια, Ep. 2 pf. ὑποδείδια; poet. pf. ὑπαιδείδωκα, 2 plup. Ep. 3 pl. ὑποδείδισαν, (ὑπό, δείδω,) (are Lat. *subtimēre, subverēri* the equivalents of this word?), *to fear somewhat, have some fear, trans. to be somewhat in apprehension about, shrink from (anything) with some suspicion.*

ὑποδέχομαι, f. δέξομαι, aor. εδεξάμην, pf. δέδεγμαι, aor. pass. εδέχθην, Ion. parts from -δεκ-, (ὑπό, δέχομαι,) *to receive under one's protection, receive hospitably, hence receive; to take upon one's self, undertake, promise; to endure, suffer.*

ὑποδέω, ἤσω, (ὑπό, δέω,) *to bind or fasten under: mid. to bind under one's feet, hence, to put on one's shoes; ὑποδεδεμένος, having put on shoes or having one's shoes on.*

ὑπόδρα, (ὑποδρακεῖν,) poet. *adv., angrily, askance, menacingly; A 148, ὑπόδρα ἰδών, looking askance or menacingly.*

ὑποείκω, see ὑπέικω.

Ὑποθήβαι, ὦν, αἱ, *Hypr-o-the'-bae*, a town of Bæ-o'-ti-a.

ὑποθωρήσσω, f. ἤξω, (ὑπό, θωρήσσω,) *to arm quietly or secretly.*

ὑποκρίνομαι, (ὑπό, κρίνομαι,) *to answer; to explain or interpret, make response.*

ὑπολαμβάνω, f. λήψομαι, 2 aor. ὑπέλαβον, Hom. ελλαβ- Γ 34, 2 pf. ὑπέιληφα, pf. pass. ὑπέιλημμαι, (ὑπό, λαμβάνω,) Lat. *suscipere*, *to take under or underneath, seize under or below, to take anything up by getting under it and supporting it, to take up, catch up; to take up the word and answer, answer back, ἔφη ὑπολαβὼν answering he said; to take by surprise; to take up an opinion, to understand, conceive; to take by stealth or underhandedly, get-the advantage of; to surmise.*

ὑπολίζων, ον, ονος, (ὑπό, ὀλίζων (Hom. compar.),) *something less.*

ὑπολύω, f. λύσω, aor. ὑπέλυσα, pf. ὑπολέλυκα, (ὑπό, λύω,) A 401, *to loosen from under; to loosen gradually or little by little; with γυῖα, to loosen or make the limbs relax under one; to unyoke, to free from any restraint; to secretly set at liberty; to deal a death-blow or cause the body to relax in death, slay.*

ὑποπεπτηῶτες, see ὑποπτήσσω.

ὑποπλάκιος, α, ον, (ὑπό, πλάξ,) *on the plain.*

ὑποπτήσσω, f. ἤξω, Ep. 2 pf. part. ὑποπεπτηώς, ὦτες, (ὑπό, πτήσσω,) *to cower down timidly; to be humble, modest; to fear.*

ὑπόρνυμι, aor. ὑώρσα, 2 aor. mid. Ep. 3 sing. ὑώρτο, 2 pf. ὑώρορα, (ὑπό, ὀρνυμι,) *to rouse up gently or little by little; to rouse from under.*

ὑποστεναχίζω, f. ἴσω, (ὑπό, στεναχίζω,) *to groan beneath, groan a little.*

ὑποστρέφω, f. ψω, (ὑπό, στρέφω,) *to turn about: intrans. to turn about, turn one's self about; to flee; to turn and go back.*

ὑποσχέσθαι, 2 aor. mid. inf. of ὑπισχνέομαι.

ὑπόσχεσις, εως, ἡ, (ὑπισχνέομαι,) Lat. *promissio*, the act of promising, a promise.

ὑποτανύω, Hom. for ὑποτείνω, (ὑπό, τείνω,) *to stretch under; to extend or hold out towards; to offer or hold out expectations, hence to promise: mid. to offer or submit.*

ὑποτρομέω, (ὑπό, τρομέω,) *to tremble a little; to tremble under.*

ὑπότροπος, ον, (ὑποτρέπω(ὑπό, τρέπω),) *returning, liable to turn back.*

ὑποφεύγω, (ὑπό, φεύγω,) *to flee under or secretly, escape.*

ὑποχάζομαι, (ὑπό, χάζομαι,) Hom. 2 aor. -κεκαδόμην, *to shrink or give way gradually or a little.*

ὑποχωρέω, (ὑπό, χωρέω,) *to draw back a little, retire; to recede, give way.*

ὑπόψιος, ον, (ὑπόψομαι,) Lat. *suspectus*, seen or viewed from below or with suspicion, suspected; with gen. ὑπόψιον ἄλλων Γ 42, *suspected of or by the rest.*

ὑπτίος, α, ον, (ὑπό,) Lat. *supinus, resupinus*, laid on the back, on the back, bent backwards, supine; steep.

Ἵρία, or ἰη, ας, ἡ, *Hyr'-i-a*, a town of Boe-o'-ti-a.

Ἵρμίνη, ης, ἡ, *Hyr-mi'-ne*, a town in northern E'-lis.

Ἵρτακίδης, ου, ὁ, son of *Hyr'-ta-cus*, i. e. *A'-si-us*.

ὑσμίνη, ης, ἡ, irreg. dat. sing., B 863, ὑσμῖνι as if from nom. ὑσμίν, a battle, conflict.

ὑσμίνηνδε, adv., *into the battle*, see foreg.

ὑσμῖνι, irreg. dat. of ὑσμίνη.

ὑστατος, η, ον, Lat. *postremus*, the last, most remote; the extreme; the lowest: neu. as adv. *finally, at the last*: a sup., for compar. see foll.

ὑστερος, α, ον, Lat. *posterior*, coming after, later, after, succeeding, following, the latter; too late; with gen. *after or later than, too late for; standing or coming after in the sense of inferior to*; ἐς ὑστερον, *following, next, afterwards*; with γένει, *later in point of birth or younger*, Lat. *natu minor*: neu. as adv. *after that, hereafter*: a compar., for sup. see foreg.: there is no posit. in use.

ύφαίνω, poet. ύφάω, and Ep. 3 pl. ύφώσι; iter. impf. ύφαίνεσκον; f. ύφανῶ; aor. ύφηνα; pf. ύφασμαι; aor. pass. ύφάνθην: Lat. *texere*, to weave, also to fabricate, make; to plan, devise; to spin.

(ύφ)(ύπ)αιρέω; B 154, ύπὸ δ' ἤρεον, impf.; for prin. parts see αἱρέω: (ύπό, αἱρέω:) to seize beneath or secretly; to take out from under, to draw quietly away, Lat. *subtrahere*: mid. also, to take by stealth, pilfer or purloin.

(ύφ)(ύπ)ίημι, for prin. parts see ἵημι, (ύπό, ἵημι,) Lat. *submittere*, to send under, let go under, put under, also, to send privily: intrans. to let down, yield, give up, relax, cease, submit: pass. to submit.

ύφίστημι, for prin. parts see ἵστημι, (ύπό, ἵστημι,) as in ἵστημι, so in its compds., the causal or trans. tenses are pres., impf., f., aor., and the intrans. tenses are 2 aor., pf., f.pf.; causal or trans., Lat. *substituere*, to place, lay, or set under; to place or set secretly; to suggest; to set before: intrans. to stand or be under; to be under or out of sight, to be hidden; to be under an obligation, hence to promise, engage, undertake; to yield or submit to; to withstand (or stand well under) an attack, Lat. *subsistere*; to stand and wait an attack.

ύψηλός, ή, όν, (ύψος,) Lat. *altus*, high, lofty, metap. high-toned, proud.

Ύψηλῶρ, ορος, ό, *Hyp-se'-nor*.

ύψιβρεμέτης, ου, ό, (ύψι, βρέμω,) Lat. *altisonans*, thundering-on-high, high-thundering, loud-roaring.

ύψίζυγος, ου, (ύψι, ζυγόν,) high on the cross-beam or rowers' bench; seated or throned on high.

ύψιπετής, εσσα, εν, -πέτης, (ύψι, πέτομαι,) high-flying, soaring aloft.

ύψιπύλος, ου, (ύψι, πύλη,) having high gates, high-gated.

ύψόροφος, ου, (ύψι, όροφή,) having a high roof, high-roofed.

ύψόσε, (ύψος,) adv., Lat. *alte*, on high, above, aloft.

ύψοῦ, (ύψος,) adv., Lat. *alte*, above, aloft, on high, A 486.

Φ.

φά(α)νθεν, A 200, aor. pass. Ep. 3 pl. of φαίνω.

φαινός, ή, όν, (φάος,) (is Lat. *splendidus* the equivalent of this word?), brilliant, beaming, resplendent, shining, gleaming, radiant; fine, splendid.

φαισίμβροτος, ου, (φάος, βροτός,) bringing the light to mortals.

φαίδιμος, adj., (φαίνω,) shining brightly; glorious; splendid.

φαινέσκετο, iter. impf. of φαίνω, which see.

φαινομένηφι(ν), Ep. dat. of mid. part. of φαίνω, which see.

Φαῖνοψ, οπος, ὁ, *Pha'-nops*.

φαίνω ; f. φανῶ ; aor. ἔφηνα ; pf. πέφαγκα ; 2 pf. πέφηνα, intrans. ; aor. pass. ἐφάνθην ; 2 aor. pass. ἐφάνην ; Ep. and Hom. forms, iter. impf. φαινέσκετο, iter. 2 aor. φάνεσκε intrans., aor. pass. 3 sing. φαάνθη and pl. φάανθεν, 2 aor. pass. inf. φανήμεναι : (φάω :) *to bring to light, show, make known ; to disclose, expose to view, display, produce, exhibit : intrans. and pass. to be seen or shine, to give light or evidence by which anything is made to appear, hence to appear or come forth to light or view, be visible ; to seem.*

Φαῖστος, οὔ, *Pha's'-tus*, the name of a man, and also of a town in the south of Crete.

φάλαγξ, αγγος, ἡ, *a line of battle, column ; the rank of an army : other and later meanings not given.*

φάλος, ου, ὁ, Lat. *conus galeae*, *a ridge or ornament on a helmet fitted with a socket to receive the plume.*

φάος, Ep. φῶς, gen. φάεος, dat. φάει, pl. φάεα, τό, (φάω,) Lat. *lux*, *light as spread around us, daylight, φόωσδε to the daylight ; in gen. light, hence happiness, joy, deliverance, victory, safety.*

φαρέτρη, Ion. for φαρέτρα, as, ἡ, (φέρω,) Lat. *pharetra*, *a quiver.*

Φᾶρις, ιος, ἡ, *Pha'-ris*, a town of La-co'-ni-a.

φάρμακον, ου, τό, Lat. *pharmacum, medicamentum, medicamen, a medicine, a remedy, a drug, an antidote ; also, in a bad sense, a poison, Lat. pharmacum ; a dye-stuff, a coloring matter : hence φαρμακεύς, Eng. pharmacist.*

φᾶρος, εος, τό, *a large cloth ; a sail ; a wide loose cloak or outer garment, (does Lat. palla correspond to this meaning ?) ; a veil.*

φάσγανον, ου, τό, (σφάζω,) *a cutting instrument ; a sword, a knife, see Lat. ensis, gladius.*

φάσθαι, inf. mid. of φημί.

φάτις, Ion. gen. ιος, ἡ, (φημί,) *a saying ; rumor, report, Lat. rumor, fama, (how do these Lat. words differ ?) ; reputation, name.*

φάτνη, ης, ἡ, *a manger, crib.*

Φείδιππος, ου, ὁ, *Phid-ip'-pus*, see Classical Dictionary.

φειδωλός, ἡ, ὅν, (φειδώ,) *sparing, saving, parsimonious.*

φεν-, φα-, Ep. 2 aor. ἔπεφνον and πέφνον, pf. πέφαμαι, f. pf. πεφήσομαι, *to kill ; obsol. in pres., only these tenses being formed from the root φεν- (φα-).*

Φένεος, ου, ὁ, and ἡ, *Phé'-ne-us*, a town of Ar-ca'-di-a.

Φεραί, ὦν, αἱ, *Phé'-ræ*, a town of Thes'-sa-ly.

Φέρεκλος, ου, ὁ, *Pher'-e-clus*, the name of the man who built the ship in which Hel'-en was carried off.

φέριστος, η, ον, = φέρτατος, which see.

φέρτατος, η, ον, (φέρω,) *best, bravest, strongest, most excellent*: sup. to compar. φέρτερος, α, ον.

φέρω, f. οἶσω, irreg. aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 pf. ἐνήνοχα, aor. pass. ἠνέχθην: Ep. forms, subj. 3 sing. φέρησι, imperat. 2 pl. φέρτε, irreg. aor. ἔνεικα, inf. ἐνεῖκαι and ἐνείκεμεν, aor. imperat. οἶσε, inf. οἶσέμεν(αι); Ion. forms, iter. impf. φέρεσκον, irreg. aor. ἤνεια, 2 aor. ἤνεικον seldom used by Hom., aor. pass. ἠνείχθην: Lat. *ferre*, to carry, convey, bear, carry along; to bring, give; to bear, produce, bring forth; to carry around, scatter; to carry off or away either as booty or something won, win, accomplish; to carry away or receive pay or due; to carry about news, to report or speak much of; to vote for; to bear with the sense of endure or suffer; to lead, conduct; to extend: mid. to carry away, take or receive for one's self, bring for one's own use; where one wins or gets for one's self: pass. to be borne or swept along; to run, hasten; to be impelled or rush.

φεύγω; iter. impf. φεύγεσκον; f. φεύξομαι; 2 aor. ἔφυγον; 2 pf. πέφευγα, Ep. part. πεφυγότες: Lat. *fugere*, to flee; to fear, hesitate or flinch; to escape or avoid anything; to flee one's country, go into exile, Lat. *exulare*, see ὑπό; to escape.

φή = ὡς, just as, as, like.

Φηγεύς, εως, ὁ, *Phe'-geus*, a Tro'-jan.

φηγός, οὔ, ἡ, an oak having an eatable nut.

φημί, (parts are formed from φάσκω = φημί,) φής or φής, φησί, du. φατόν, pl. φαμέν, φατέ, φασί; sub. φῶ; opt. φαίην; imperat. φάθι or φαθί; inf. φάναι; part. φάς; impf. ἔφην, ἔφης, com. ἔφησθα, ἔφη, du. ἔφατον, ἐφάτην, pl. ἔφαμεν, ἔφατε, ἔφασαν; f. φήσω; aor. ἔφησα; verbal φατός and φατέος; Ep. forms, impf. φῆν, etc., ἔφα(σα)ν; subj. 3 sing. φήη; opt. φαῖμεν; the pres. indicat. mid. is not used, and mid. forms are rare in Att. but com. in other dialects; Hom. has impf. ἐφάμην, etc., imperat. φάο, φάσθω, inf. φάσθαι, part. φάμενος; other mid. forms, pf. pass. πέφασμαι, imperat. 3 sing. πεφάσθω: encl. in pres. indicat. except the 2 pers. sing., (do Lat. *aio*, *inquit*, and *fari* correspond to this word?): to say, relate, tell; declare, announce, make known; to speak one's views, to announce as one's opinion, hence to suppose.

φήρ, φηρός, ὁ, Lat. *ferus*, a wild beast; Φῆρες, the Cen'-taurs: Æol. for θήρ.

Φηρά, Φηρή, ἡς. ἡ, *Phe'-ræ*; see Classical Dictionary.

Φηρητριάδης, ον, ὁ, son (grandson) of *Phe'-res*, *Ad-me'-tus*, B 763.

Φθειρῶν ὄρος, (φθείρ,) the name of a pine-covered mountain near *Mi-le'-tus*.

Φθίη, *ης, ἡ*, *Phthi'-a*, a district of Thes'-sa-ly, the home of Pe'-leus and A-chil'-les; Hom. speaks of a *town* by that name, the residence of A-chil'-les; adv. Φθίηνδε, *to Phthi'-a*.

φθινύθω, both trans. (*to consume*) and intrans. (*to waste away*), see foll.

φθί(ν)ω, poet. pres. φθινύθω; f. φθίσω; aor. ἔφθισα; 2 aor. ἔφθιον; Ep. 2 aor. mid. (also plur.) ἐφθίμην, 3 sing. ἔφθιτο, Ep. 3 pl. (ἐ)φθίατο, Ep. subj. φθίο-, Ep. 3 sing. subj. φθίεται, Ep. opt. φθίμην, and 3 sing. φθίτο, Ep. inf. φθίσθαι, Ep. part. φθίμενος; aor. pass. ἐφθίθην, Ep. 3 pl. ἔφθιθεν: intrans. in all tenses except f. and aor., *to sink, fall away, pine away, decline, become less and less, decay; to perish, die, come to an end*: trans. in f. and aor., *to consume or cause to decay or become less, to waste, destroy*.

φθισήνωρ, *ορος, ἡ, ὁ*, (φθίνω, ἀνήρ,) *destructive to man, deadly*.

-φι or -φιν, Ep. termination of dat. and gen., sing. and pl.

φθογγή, *ῆς, ἡ*, (φθέγγομαι,) *a tone, the voice, an effort of the voice*.

φιλέω, Ep. inf. φιλήμεναι; iter. impf. φιλέεσκε, Γ 388; f. ἦσω, Ep. inf. φιλησέμεν; aor. ἐφίλησα; pf. πεφίληκα; aor. pass. ἐφιλήθην, Ep. 3 pl. ἐφίληθεν B 668; aor. Ep. mid. ἐφιλάμην, 3 sing. ἐφίλατο, imperat. φίλαι: (φίλος:) Lat. *diligere*, (why not *amare*?) *to love; to treat with regard, treat kindly, receive kindly, befriend, hold dear, welcome, treat hospitably; to embrace, kiss; to love to do anything, hence be wont or accustomed*.

φιλοκτέανος, *ον*, (φίλος, κτέανον,) *loving possessions, grasping*, A 122.

Φιλοκτήτης, *ου, ὁ*, *Phil-oc-té'-tes*, a Thes-sa'-li-an chief.

φιλομειδής, poet. φιλομειδής, *ές*, (φίλος, μειδάω,) Lat. *risus amans*, *laughter-loving, cheerful, gay*.

φίλος, *η, ον*, as poss. pron., like Lat. *meus, tuus, suus, my, thy, his or hers*; Lat. *amicus, carus, loved, dear*; and so *loving, friendly*; φίλα φρονεῖν, *to be friendly inclin'd*. Orig. φίλος was, or was used as, a poss. pron., Lat. *suus, his*. Hom.'s frequent use of φίλος with the parts of the body gives proof that its primary meaning was that of a poss. pron., and that the acquired meaning *dear* comes naturally from the idea of possession.

φιλότης, *ητος, ἡ*, (φίλος,) *friendship; love; hospitality*, Γ 354; *sexual love; friendship or treaty*, Γ 73; see ὄρκιον.

φλοιός, *οὔ, ὁ*, (φλέω,) *the bark of a tree, the soft inner bark*.

φοβέω, f. ἦσω, aor. pass. Ep. 3 pl. -βηθεν (φόβος,) Lat. *terrere* (why not *abterrere*?), *to terrify, strike with dismay; to put to flight by fright*, Lat. *fugare*; mid. and pass. *to be put to flight, to flee*.

Φόβος, *ου, ὁ*, *Pho'-bos*, son of A'-res.

Φοῖβος, *ου, ὁ*, (φάος,) *Phæ'-bus*, the Pure and Bright One, epith. of A-pol'-lo.

φοῖνιξ, ἴκος, δ. Lat. *purpura*, purple, a color; the palm-tree, the fruit of the palm or the date: as adj., purple, dark red; of horses, bay.

φοιτάω, Ion. -έω, (φοῖτος,) to wander about, roam at large, to go up and down, go hurriedly around, go to and fro; to go about in a state of frenzy, rave, wander in mind.

φολκός, οὐ, δ, bow-legged.

φόνος, ου, δ, (φένω,) Lat. *caedes*, bloodshed, murder, slaughter; gore, shed blood, Lat. *cruor*; the body of a murdered victim.

φοξός, ἡ, όν, tapering, conical, B 219.

φορεύς, Ion. gen. ἦος, ό, (φορέω,) one who carries, a porter, carrier.

φορέω, Ep. inf. φορ(ῆ)(ήμε)ναι, B 107; iter. impf. φορέεσκον, B 770; f. ήσω; aor. ἐφόρησα: (φέρω:) (is Lat. *gestare* freq., and does it correspond to this word?), to convey, carry forward or about, bear on the person habitually, hence to wear, display, possess.

φορῆναι, φορήμεναι, see foreg.

Φόρκυς, υνος, υος, ό, *Phor'-cys*; see Classical Dictionary.

φορμίζω, f. λσω, φόρμιγξ,) to play the lyre.

φόρμιγξ, ιγγος, ἡ, a kind of harp or lyre used by the Greeks in Hom.'s time, having seven strings, and used to accompany singing. This is the instrument used by A-pol'-lo; it was carried on the shoulder, hence deriv. φέρω.

φώς, φώωσδε, see φάος.

φράζω; iter. impf. φραζεσκ-; f. φράσω; aor. (ἐ)φράσ(σ)α; Ep. and Hom. 2 aor. (ἐ)πέφραδον, inf. πεφραδέ(ειν)(μεν); pf. πέφρακα; aor. pass. ἐφράσθην: to point out, explain, declare, pronounce; to advise or counsel; to order, bid, dictate, direct, command, decree: mid. and pass. to consider with one's self, revolve in the mind, reflect, consider A 83, make clear to one's self; to plan, meditate and form a resolution, design, purpose, plan, machinate; to notice, know, comprehend: see λέγω.

φρήν, φρενός, ἡ, often in pl., Lat. *praecordia*, diaphragm; the diaphragm and heart, breast: the ancients regarded the breast or heart as the seat of the mind, emotional feelings, reason, will, soul, etc., hence also, the heart, understanding, reason, seat of the will, passions, and feelings, mind, soul, Lat. *praecordia*; in pl. life, seat of the vital powers of life.

φρήτρη, ης, ἡ, a clan.

φρίσσω, f. λξω, to be rough or bristling, to have the surface rough or bristling; to shudder with cold, as cold causes the hair to stand up on the limbs, and from this to shudder with fear, shudder at.

φρονέω, f. ήσω, (φρήν,) to think, be conscious; to be alive; to have understanding; to hope Γ 98; to be minded so and so, intend, design; to consider, deliberate, plan, meditate, A 542; to mind, attend to,

think of, take care of, take precaution against; A 542 to have secret designs.

Φρυγία, or ἱη, ἡ, *Phryg'-i-a*; see Classical Dictionary.

Φρύξ, Φρυγός, ὁ, a *Phryg'-i-an*.

φύη, ἡς, ἡ, (φύω,) *form, shape, growth in body; beauty, a noble growth, a fine form*; by their deriv. δέμας denotes *the build or something built* (δέμω), and φυή, *the form as the result of growth*, A 115; *one's nature, disposition, character, natural ability, mental development, talents, native powers*, (is Lat. *natura* the equivalent in this case?); *the prime of manhood*.

Φυλάκη, ης, ἡ, *Phyl'-a-ce*, a town of Phthi-o'-tis, on the slope of Mount O'-thrys; *stric. a guard or watch, watch-tower*, (φυλακή,) prob. so named from its position.

Φυλακίδης, ου, ὁ, *son of Phyl'-a-cus, Iph'-i-clus*.

φύλακος, ου, ὁ, poet. for φύλαξ, ακος, (φυλάσσω,) Lat. *custos*, a *guard, guardian, keeper, watcher*.

φυλάσσω, f. άξω, aor. έφύλαξα, 2 pf. πεφύλαχα, aor. pass. έφυλάχθην, Lat. *vigilare, to watch, be on the watch, lie in wait, be on guard*: trans. Lat. *conservare, custodire, to defend, guard, preserve, to keep watch or guard over, maintain*; *to be on the watch or look out for*: mid. *to watch over one's self, to be on one's guard, watch for one's self, take heed, be cautious*.

Φυλείδης, ου, ὁ, *son of Phyl'-leus, Me'-ges*.

Φυλεύς, έως, ὁ, *Phyl'-leus*, son of Au'-ge-as.

φύλλον, ου, τό, Lat. *folium, frons, a leaf; a flower*.

φῦλον, ου, τό, (φύω,) *a race; a nation, people; a kind; a family, a tribe*; in pl. *a troop, host, band, swarm, of one kind*.

φύλοπις, ιδος, ἡ, (φῦλον, ψ,) *the voice or noise of the multitude, hence the noise of conflict; the conflict*.

φῦσα, ας, ἡ, *a pair of bellows; a blast of wind*.

φυσάω, *to blow, to breathe*.

φυσίζοος, ου, (φύω, ζωή,) Lat. *vitam produccens, life-producing* Γ 243, *life-giving, creating*.

φυταλι(ά)(ή), άς, ἡ, *an orchard, vineyard; a plantation*.

φυτεύω, (φυτόν,) *to plant young trees, plants, or vegetables, hence to bring about, produce*.

φύω, f. φύσω, aor. έφυσα, 2 aor. έφυν, pf. πέφυκα; Ep. forms, 2 aor. 3 pl. έφυν, 2 pf. 3 pl. πεφύασι, 2 pf. part. πεφυώς: trans. or causal in pres., f., and aor., intrans. in 2 aor. and pf., Lat. *gignere, parere, producere, gene- rare*; compare these with each other and with the definitions given below; trans. *to bring forth, produce, to cause to exist; to put forth; to*

generate, engender, beget; to get, acquire, gain, secure: intrans. to come forth, spring up; to grow.

Φωκεύς, έως, ό, (Φωκίς,) the name of a *Pho'-ci-an*.

φωνέω, (φωνή,) *to utter or produce a distinct sound; to speak, call out, speak clearly, raise the voice; to pronounce; to sound; trans. to call to, accost, call or name.*

φωνή, ής, ή, Lat. *sonus, vox, a tone, sound of the voice as produced by the natural organs of sound; a voice; a cry, as the cry of a herald; speech, language, Lat. lingua; the voice or cry of a beast or bird; also, a distinct sound not of the voice.*

φώς, φωτός, ό, poet. for άνήρ, which see.

X.

χάζω; Ep. parts, redup. f. κεκαθήσω, 2 aor. κέκαδον; poet. *to make to yield or give way; with gen. to deprive of: mid. to draw off, yield, give way.*

χαίνω, f. χανοῦμαι, 2 aor. ἔχανον, *to gape, open, gape; to open wide.*

χαίρω; f. χαιρήσω; aor. ἐχαίρησα; pf. κεχάρηκα; 2 aor. pass. ἐχάρην; Ep. forms, iter. impf. χαίρεσκον, f. κεχαρήσω, aor. mid. (ἐ)χηράμην, 2 aor. mid. κεχαρόμην, pf. part. κεχαρηώς, κεχαρ-: Lat. *gaudēre, to rejoice, be pleased or joyful; with dat. and acc., to rejoice at or with; with part. to rejoice in doing anything; χαίρω σου τὸν μῦθον ἀκούσας I delight in hearing (having heard) thy voice; imperat. χαίρε a salutation at meeting, Lat. salve, hail, at parting, Lat. vale, adieu, farewell, χαιρέτω let him be gone, ἴθι χαίρων go rejoicing or joyfully.*

χάτη, ης, ή, Lat. *coma, the long flowing hair of the head; mane of a horse, Lat. juba.*

χαλεπαίνω, f. ανῶ, aor. ἐχαλέπηνα, (χαλεπός,) Lat. *sacvire, to be vexed towards, treat harshly, persecute, assail; intrans. to be angry, to be indignant, storm, deal roughly.*

χαλεπός, ή, όν, *serious, grievous, hard; difficult, Lat. difficile; dangerous, injurious, rough, rocky; hostile, troublesome, harsh, cruel, difficult, dangerous, furious, morose, discontented, angry, severe.*

χάλκε(ι)ος, adj., Ion. χαλκήιος, η, ον, also fem. χαλκήη, (χαλκός,) Lat. *aereus, aeneus, brazen, of brass, bronze, or copper; of the voice, loud.*

χαλκεύς, εως, ό, (χαλκεύω,) *a copper or bronze worker; in gen. a smith, a worker of iron, gold, silver, etc.*

χαλκήρης, es, (χαλκός, ἀραρεῖν (see ἀραρίσκω),) *fitted with brass or copper; armed or pointed with brass or copper.*

Χαλκίς, ἴδος, ἡ, *Chal'-cis*, a town of Eu-bæ'-a ; also the name of a town in Æ-to'-li-a.

χαλκοβατής, ἐς, (χαλκός, βαίνω,) *going* = *standing* or *resting* on a brazen base, A 426.

χαλκογλώχιν, ινος, adj., (χαλκός, γλῶχιν,) *having* a brazen point, bronze-pointed.

χαλκοκορυστής, οὔ, adj., (χαλκός, κορύσσω,) *with* brazen helmet or armor.

χαλκός, οὔ, ὁ, Lat. *aes*, copper, bronze ; poet. a weapon, axe, knife, shield, breastplate, sword, spear, money, because these were made of bronze, a metal suitable for making cutting instruments ; any instrument made of copper ; metal in gen., because copper was the first metal worked.

χαλκοχίτων, ινος, ὁ, ἡ, (χαλκός, χιτών,) *wearing* a brazen garment or coat of mail, brazen-clad.

Χαλκωδοντιάδης, ου, ὁ, son of Chal'-co-don, El-phé'-nor.

χαμάδις, (χαμαί,) adv., poet. for foll.

χαμᾶξε, (χαμαί,) adv., Lat. *humi*, on the ground ; to the ground, Lat. in *terram*.

χαμαί, adv., see foreg.

χανδάνω, f. χείσομαι, Ep. 2 aor. χάδον, 2 pf. κέχανδα, to contain ; to include.

χαράδρ(α)(η), ας, ἡ, (χαράσσω,) a deep rut or gully, the track or bed of a mountain stream which the torrent has cut for itself, also the mountain stream or torrent itself.

χάρη, 2 aor. pass. Ep. 3 sing. of χαίρω.

χαρίεις, ιεσσα, ιεν, (χάρις,) graceful, beautiful, charming, pretty, winning, lovely, compare Lat. *formosus*, *pulcher*, *venustus* ; elegant, well-bred, polite, Lat. *elegans* ; witty.

χάρις, ιτος, ἡ, acc. χάριν and χάριτα, grace, joy, favor, gracefulness, attractiveness, charm.

χάρμα, ατος, τό, (χαίρω,) a pleasure, joy ; (a source of) delight, Γ 51 ; does Lat. *gaudium* apply in this case ?

χάρμη, ης, ἡ, the pleasure that one takes in the conflict and his eagerness for it ; conflict, battle.

Χάροπος, ου, ὁ, (χαρά, ὤψ,) Char'-o-pus, king of Sy'-me ; lit. bright-eyed.

χατέω, see foll.

χατίζω, f. ἴσω, to earnestly desire ; to want, be in need of, with gen. of thing, B 225.

χει(ά)(ή), ἡς, ἡ, a hole, a snake's den.

χείλος, εος, τό, pl. χείλε-, dat. χείλεσ(σ)ι, the tip, margin, border, rim.

χειμάρροος, ου, (χεῖμα, ῥέω,) a winter torrent ; a torrent caused by the melting of snow and ice on a mountain.

χειμέριος, α, ον, (χεῖμα,) wintry, like winter, of winter, Γ 222; tempestuous.

χειμών, ὦνος, ὁ, (χεῖμα,) Lat. *bruma* in poet. sense, winter Γ 4; wintry or stormy weather, the cold of winter, a storm, tempest, Lat. *hiems*, see *tempestatas*.

χείρ, χειρός, du. *χεροῖν*, gen. and dat. pl. *χειρῶν*, *χερσί*; Ep. *χερ-*, dat. pl. *χείρεσ(σ)ι*; ἡ, Lat. *manus*, the hand; the entire hand and arm (does *manus* apply in this case?); the hand (or skill) of an artist, execution, handwriting, touch, etc., Lat. *manus*; handiwork; a band of men, Lat. *manus*; ἐκ χειρός, off hand, near, close; εἰς χεῖρας ἐλθεῖν, to come to an engagement; see ἀπό and πρό; Greek χείρ, Lat. *manus*, Eng. *hand* seem to have nearly the same uses and applications.

Χείρων, ὠνος, ὁ, (χειρουργός, Eng. *chirurgion*,) Chei'-ron, one of the Centaurs; see Classical Dictionary.

χέριον, neu. of *χερείων*.

χереιότερος, α, ον, Ep. for foll.

χερείων, ὁ, ἡ, neu. -ειον, Hom. and poet. for *χείρων*, compar. of κακός; defect. forms, dat. *χέρηι*, acc. *χέρηα*, pl. *χέρηες*, neu. *χέρηα* and *χέρεια*: Lat. *pejor*, worse, inferior.

χερμάδιος, ον, (χέρ for χείρ,) a large stone of the size to fit the hand and fit for throwing.

χερνίπτομαι, f. *ψομαι*, (χείρ, *νίπτομαι*,) to wash the hands with lustral water.

χέω, f. *χεῶ*, aor. *ἔχεα*, pf. *κέχυκα* and *κεχύμαι*, plup. 3 sing. *κέχυτο*, aor. pass. *ἐχύθην*; Ep. forms, *χείω*, f. *χεύω*, aor. *ἔχευα*, subj. *χεύομεν*, aor. mid. *ἐχευάμην*, other Ep. forms in *χ(ε)ν-*, 2 aor. *ἐχύμην*: Lat. *fundere*, to pour; to pour out, to shed, to pour down; to pour around, hence to scatter, let fall around, strew; to pour or spread, let flow, shed around; to cause to flow, melt, make liquid; to shed, throw, or put around; to shoot out; to throw up, heap: mid. to pour; to make or pour a libation; to pour for one's own benefit; to throw the arms around: pass. to be poured out or around; to flow; to melt; to be spread out.

χῆν, *χηνός*, ὁ, ἡ, (χαλνῶ,) Lat. *anser*, a gander, goose.

χήμεῖς = καὶ ἡμεῖς.

χῆρος, η, ον, Lat. *viduus*, bereaved, widowed B 289, often with gen.

χηρώω, f. ὤσω, Lat. *viduare*, to bereave, to reduce to the state of widowhood, make desolate; to deprive of; often with gen.

χηρωστής, οὔ, ὁ, a legal heir that is not a child.

χῆτος, εος, τό, want, indigence, destitution, want of.

χθιζός, ἡ, ὅν, (χθές,) Lat. *hesternus*, yesterday A 424, yesterday's; neus. are used as advs.: see *πρώζος*.

χθών, χθονός, ἡ, Lat. *humus*, (what is the difference between Lat. *humus*, *terra*, *tellus*, *solum*?), the ground, earth, soil, land; region, country.

χίμαιρα, ας, ἡ, a female goat; hence Eng. *chimera*.

Χίμαιρα, ας, ἡ, the *Chi-mæ'-ra*, a fabulous monster; see Classical Dictionary.

χιτών, ὦνος, ὁ, Lat. *tunica*, a garment worn next to the body, an under-garment, a shirt, body-jacket; it was a woollen shirt worn by both sexes next to the body, com. without sleeves, and gen. short; a coat of mail, *cuirass*; a coat, a covering, skin, Γ 57.

χίων, ονος, ἡ, snow, snow that has already fallen.

χλαῖν(α)(η), ης, ἡ, Lat. *lacna*, (why not *palla*?), a woollen blanket or cloak worn loose over the χιτών and fastened by a clasp on the shoulder.

χόανος, ου, ὁ, (χέω,) a hollow place (in the hearth of a forge) for melting metals, a melting pit or pot.

χολάς, ἄδος, ἡ, (χολή,) the bowels, intestines.

χόλος, ου, ὁ, Lat. *bilis*, bile, also, wrath, anger.

χολόω, f. ὤσω, to rouse one's bile; to provoke, A 78, see notes, make angry, enrage, exasperate, embitter: mid. and pass. to have one's anger kindled, be angry, A 9 enraged.

χορός, οὔ, ὁ, a dance, a circle or ring dance, Γ 393, 394; a dance accompanied with singing, choral dance, hence a choir or chorus, Lat. *chorus*, a dancing-place.

χόρτος, ου, ὁ, an enclosed place, enclosure; a feeding-place; a court-yard; Lat. *hortus*, *chors*, *cohors*.

χραισμέω, not used in pres. system as early as Hom.; f. χραισμήσω and Ep. inf. χραισμησέμεν, aor. (ἐ)χραίσμησα, 2 aor. (ἐ)χραίσμον A 242; (χρήσιμος, χράσμαι,) Lat. *defendere*, to defend; to be useful to, assist, aid, succor, help.

χραύω, f. σω, Æol. for χράω, to touch the surface, touch lightly; to graze, scratch, wound slightly.

χράω, to lay violent hands upon, fall upon, assail, assault; to handle roughly; to attempt, be anxious.

χρειώ, Ep. for foll.

χρεώ, ὅος, ἡ, (χρέος,) want, pressing need, necessity; longing; with gen., acc., and inf.

χρή, ἥς, ἡ, need, want, necessity; use, profit.

χρίω, f. ἴσω, to touch a body lightly, graze; to anoint; to rub over with a substance, smear, to color: mid. to touch one's self; to smear or anoint one's self: verbal χριστός, hence Eng. *Christ*.

Χρομίος, ου, ὁ, *Chro'-mi-us*, the name of several warriors mentioned in the Iliad.

Χρόμις, ιος, ὁ, *Chró'-mis*, chief of the Mys'-i-ans.

χρόνος, ου, ὁ, Lat. *dies*, (why not *tempus*?), *time*; *a long time*; *an age*, *a definite period*, *a season*, *a measure of time*, Lat. *tempestas*; B 299 *a time* or *a little while*; χρόνω, *in course of time*, see ἐν; see πολὺς, αἶ, ἀνά, ἐπὶ, ἐς.

χρυσάορος, ου, (χρυσός, ἄορ,) *with golden (hilted) sword*.

χρύσεος, adj., Ep. χρύσειος, (χρυσός,) Lat. *aureus*, *made of gold*, *golden*, A 15, 374; *gilded* or *adorned with gold*; applied also to the gods and what they wear or possess; *golden-colored*, *golden-yellow*, *of golden hue*, *golden*; *precious*, *excellent*; *valuable*.

Χρύση, ης, ἡ, *Chryl'-sa*, the name of a city, A 37.

Χρυσήϊς, ἰδος, ἡ, *daughter of Chry'-ses*, *As-tyn'-o-me*.

χρυσήνιος, ου, (χρυσός, ἡνία,) *with or having golden reins*.

Χρύσης, ου, ὁ, *Chry'-ses*, priest of A-pol'-lo at Chry'-sa.

χρυσόθρονος, ου, (χρυσός, θρόνος,) *having a golden seat or throne*, *golden-throned*.

χρυσός, οὔ, ὁ, Lat. *aurum*, *gold*.

χρῶς, ωτός or οός, ἡ, *the surface*, *the skin*; *the appearance of the surface*, *color*, *complexion*; *the body*, but in this sense it applies particularly to the body as represented by its surface.

χύμενος, (ἐ)χυτο, see χέω.

χυτός, ἡ, ὄν, (verb adj. of χέω, which see,) *poured out*; *shed*; *melted*; *piled up*, *heaped*.

χωλεύω, f. εὔσω, (χωλός,) *to go lame*, *be lame*, *limp*.

χωλός, ἡ, ὄν, Lat. *claudus*, *lame*, *limping*; *defective*, *unequal*; *injured*.

χώομαι, *to be perturbed*; *to be displeased*, *angry*, *enraged*; with gen. *to be angry because of*, A 429; *to be in great agitation*.

χωρέω, f. ἤσω, (χῶρος,) *to make room*, *leave a space*, hence *to make room*, *retire*, *give place*, *yield*, *withdraw*.

χώρη, ης, ἡ, Ion. for -ρα, = χῶρος, which see.

χῶρος, ου, ὁ, *space*, *room*, *a spot or place*; *a region*, *land*, or *country*, Lat. *regio*.

χωσάμενος, Γ 414, aor. part. of χῶομαι.

Ψ.

ψάμαθος, ου, ἡ, (ψάμμος, ψάω,) *sand*; *the sands upon the shore*, *the sea sands* A 486, *sandy shore*.

ψεδνός, ἡ, ὄν, (ψέω,) *worn off*, *scanty* B 219.

ψεύδομαι, f. ψεύσομαι, *to lie*, *speaking an untruth*, *speaking falsely*; *to lie about*

any one, calumniate ; to cheat, deceive ; to violate a solemn engagement ; to be false.

ψεύδος, ἑός, τό, (ψεύδω,) Lat. mendacium, falsitas, an untruth, lie, B 349.

ψυχή, ἡς, ἡ, (ψύχω,) Lat. anima, breath of life, breath, life ; also, the soul, that which exists after death, Lat. animus ; a soul, a departed spirit ; the spirit as opp. to the body ; the mind, reason, seat of the mental faculties, disposition, Lat. mens.

ψυχρός, δ, ὄν, Lat. frigidus, cold, cool ; cold, unimpassioned, hard-hearted ; cold, vain, useless.

Ω.

ὦ, sign of address.

ὦ, interj., O ! oh !

ὧδε, adv. from ὅδε, so, thus, in this wise ; so exceedingly ; as follows, in the following manner ; here, hither ; see οὕτως.

ὠθέω ; iter. impf. ὠθεσκε ; f. ὠθήσω, ὦσω ; aor. ἔωσα, Ep. ὦσα, iter. ὠσασκε ; pf. ἔωκα ; aor. ἐώσθην : Lat. pellere, to move or push out of the way, force back ; to force, drive, push, shove ; metaph. to hurry on.

ὠκα, (ὠκός,) adv., quickly, rapidly, fast, A 447.

ὠκαλέ(α)(η), as, ἡ, O-ca'-le-a, a village of Boe-o'-ti-a.

ὠκεανός, οὐ, ὁ, O-ce'-a-nus, a water god ; in the time of Hom. this name was applied to a river that was supposed to surround the whole earth ; see Classical Atlas for the world as it was thought to be in time of Hom., hence Eng. ocean. See O-ce'-a-nus in Classical Dictionary.

ὠκύμορος, ον, (ὠκός, μόρος,) quickly-dying, short-lived ; causing a quick or speedy death.

ὠκύπορος, ον, (ὠκός, πόρος,) fast-going, fast-travelling.

ὠκύπους, ουν, gen. οδος, (ὠκός, πούς,) swift of foot.

ὠκύροος, ον, (ὠκός, ῥέω,) fast-flowing.

ὠκός, ὠκέϊα, ὠκύ, gen. ὠκέος, ὠκέας, ὠκέος ; Ep. fem. ὠκέα, acc. pl. ὠκέας, ὠκε-, ὠκει(α)- : Lat. celer, rapid, swift, quick, fleet ; at once, prompt ; Hom. sup. ὠκιστος.

ὠλενίη, B 617 the O-len'-i-an rock, the summit of Mount Scol'-lis separates E'-lis from A-cha'-ia.

ὠλενος, ον, ἡ, Ol'-e-nus, a town of Æ-to'-li-a.

ὠμηστής, οὐ, adj., (ὠμός, ἐσθίω,) feeding on raw flesh, hence savage, ferocious.

ὠμοθετέω, also, ὠμοθετέομαι, (ὠμός, τίθημι,) to place the raw pieces of flesh which have been cut from the victim upon the thigh-bones which have been wrapped in the fat ; it is then placed upon the altar as an oblation.

ὠμός, ἡ, ὄν, Lat. crudus, raw, not cooked ; unripe, premature.

= to consecrate flesh. Antiqu.

ὤμος, ου, ὁ, Lat. *humerus*, the shoulder and part of the arm. What is the difference between Lat. *armus* and *humerus*?

ὤμωξα, see οἰμώζω.

ὠνησα, see ὀνίνημι.

ὠρη, Ion. for ὥρα, as, ἡ, Lat. *hora* (hence Eng. *hour*), time, season, a definite and fixed period; a time of day, an hour; a season of the year; the spring-time or season of blooming, B 468 or in their season (see below); a period in human life, the spring-time of life, manhood; spring-time, summer; the right or suitable time, the time for anything: personified, the Hours, goddesses of the seasons; they caused the production of flowers and fruits and gave beauty to them; see *Ho'-rac* in Classical Dictionary.

Ὀρίων, ωνος, ὁ, *O-rí'-on*, for the fable of his love, etc., see Classical Dictionary; the name of a constellation.

ὠρορε, redupl. 2 aor.; see ὄρνυμι.

ὠρσα, see ὄρνυμι.

ὦς, adv., Lat. *ut*, as, procl. but accented when foll. its word or standing at the end of a sentence; as, just as, as soon as; as, in the sense of for; as, in the sense of because of, inasmuch as, seeing that; used with preps.; used as prep. to; how, Lat. *quam*; ὦς αἰεί, how ever; streng. sup. like ὅτι, Lat. *quam*.

ὦς, conj., in indirect speech, Lat. *quod*, that; final, in order that, so that, Lat. *ut*; = ὅτε, when; as, since.

ὦς, adv., Lat. *sic*, thus, so; so then; μηδ' ὦς or οὐδ' ὦς, not even thus.

ὦσα, see ὠθέω.

ὦσεῖ or ὦς εἰ, adv., Lat. *quasi*, as if; like, just as; about.

ὥσπερ or ὦς περ, adv., Lat. *quemadmodum*, *veluti*, A 211, as, even as, just as, the same as, as if; as soon as.

ὥστε, (ὦς τε,) adv., = ὥσπερ, as, just as: conj. so that; that, so as.

ὠτειλή, ἡς, ἡ, a wound.

ὠφελλον, see ὀφείλω.

ὠχρος, ου, ὁ, Lat. *pallor*, whiteness, paleness; paleness from fear, I' 35.

ὦψ, ὠπός, ἡ, (ὄψομαι, see ὀράω,) (compare Lat. *os*, *facies*, *vullus*, *oculi*), the eye, the look, face, aspect, countenance.

ADDENDUM.

Ζέλεια, as, ἡ, *Ze-le'-a*, a town near Mount I'-da.

ge



1.

Cicero

BOSTON COLLEGE



3 9031 01237705 7

135285

